Blackwell 170

AN EXPLICATION OF THE HVNDRETH AND TENTH PSALME:

WHEREIN

The ſeverall Heads of CHRISTIAN Religion therein contained; touching the Exaltation of Chriſt, the Scepter of his Kingdome, the Character of his Subjects, His Prieſthood, Victories, Sufferings, and Reſurrection, are largely explained and applied.

Being the Subſtance of ſeverall Sermons preached at LINCOLNS INNE;

By EDWARD REYNOLDES ſometimes Fellow of *Merton* Colledge in *Oxford*, late Preacher to the foreſaid Honorable Society, and Rector of the Church of *Braunſton* in *Northhampton-ſhire*.

LONDON,
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TO THE RIGHT HONORABLE THOMAS, LORD COVENTRY, Baron of *Ailsborough*, and Lord Keeper of the great Seale of England, &c.

Moſt Noble Lord,

IT was the devout profeſſion which Saint *Auſtin* once made of himſelfe, when ſpeaking of the great delight which hee tooke in *Ciceroes Hortenſius* (as containing a moſt liberall exhortation to the love of wiſdome, without any bias or partiality towards ſects) he affirmeth, that the heate of this his delight, was by this onely reaſon abated, becauſe there was not in that booke to bee found the Name of *Chriſt*; without which Name, nothing, though otherwiſe never ſo polite and elaborate, could wholly poſſeſſe thoſe affections, which had beene trained to a nobler ſtudie. And *Gregory Nazianzen*, that famous Divine, ſetteth no other price upon all his Athenian learning (wherein hee greatly excelled) but onely this, that hee had ſomething of worth, to eſteeme as nothing in compariſon of Chriſt; herein imitating the example of S. *Paul*, who though hee profited in the Iewiſh Religion above many others, yet when the Sonne of God was revealed in him, laid it all

Confeſſ. li. 3. ca. 4.

Orat. 1.

Gal. 1. 14, 16.

Phil. 3. 8.

all aſide as loſſe and dung for the excellency of the knowledge of *Chriſt Ieſus his Lord*. The conſideration of which ſacred affections in thoſe holy men, together with the many experiences of your Lordſhips abundant favor, hath put into mee a boldneſſe beyond my naturall diſpoſition, to prefix ſo great a name before theſe poore pieces of my labours in Gods Church. Other argument in this booke there is none to procure either your Lordſhips view or patronage, than this one, (which that good Father could not finde in all the writings of *Plato* or *Cicero*) that it hath that *High and holy Perſon* for the Subject thereof, the knowledge of whom is not onely our greateſt learning, but our Eternall Life. In this confidence I have preſumed to preſent unto your Lordſhip this publike Teſtimony of my moſt humble duty, and deep obligations for your many thoughts of favour and bounty towards me, not in my ſelfe onely, but in others, unto whom your Lordſhips goodneſſe hath vouchſafed under that reſpect to overflow. *The Lord Ieſus, our eternall Melchiſedek*, meet your Lordſhip in al thoſe honorable affaires which hee hath called you unto, with the conſtant *refreſhment* and *benediction* of his holy Spirit, and long preſerve you a faithfull Patrone of the Church which hee hath purchaſed with his owne blood; and a worthy inſtrument of the juſtice, honour and tranquilitie of this kingdome.

Your Lordſhips moſt humbly devoted,

Ed. Reynolds.

To the Reader.

CHriſtian Reader, when I was firſt perſwaded to communicate ſome of my poore labours to the publike, my purpoſe was to have added unto thoſe Treatiſes which were extant before ſo much of theſe which I now preſent unto thy view, as concerneth the Elogies of the Goſpell of Chriſt, the inſtrument of begetting the *life of Chriſt in us:* for little reaſon had I conſidering mine owne weakeneſſe, the frequent returnes of that ſervice wherein theſe pieces were delivered, and the groning of the preſſe of late under writings of this nature, to trouble the world a ſecond time with any more of my ſlender proviſions towards the worke of the Sanctuary, in this abundance which is on every ſide brought in. But finding that worke grow up under mine hand into a juſt volume, and conceiving that it might bee both more acceptable and uſefull to handle a whole Scripture together (eſpecially being both of ſo noble a nature, and at firſt view of ſo difficult a ſenſe, as this Pſalme is) than to ſingle out ſome verſe and fragment by it ſelfe; I therefore reſolved once more to put in my Mite into the Treaſurie of the Temple, which (though for no other reaſon) may yet I hope be for this cauſe accepted, becauſe it beareth the Image and Inſcription of *Chriſt* upon it. Some paſſages therein are inſerted which were delivered in another

order, and on other Scriptures, and ſome likewiſe which were delivered in other places, and on other occaſions; which yet being pertinent to the ſeries of the diſcourſe, I thought might juſtly ſeeme as naturall parts, and not as ἀσύμφυτα, incoherent and unſuteable pieces. Such errors as have eſcaped in the preſſe, and the unfitneſſe of ſome of the *Titles* of the *Pages* (which in my farre abſence from the preſſe, while moſt of the booke was under it, were ordered by others who attended upon it) I ſhall deſire thee courteouſly to paſſe by: thoſe greater ſlips which may haply perturbe the ſenſe, I have noted together. So ſubmitting my poore labours to thy favourable Cenſure, and commending thee to the Bleſſing of God. I reſt,

E. R.

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AN EXPOSITION OF THE HVNDRETH AND TENTH PSALME.

PSALME 110. verſ. 1.

The Lord ſaid unto my Lord, Sit thou at my right hand; untill I make thine enemies thy footſtoole.

CHRIST IESVS the *Lord* is the Summe and Center of all divine revealed truth, neither is any thing to be preached unto men, as an object of their faith, or neceſſary element of their ſalvation, which doth not, ſome way or other, either meete in him, or refer unto him. All Truths, eſpecially divine, are of a noble and pretious nature; and therefore whatſoever myſteries of his Counſell God hath been pleaſed in his Word to reveale, the Church is bound in her miniſterie to declare unto men. And Saint *Paul* profeſſeth

Act.20.27.
1 Cor.2.1,2.
2 Cor.4.5.
1 Cor.4.1,2.
Eph.4.20.
Totum Christiani nominis pondus & fructus Mors Christi. Tertull.
2 Cor.3.6,14.
Heb.1.1.
a *Quid est quod dicitur Testamentum vetus, nisi occultatio novi? & quid aliud quod dicitur novum nisi veteris Revelatio. Aug. De Civ. Dei, l.16.c.26. hoc occultabatur in veteri Testamento pro temporum dispensatione justissima, quod revelatur in novo. Id. De pec. merit. & remiss. l.1.c.11. Et tom.4. De Catech. rud cap.4.* νόμῳ ἀναγίλιον σκιαγραφούμενον· ἀναγίλιον νόμῳ πληρούμενον. *Iustin. Martyr.*
Mat.5.17.
Mat.7.12.
Luk.16.16,31.
Luk 9.28.
Hilar.can.17. in Math. S. Ambr. li.7. in Luc.
Ioh.1.17.

his faithfulneſſe therein, *I have not ſhunned to declare unto you all the Counſell of God.* But yet all this Counſell (which elſewhere he cals μαρτύριον τοῦ θεοῦ, *the teſtimonie of God*) he gathers together into this one concluſion, *I determined not to know* any thing amongſt you, that is, in my preaching unto you to make diſcovery of any other knowledge, as matter of conſequence or faith, but *onely of Ieſus Chriſt, and him crucified.* And therefore *Preaching of the Word* is called *preaching of Chriſt*, and *Miniſters of the Word, Miniſters of Chriſt*, and *learning of the Word, Learning of Chriſt*, becauſe our *Faith*, our *Workes*, and our *Worſhip* (which are the three eſſentiall elements of a Chriſtian, the whole dutie of man, and the whole will of God) have all their foundation, growth, end, and vertue only in and from *Chriſt crucified.* There is no fruit, weight, nor value in a Chriſtian title, but only in and from the death of Chriſt.

The *Word* in generall is divided into the *Old* and *New Teſtament*, both which are the [a] ſame in ſubſtance, though different in the manner of their diſpenſations, as *Moſes* veild differ'd from himſelfe unveild. Now that Chriſt is the ſubſtance of the whole *New Teſtament*, containing the Hiſtorie, Doctrine, and Propheſies of him in the adminiſtration of the latter ages of the Church, is very manifeſt to all. The old Scriptures are againe divided into the Law and Prophets (for the hiſtoricall parts of them doe containe either typicall prefigurations of the Evangelicall Church, or inductions and exemplary demonſtrations of the generall truth of Gods juſtice and promiſes, which are ſet forth by way of Doctrine and Precept in the Law and Prophets.) Now Chriſt is the ſumme of both theſe, they waited upon him in his tranſfiguration, to note that in him they had their accompliſhment. Firſt, *for the Law*, hee is the ſubſtance of it, hee brought *Grace* to fulfill the exactions, and *Truth* to make good the prefigurations of the whole Law. The

ceremoniall

VERSE 1.

ceremoniall Law he fulfilled and aboliſhed, the *morall Law* hee fulfilled and eſtabliſhed; that his obedience thereunto might be the ground of our *righteouſneſſe*, and his Spirit and grace therewith might bee the ground of our *Obedience*. And therefore it is called *the Law of Chriſt*. 2 For *the Prophets*, he is the Summe of them too, for to him they give all witneſſe. He is the Author of their Propheſies, they ſpake by his Spirit; and he is the object of their Propheſies, they ſpake of the grace and ſalvation which was to come by him. So that the whole Scriptures are nothing elſe but a Teſtimonie of Chriſt, and faith in him, of that abſolute and univerſall neceſſitie which is laid upon all the world to beleeve in his name. It is not onely *neceſſitas præcepti*, becauſe wee are thereunto commanded, but *neceſſitas medii* too, becauſe he is the onely Ladder betweene earth and heaven, the alone mediator betweene God and man, in him there is a finall and unabolishable covenant eſtabliſhed, and *there is no name but his under heaven by which a man can be ſaved.*

Gal. 6. 2.
Act 10. 43.
1 Pet. 1. 10, 11.
Ioh. 5. 39.

1 Ioh 3. 23.

Act. 4. 12.

In *conſideration* of all which, & for that I haue formerly diſcovered the *Inſufficiency* of any either inward, or outward principle of mans happineſſe, ſave only the *Life of Chriſt*, I have choſen to ſpeake vpon this Pſalme, and out of it to diſcover thoſe wayes, whereby the Life of Chriſt is diſpenced & adminiſtred towards his Church. For this Pſalme is one of the cleereſt and moſt compendious propheſies of the Perſon and Offices of Chriſt in the whole Old Teſtament, and ſo full of fundamentall truth, that I ſhall not ſhunne to call it *Symbolum Davidicum*, the Prophet *Davids Creed*. And indeed there are very few, if any, of the Articles of that Creed, which we all generally profeſſe, which are not either plainely expreſſed, or by moſt evident implication couched in this little modell. Firſt, the *Doctrine of the Trinitie* is in the firſt words; *The Lord ſaid unto my Lord*. There is *Iehovah the Father*, and *My Lord*, the Sonne, and the

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ſanctification or conſecration of him, which was by the *Holy Ghoſt*; by whoſe fulneſſe he was anointed unto the Offices of King and Prieſt, for ſo our Saviour himſelfe expounds this word *Said*, by the ſealing & ſanctification of him to his office, Ioh.10.34,35,36. Then wee have the *Incarnation of Chriſt*, in the word, *My Lord*, together with his dignitie and honor above *David* (as our Savior himſelfe expounds it, Matth.22.42.45.) *Mine*, that is, my Sonne by deſcent and genealogie after the fleſh, and yet my Lord too, in regard of a higher ſonſhip. We have alſo the *Sufferings of Chriſt*, in that he was conſecrated a *Prieſt*, v.4. to offer up himſelfe once for all, and ſo *to drinke of the brooke in the way*. Wee have his *Elucation* and conqueſt over all his enemies, and ſufferings, *his reſurrection, he ſhall lift up his head*, his *Aſcenſion and Interceſſion, ſit thou on my right hand*. And in that is compriſed his *Deſcent* into Hell by *S. Pauls* way of arguing, *That he aſcended, what is it but that hee deſcended firſt into the lower parts of the earth?* Eph.4.9. Wee have a *Holy Catholick Church*, gathered together by the Scepter of his Kingdome, and holding in the parts thereof a bleſſed, and beautifull *Communion of Saints, The Lord ſhall ſend forth the Rod of thy ſtrength out of Sion; Rule thou in the midſt of thine enemies. Thy people ſhall be willing in the day of thy power in the beauties of holineſſe, from the wombe of the morning, thou haſt the dew of thy youth*. Wee have the *laſt Iudgment*, for *all his enemies muſt bee put under his feete*, (which is the Apoſtles argument to prove the end of all things, 1 Cor.15.25.) and there is the *day of his wrath*, wherein he ſhall accompliſh that judgment over the heathen, and that victorie over the Kings of the earth, (*who take counſell and bandie themſelves againſt him,*) which he doth here in his word beginne. We have the *Remiſſion of ſinnes*, compriſed in his *Prieſthood*, for hee was to offer *Sacrifice for the remiſſion of ſinnes, and to put away ſinne by the Sacrifice of himſelfe*, Eph. 1.7. He.9.26.

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Wee have the *Reſurrection of the Bodie*, becauſe he muſt *ſubdue all his enemies under his feete, and the laſt enemie to bee ſubdued is death*, as the Apoſtle argues out of this Pſalme, 1 Cor. 15.25,26. And laſtly, wee haue *life everlaſting*, in *the everlaſting merit and vertue of his Prieſthood*, Thou art a *Prieſt for ever after the order of Melchiſedek*, and in his *ſitting at the right hand of God*, whither he is gone as our forerunner, and to prepare a place for us, Heb.6.20. Ioh.14.2. and therefore the Apoſtle from his ſitting there, and living ever inferreth the perfection and certaintie of our ſalvation, Rom.6.8. 11. Rom.8.17. Eph.2.6. Col.3.1,2,3,4. 1 Cor.15. 49. Phil. 3.20,21. 1 Theſſ.4.14. Heb.7,25. 1 Ioh. 3.2.

The Summe then of the *whole Pſalme*, (without any curious or artificiall Analyſis, wherein every man according to his owne conceite and method will varie from other) is this; *The Ordination of Chriſt unto his Kingdome*, together with the dignitie, and vertue thereof, v.1. *The Scepter or Inſtrument* of that Kingly power, v.2. *The ſtrength and ſucceſſe of both*, in recovering, maugre all the malice of enemies, a Kingdome of willing ſubjects, and thoſe in multitudes unto himſelfe, v.2,3. *The Conſecration of him* unto that everlaſting Prieſthood, by the vertue & merit whereof he purchaſed this Kingdome to himſelfe, v.4. *The Conqueſt* over all his ſtrongeſt, and moſt numerous adverſaries, v.5,6. *The prooſe of all*, and the way of effecting it, in his ſufferings and exaltation. Hee ſhall gather a Church, and hee ſhall confound his enemies, becauſe for that end he hath finiſhed, & broken through all the ſufferings which hee was to drinke of, and *hath lifted up his head againe*.

Verſ. 1. *The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtoole.*

Here the Holy Ghoſt beginnes with the *Kingdome of Chriſt*, which hee deſcribeth and magnifieth; 1 By his

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unction and *obſignation* thereunto, The *Word* or *Decree* of his Father. *The Lord ſaid.* 2 By the *Greatneſſe* of his perſon in himſelfe, and yet neerneſſe in bloud and nature unto us. *My Lord.* 3 By the *Glorie*, power, and heavenlineſſe of this his Kingdome, for in the adminiſtration thereof he ſitteth at the right hand of his Father. *Sit thou at my right hand.* 4 By the *Continuance* and Victories thereof. *Untill I make thy foes thy footſtoole.*

The Lord ſaid. Some read it, certainly or aſſuredly ſaid, by reaſon of the affinity which the originall word hath with Amen (from which it differs onely in the tranſpoſition of the ſame radicall letters.) Which would afford this obſervation by the way; *That all which Gods ſaies of or to his Sonne is very faithfull & true.* For which cauſe the Goſpell is by ſpeciall Emphaſis called, *The Word of Truth*, Eph. 1.13. and πιστὸς ὁ λόγος, *A faithfull ſaying, worthy of all acceptation*, 1 Tim. 1.15. *Or moſt worthy to be beleeved, and embraced.* (For ſo the word δέχεσθαι and λαμβάνειν, being applied unto the Goſpell, ſignifie, Ioh. 1.12. Ioh. 3.33. Act. 17.11. Being oppoſite unto ἀπωθεῖσθαι τὸν λογὸν, Act. 13.46.)

But the principall thing here to bee noted is, *The Decree*, appointment, Sanctification, and ſealing of Chriſt unto his Regall Office. For the Word of God in the Scripture ſignifies his Bleſſing, Power, Pleaſure, Ordination. *Man liveth not by bread alone but by every word which proceedeth out of the mouth of God*, Matth. 4.4. That is, by that command which the creatures have received from God to nouriſh by, that Benediction and Sanctification which maketh every Creature of God good unto us, 1 Tim. 4.5. Gods ſaying is ever doing ſomething, his words are operative, and carry an unction and authoritie along with them.

Whence we may note, *That Chriſts Kingdome belongs to him not by uſurpation, intruſion, or violence, but legally, by order, decree, inveſtiture from his Father.* All Kings raigne

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raigne by Gods providence, but not alwayes by his approbation. *They have ſet up Kings but not by mee; they have made Princes, and I knew it not*, Amos 8.4. But Chriſt is a King both by the providence, and by the Good will and immediate Conſecration of his Father. *He loveth him & hath given all things into his hand*, Ioh. 3.35. *He judgeth no man, but hath committed all judgment to his Sonne*, Ioh.5.22. That is, hath entruſted him with the œconomie and actuall adminiſtration of that power in the Church, which originally belonged unto himſelfe. *He hath made him to be Lord and Chriſt*, Act. 2.36. *Hee hath ordained him to bee Iudge of quicke and dead*, Act.10.42. *Hee hath appointed him over his owne houſe*, Heb.3.2.6. *He hath crowned him & put all things in ſubjection under his feete*, Heb. 2.7,8. *Hee hath highly exalted him, and given him a name above every name*, Phil.2.9. Therefore hee calleth him *My King*, ſet up by him upon his owne holy hill, and that in the vertue of a ſolemne decree, Pſal.2.6,7.

Tertull. Apolog. Cap.30. & ad Scapulam, cap.5. Dan.7.14. Matth.11.27. Ioh.17.2.

But wee muſt here diſtinguiſh betweene *Regnum naturale*, Chriſts naturall Kingdom which belongeth unto him as God coeſſentiall, and coeternall with his Father: and *Regnum œconomicum*, his Diſpenſatory Kingdom, as he is Chriſt the Mediator, which was his, not by Nature, but by *Donation* and unction from his Father, that hee might be the Head of his Church, a Prince of Peace, & a King of Righteouſneſſe unto his people. In which reſpect he had conferr'd upon him all ſuch meete qualifications as might fit him for the diſpenſation of this Kingdome. 1 God prepared him a *Bodie*, or a *Humane nature*, Heb. 10.5. and by the grace of perſonall and Hypoſtaticall union cauſed the Godhead to dwell Bodily in him, Col. 2.9. 2 He anointed him with a *fulneſſe of his Spirit*; not ſuch a fulneſſe as *Iohn Baptiſt* and *Stephen* had, Luk.1. 15. Act.7.55. which was ſtill κατὰ μέτρον the fulneſſe of a meaſure or veſſel, a ſulneſſe for themſelves only, Eph.4.7.

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1 Cor.12.11. Rom.12.3. But a fulneſſe without meaſure, like the fulneſſe of light in the Sun, or water in the Sea, which hath an unſearchable ſufficiency and redundancie for the whole Church, Ioh.3.34. Eph.3.8. Mal.4.2. So that as hee was furniſhed with all Spirituall Endowments of Wiſedome, judgment, power, love, holineſſe, for the diſpenſation of his owne Office, Eſai.11.2.61.1. So from his fulneſſe did there runne over a ſhare and portion of all his graces unto his Church, Ioh. 1.16. Col.2.19. 3 He did by a ſolemne and *publike promulgation* proclaime the Kingdome of Chriſt unto the Church, and declare the decree, in that heavenly voice which came unto him from the excellent glorie, *This is my beloved Son in whom I am well pleaſed, heare yee him*, Pſal.2.7. Matth.3.17.17.5. 2 Pet.1.17. 4 Hee hath given him a *Scepter of Righteouſneſſe*, & hath put a ſword in his mouth and a rodde of iron in his hand, made him a Preacher and an Apoſtle, to reveale the ſecrets of his boſome, and to teſtifie the things which hee hath ſeen and heard, Heb.1.8. Revel.1.16.2.16. Pſal.2.9. Eſai. 16.1. Heb.3.1. Ioh.1.18. Ioh.3.11,12. 32,34. 5 Hee hath *honoured him* with many Ambaſſadors, and ſervants to negotiate the affaires of his Kingdome, *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and teachers, for the perfecting of the Saints, for the worke of the Miniſterie, and for the Edifying of his Bodie*, 2 Cor.5.20. Eph.4.11,12. 6 Hee hath given him the *ſoules* and *conſciences* of men even to the uttermoſt parts of the earth for his poſſeſſion, and for the territories of his Kingdome, Pſal.2.8. Ioh.17.6. 7 Hee hath given him a *power* concerning the Lawes of his Church. A power to make Lawes, the *Law of Faith*, (as *S. Paul* cals it, Rom.3.27.) Mark.16.15,16. A power to expound Lawes, as the *morall Law*, Matt.5. A power to abrogate Lawes, as *the Law of Ordinances*, Col.2. 14. 8 Hee hath given him a *power of judging* and condem-

condemning enemies, Ioh. 5.27. Luk. 19.27. Lastly, hee hath given him a *power of remitting sinnes*, and *sealing pardons*, which is a roiall prerogative, Matth. 9.6. Ioh. 20.23. And these things belong unto him as hee is Θεάνθρωπος, as well Man as God, Ioh. 5.27. For the workes of Christs mediation were of two sorts. *Opera ministerii*, workes of service, and ministerie, for he tooke upon himselfe the forme of a servant, and was a Minister of the Circumcision, Phil. 2.8. Rom. 15.8. and *Opera Potestatis*, workes of Authoritie and government in the Church. *All power is given unto me in heaven and earth*, Matth. 28.18.

The Qualitie of this Kingdome is not Temporall or Secular, over the naturall lives or civill negotiations of men; He came not to be ministred unto, but to minister, his Kingdome was not of this World, he disclaimed any civill power in the distribution of lands and possessions, he with-drew himselfe from the people when by force they would have made him a King, and himselfe, that in this point hee might give none offence, payed tribute unto *Cesar*, Matth. 20.28. Ioh. 18.36. Luk. 12.13, 14. Ioh. 6.15. Matth. 17.27. But his Kingdome is Spirituall, and heavenly over the soules of men, to binde and loose the conscience, to remit and retaine sinnes, to awe and over-rule the hearts, to captivate the affections, to bring into obedience the thoughts, to subdue and pull downe strong holds, to breake in pieces his enemies with an iron rod, to hew and slay them with the words of his mouth, to implant fearfulnesse and astonishment in the hearts of hypocrites, and to give peace, securitie, protection and assurance to his people.

The way wherby hee enters upon his Kingdome is ever by way of Conquest. For though the Soules of the Elect are his, yet his enemies have the first possession, as *Canaan* was *Abrahams* by Promise, but his seeds by Victorie. Not but that Christ proclaimes peace first, but because

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becauſe men will not come over nor ſubmit to him without warre. The ſtrong man will not yeeld to bee utterly ſpoiled and crucified upon termes of peace.

Hence then wee may firſt learne the great Authoritie and Power of this King, who holds his Crowne by immediate tenure from heaven, and was after a more excellent manner than any other Kings therunto decreed and anointed by God himſelfe. Much then are they to blame who finde out wayes to diminiſh the Kingdome of Chriſt, and boldly affirme, that though a King hee could not but bee, yet hee might have been a King without a Kingdome, a King in perſonall right, without ſubjects or territories to exerciſe his regall power in; A King onely to puniſh enemies, but not a King to governe or to feed a people. But ſhall God give his Sonne the uttermoſt parts of the earth for his poſſeſſion, and ſhall men withhold it? ſhall God give men unto Chriſt (*Thine they were & thou gaveſt them unto me.* Ioh. 17.6.) and ſhall they detaine themſelves from him? what is it that he gives unto his Sonne but the ſoules, the hearts, the very thoughts of men to bee made obedient unto his Scepter? 2 Cor.10.5. and ſhall it then bee within the compaſſe of humane power to effect, as it is in their pride to maintaine, *fieri poſſe ut nulla ſit Eccleſia?* We know one principall part of the Kingdome and power of Chriſt is to caſt downe imaginations, and every high thing that exalteth it ſelfe againſt the knowledge of God, and that not onely unto conviction, but unto obedience, as the Apoſtle ſhewes: to ſend ſuch gifts of the Spirit unto men as ſhould benefit the very Rebellious, that God might dwell amongſt them, Pſal.68.18. for in as much as Chriſt came *to deſtroy the workes of the devill, that is, ſinne* (as the Apoſtle ſhewes, 1 Ioh. 3.8. Ioh.8.41. 44.) and in their place to bring in the worke of God, which is *faith in him* (for ſo that grace is frequently ſtiled, Ioh.6.29. Phil.1.29. Col.2.12.) Therfore it is requiſite

quiſite that none of Satans inſtruments, and confederates, ſuch as the hearts of naturall men are, ſhould be to ſtrong for the grace of Chriſt.

But what then, doth Chriſt compell men againſt their wills to become ſubiect unto him? No, in no wiſe. He hath ordered to bring them in by a way of voluntarineſſe and obedience. And herein is the wiſedome of his power ſeen that his grace ſhall mightily produce thoſe effects in men, which their hearts ſhall moſt obediently and willingly conſent unto; that hee is able to uſe the proper and genuine motions of ſecond cauſes to the producing of his owne moſt holy, wiſe, and mercifull purpoſes. As wee ſee humane wiſedome can ſo order, moderate, and make uſe of naturall motions, that by them artificiall effects ſhall be produced; as in a clock the naturall motion of the weight or plummet cauſeth the artificiall diſtribution of houres, and minutes; and in a mill the naturall motion of the winde or water, cauſeth an artificiall effect in grinding the corne: How much more then ſhall the wiſedome of Almighty God, whoſe weakneſſe is ſtronger, and whoſe fooliſhneſſe is wiſer than men, be able ſo to uſe, incline and order the wils of men, without deſtroying either them or their liberty, as that thereby the Kingdome of his Sonne ſhall be ſet up amongſt them? ſo that though there be ſtill an habituall, radicall, fundamentall indetermination and indifferencie unto ſeverall wayes (unto none of which there can bee a Compulſion) yet by the *ſecret, ineffable*, and moſt *ſweete operation* of the Spirit of grace, opening the eyes, convincing the judgment, perſwading the affections, enclining the heart, giving an underſtanding, quickning and knocking the conſcience, a man ſhall be ſwayed unto the *Obedience of Chriſt*, and ſhall come unto him ſo certainely as if he were *Drawen*, and yet ſo freely as if he were left unto himſelfe. For in the calling of men by the word there is a *Trahere*, and a *Venire*. The Father *draweth*,

Illud neſcio quo modo dicatur fruſtra Deum miſereri niſi nos velimus: ſi enim Deus miſeretur etiam volumus; Ad eandem quippe miſericordiam pertinet ut velimus. Aug. Tom. 4. Ad Simplicianū. Lib 1. qu. 2. Agit omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat, quod per eos agere ipſe voluerit. Id. de Grat. & Lib. Arb. c. 21.

2 Cor. 4. 6.
Eph. 1. 17, 18.
Act. 26. 18.
1 Ioh. 2. 27.
Ioh. 16. 8.
Gen. 9. 27.
Act. 16. 14.
Ier. 31. 18. 33.
Ezek. 36. 26, 27.
1 Ioh. 5. 20.
Pſal. 119. 34. 36

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Nolite cogitare invitum trahi, trahitur animus & amore. Aug. Tract 26. in Ioban.

eth, and the man commeth, Ioh.6.44. That notes the efficacie of grace, and this the sweetnesse of grace. Grace worketh strongly, and therefore God is said *To Draw*, and it worketh sweetly too, and therefore man is said to *Come*.

Againe, from hence wee learne our *Dutie* unto this King, the honor and subjection which is due unto him. *The Father committeth all Iudgment to the Sonne*, that is, hath anointed him with the office, and abilities of a King (for judgment stands for the whole duty of a King. Psal.72.1. and is therefore frequently attributed unto the *Messias*, Esai.42.1.4. Ier.23.5. Ier.33.15.) And from thence our Saviour inferres that *all men should honour the Sonne, even as they honour the Father*, Ioh.2. 22,23. with the same worship, reverence & subjection. For God hath highly exalted him, and given him a name above every name, *That at the name of Iesus*, that is, unto that holy thing, unto the power and Scepter of that divine Person, which is unto us so comfortably manifested in a name of salvation, *Every knee should bow, &c.* Phil. 2.9,10. This Dutie the Psalmist expresseth by kissing the Sonne. Which denoteth unto us 3 things: 1 *Love*. For a kisse is a symbole and expression of love, and therefore used by the primitive Christians in their Feasts of Love, and after prayer unto God, and oftentimes enjoyned by *S. Paul* as an Expression of Christian Love. Insomuch that it was a proverbiall speech amongst the Heathen, see how these Christians doe love one another. And this is a Dutie which the Apostle requires, under paine of the extremest curse that can light upon a man, to *Love the Lord Iesus Christ*, 1 Cor. 16. 22. Eph.6.24. And if any man, saith our Savior, *Loveth Father or mother more than me, he is not worthy of me, or Sonne or Daughter more than me, hee is not worthy of me*, Matth.10.37. That is, hee is utterly unqualified for the benefit of my mediation. For hee that hath good by me cannot

Act.3.16. ἀλλὰλαις φιλήματι ἀσπαζόμενοι τὸν ἀδελφὸν. *Iustin. Martyr. Apol.2. Osculum pacis orationis signaculum, quæ oratio cum divortio Sancti osculi integra, &c. Tertull. de Orat.*

cannot chooſe but love me, Luk.7.47. 2 *To kiſſe* in the Scripture phraſe noteth * *Worſhip* and *Service*. *Let the men that Sacrifice kiſſe the Calves*, Hoſ.13.2. Iob 31. 26,27. And thus wee finde the foure beaſts, and the foure and twentie Elders, and every Creature in heaven and on earth, and under the earth, worſhipping the Lambe, and aſcribing bleſſing, honor, glorie, and power unto him, Revel.5.8. 14. 3 To kiſſe is an expreſſion of *Loialtie* and *Obedience*, thus *Samuel* kiſſed *Saul* when hee had anointed him King over Iſrael, 1 Sam. 10.1. And therefore the * *Septuagint*, and *Hierom*, and from them our Tranſlators, render the word which ſignifieth to kiſſe, by being obedient or ruled by the words of *Ioſeph*, Gen.41.40. And this likewiſe is a dutie which wee owe unto Chriſt to be obedient to him, to bee ruled by his mouth, and by the Scepter of his mouth, that is, by his word, which is therefore called the *Law of Chriſt*, becauſe it hath a binding power in it. Wee are commanded from heaven to heare him, Matt.17.5. And that too under paine of a curſe, every ſoule which will not heare that Prophet, ſhall be deſtroyed from among the people, Act.3.23. Wee ſhould learne therefore to take his Commands as from God, for he ſpeaketh his Fathers words, and in his name, Deut.18.19. Ioh.3.34. When *Ahaſuerus* Commanded *Haman* to put on the Crowne upon *Mordecai*, hee preſently executed the Kings pleaſure, and honored his greateſt enemie, becauſe the King required it: Now God hath made Chriſt our King, and hath crowned him with honor and Majeſtie (as the Apoſtle ſpeakes) and requires of us to kiſſe this his Sonne, and to bow unto his name; and therefore bee wee what wee will, Princes, or Judges, or great men of the world, (who rejoyce in nothing more than in the name of wiſedome) this is our Wiſedome, and dutie, Pſal.2.10,12. It is too ordinary with great men to bee regardleſſe of God and of his waies. Yet wee ſee the wrath

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* *Affectatione cæleſtia adorandi ad ſolis ortum labia vibratis.* Tertull. Apolog. Cap.16. *Cæcilius ſimulacro Serapidis denotato, ut vulgus ſuperſtitioſus ſolet, manum ori admovens, oſculum labiis preſſit.* Minut. Felix, in Octavio. *In adorando dextram ad oſculum referimus.* Plin. lib.28. cap.2. *ἐπὶ προσκυνοῦντα ἥλιον, ἀχ ὥσπερ ἡμεῖς τῶν χεῖρα χυνοῦσι,* &c. Lucian. de Saltatione.

* *Προσκυνεῖν. Ad tui oris imperium cunctus populus obediet.* Hieron.

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wrath of God in his creatures, fire, tempeſt, peſtilence, ſword, ſickneſſe, makes no diſtinction between them and others, how much leſſe will God himſelfe make, when all crownes, and ſcepters, and dignities ſhall be reſigned to him, and all men ſhall ſtand in an equall diſtance and condition before the tribunall of Chriſt, when no titles of honor, no eminencie of ſtation, no treaſures of wealth, no ſtrength of dependencies, no retinue & traine of ſervants will accompany a man into the preſence of the Lamb, or ſtand betweene him and the judgment of that great day. Wee know hee was a King that feared the preſence of a perſecuted Prophet, and hee was a Prince that trembled at the preaching of an Apoſtle in chaines. The word of God cannot bee bound, nor limited, it is the Scepter which his Father hath given him, and wee cannot without opē conteſtation againſt God reſiſt his government therein over us. *Hee that deſpiſeth you deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me*, ſaith our Saviour. It is Chriſt himſelfe whoſe Ambaſſadors wee are, and with whom men have to doe in our miniſterie. And hee will have it ſo: Firſt, *For our Peace:* If God ſhould ſpeake againe by the Miniſterie of Angels, in thunder, and fire (as he did on mount Sina) we would quickly call for *Moſes* & Miniſters againe, Exod. 20. 19. Secondly, *For his owne glorie*, that the Excellencie may be of God and not of men, 2 Cor. 4. 7. That it may not be in him that planteth, nor in him that watereth, but in God which giveth the bleſſing, and increaſe, 1 Cor. 3. 7. That it may not bee in him which willeth, nor in him which runneth, but in God which ſheweth mercy, Rom. 9. 16. That the ſervice, cooperation, and helpe of the Churches joy might bee ours, but the Dominion over mens faith, and the teaching of their inner man might be Chriſts, 2 Cor. 1. 24. Eph. 4. 20, 21. Very bold therefore and deſperate is the contumacie of thoſe men who ſtand at defiance with the power of Chriſt ſpeaking in his

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his ſervants. The Apoſtle ſaith, there is no eſcape left for thoſe who neglect ſo great ſalvation, Heb. 2. 3. And yet this is the conſtant folly and cry of naturall men, *We will not have this man to raigne over us. Let us breake their bands aſunder, and caſt away their cords from us.*

But Firſt, Every man muſt be ſubject to ſome King, either Chriſt or ſinne (for they two divide the world, and their Kingdomes will not conſiſt.) And the ſubjects of ſinne are all ſlaves and ſervants, no liberty amongſt them, Ioh. 8. 34. Whereas Chriſt makes all his ſubjects Kings, like himſelfe, Revel. 1. 6. and his is a Kingdome of Righteouſneſſe, peace, and joy, Rom. 14. 17. Secondly, If men by being the ſubjects of ſinne could keepe quite out from the judgment and Scepter of Chriſt, it were ſomething: but all men muſt one way or other be ſubdued unto him, either as ſonnes or as captives, either under his grace, or under his wrath. *As I live ſaith the Lord every knee ſhall bow to mee,* Rom. 14. 10, 11. Hee muſt bee either a ſavor of life or of death, either for the riſing or the fall of many in Iſrael, either for a ſanctuary or for a ſtumbling block; All muſt either bee ſaved by him, or judged by him. There is no refuge, nor ſhelter of eſcape in any Angle of the World, for his Kingdome reacheth to the uttermoſt corners of the earth, and will finde out, and fetch in all his enemies. Thirdly, the matter were not great, if a man could hold out in the oppoſition. But can thine heart endure, or thine hands bee ſtrong, ſaith the Lord, in the day that I ſhall deale with thee? Ezek. 22. 14. What will yee doe in the deſolation which ſhall come from farre? when you are ſpoiled what will yee doe? where will you leave your glory? what will become of the King whom you ſerved before? It may bee thy mony is thine idol, and thou art held in thraldome under thine owne poſſeſſions. But what will remaine of a mans ſilver and gold to carry him through the wrath to come, but onely the ruſt thereof to joyne in

Eris ſub pedibus aut adoptatus aut victus; locum habebis vel gratiæ vel pœnæ. Aug.

Eſai. 10 3. Iere. 4. 30.

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in judgment against him? It may bee thou serveſt the times, and faſhions of the world, rejoyceth in thy youth, in the wayes of thy heart, and in the ſight of thine eyes: But thou muſt not riſe out of thy grave in thy beſt cloaths, nor appeare before Chriſt like *Agag* gorgeouſly apparelled. Thou muſt not riſe to play, but to be judged. It may bee thou ſerveſt thine owne luſt, and anothers beautie; but what pleaſure willt there be in the fire of luſt when it ſhall bee turned into the fire of Hell? or what beauty wilt thou finde on the left hand of Chriſt, where the characters of every mans helliſh conſcience ſhall bee written in his face? Thou ſerveſt thine owne vainglorie and affectations; but what good will it bee to bee admired by thy fellow priſoners, and condemned by thy Judge? In one word, thou ſerveſt any of thine owne evill deſires; fooliſh man, here they command thee, and there they will condemne thee, they are here thy Gods, and they will bee there thy devils.

The Second particular in the deſcription of Chriſts Kingdome is the greatneſſe, and neerneſſe of his perſon unto *David*. *My Lord*. *David* calleth him *my Lord* upon a double reaſon, by a Spirit of *Propheſie*, as foreſeeing his incarnation and nativitie out of the tribe of *Juda*, and ſtock of *Ieſſe*; and ſo hee was *Davids* Sonne: and by a Spirit *of Faith* as beleeving him to be his redeemer, and ſalvation: and ſo hee was *Davids Lord*. A virgin ſhall conceive and beare a Sonne, there we ſee his incarnation and deſcent from *David*; and ſhall call his name *Immanuel*, God with us, there wee ſee his Dominion over *David*. As man ſo he was his Sonne, and as Mediator ſo he was his Lord. As Man ſo he was ſubject unto *Mary* his Mother; and as Mediator ſo hee was the Lord and Savior of his Mother, Luk. 2. 51. Luk. 1. 46, 47. As Man hee was made for a little while lower than the Angels, that hee might ſuffer death, but as Mediator, God and Man in one perſon, ſo he was made much better than the

Angels,

Angels, all the Angels of God were his ſubjects to worſhip him, and his Miniſters to waite upon him, *Heb.* 2.7.9. *Heb.*1.4.6.7. So then the pronoune *Mine*, leads us to the Conſideration of Chriſts Conſanguinity with *David*, as he was his Sonne: and of his Dignity above *David*, as hee was his *Lord*.

From hence wee learne, That though Chriſt was Man, yet hee was more than a bare man. For *jure naturæ* no Sonne is Lord to his Father; Domination doth never aſcend. There muſt be ſomething above nature in him to make him his Fathers Soveraigne, as our Savior himſelfe argueth from theſe words, *Matth.*22.42,45. Chriſt then is a *Lord* to his people; he had Dominion, and was the ſalvation of his owne fore-fathers.

A Lord.] Firſt, By right of the *Creation*. For hee is before all things, and by him all things conſiſt, Col.1. 17. which the Apoſtle makes the argument of his Soveraignitie. *To us there is but one Lord Ieſus Chriſt, by whom are all things and wee by him*, 1 *Cor.*8.6.

Secondly, By a right of *Sonſhip* and Primogeniture, as the chiefe, the firſt borne, the Heire of all things. Hee is not in the Houſe as *Moſes* was, a Servant, but a Sonne over his owne Houſe, *Heb.*3.5,6. That is, hee was not a Servant but Lord in the Church, as the Apoſtle elſe where gives us the ſame diſtinction. *We preach Chriſt Ieſus the Lord, and our ſelves Servants*, 2 *Cor.*4.5. For in the Scripture phraſe the firſt borne notes Principality, Excellencie, and Dominion. I will make him, ſaith God, *my firſt borne, higher than the Kings of the earth*, Pſal. 89.27. So in *Iob*, The firſt borne of death is the ſame with the King of terrors, *Iob* 18. 13,14. and ſo the Apoſtle ſaith, That the Heire is the Lord of all, *Gal.* 4.1. and therefore from his [a] primogeniture, and deſignation to the inheritance of all things, he inferreth his preeminence, and honor even above the Angels, *Col.*1.18. *Heb.*1.2.4.

[a] *Chriſtus vocatur Primogenitus omnis creaturæ, hoc eſt, Dominus. Schindler in voce* בכר. *Sole in ſcripturis primogenitū votari quodcunque in ſuo genere excellens atque ſummum eſt —Ego Primogenitum conſtituam eum, hoc eſt, mirum in modum exaltabo & gloriſicabo eum. Gloſſ. in Onomaſtologia Meſſiæ, Claſſ.8. Appel.7.pag.* 308.

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Thirdly, By the right of his *Unction*, Office, and mediatorſhip, unto which he was deſigned by his Father. He was to have in all things the preeminence, *For it pleaſed the Father that in him ſhould all fulneſſe dwell*, Col. 1. 18,19. Where by fulneſſe either wee muſt underſtand fulneſſe of the Godhead bodily, as the Apoſtle ſpeakes, Col. 2.9. Or fulneſſe of the Spirit of Grace, which S. *Iohn* ſpeakes of *Ioh.* 1.16. *Ioh.* 3.34. And in both reſpects he is a Lord over all: in one, by the Dignity of his Hypoſtaticall union; in the other, by the grace of his heavenly unction; and in both as Mediator, and head in the Church. Therefore the Apoſtle ſaith, *That God hath made him Lord and Chriſt*, *Act.* 2.36. and by the accompliſhment of his office, in dying, riſing, and reviving he became *Lord* both of the dead and living, *Rom.* 14.9. *Revel.* 5.12.

Matth. 9.6. Iohn 5.25,26. 1 Cor. 6.11. Iohn 6.40. Heb. 2.18. Heb. 7.25. Iohn 6.39. & 10.28. Revel. 12.10. Phil. 3.21.

And thus he is *Lord* in two reſpects: Firſt, *A Lord in Power* and ſtrength. Power to forgive ſinnes; Power to quicken whom hee will; Power to cleanſe, juſtifie, and ſanctifie; Power to ſuccor in temptations; Power to raiſe from the dead; Power to ſave to the uttermoſt all that come unto God by him; Power to hold faſt his ſheepe; Power to caſt out the accuſer of the brethren; Power to put downe all his enemies, and to ſubdue all things unto himſelfe. Secondly, *A Lord in Authoritie*; To judge, to anoint, to imploy, to command whom and what hee will. He onely is *Lord* over our perſons, over our faith, over our conſciences: To him onely we muſt ſay, *Lord*, ſave us leſt wee periſh; to him onely wee muſt ſay, *Lord*, what will thou have me to doe?

And ſuch a Lord Chriſt was to his *owne fore-fathers*. *They all did eate of the ſame Spirituall meate, and all dranke of the ſame Spirituall drinke, even of that rock which was Chriſt*, 1 *Cor.* 10.3,4. He was the ſubſtance of the Ceremonies, the Doctrine of the Prophets, the accompliſhment of the Promiſes, the joy and ſalvation of Patriarchs

Patriarchs and Princes, the deſire and expectation of all fleſh. The Goſpell to us a Hiſtory, and narration, and therefore delivered by the hand of witneſſes; to them a promiſe and prediction, and therefore delivered by the hand of Prophets. The Apoſtles entered into the Prophets Labours, and were ſervants in the ſame common ſalvation, theſe as ſowers, and they as reapers, theſe as preachers of the ſeed hoped, and they as preachers of the ſame ſeed exhibited. The ancient Iewes then were not ſaved by bare temporall promiſes, neither was their faith ultimately fixed upon Ceremonies or earthly things; but as their preachers had the ſame Spirit of Chriſt with ours, ſo the Doctrine which they preached, the faith and obedience which they required, the ſalvation which they foretold, was the ſame with ours. As the ſame Sun illightens the ſtarres above, and the earth beneath, ſo the ſame Chriſt was the Righteouſneſſe and ſalvation both of his fore-fathers, and of his ſeed. They without us could not be made perfect, that is, (as I conceive) their faith had nothing actually extant amongſt themſelves to perfect it, but received all its forme and accompliſhment from that better thing which was provided for, and exhibited unto us. For the Law, that is, the carnall Commandement, and outward Ceremonies therein preſcribed, made nothing, no grace, no perſon perfect; but the bringing in of a better hope, that is, of Chriſt, (who as hee is unto us the hope of glory, ſo hee was unto them the hope of deliverance, for he alone it is by whom wee draw nigh unto God,) doth perfect for ever thoſe that are ſanctified, *Heb.*7.19. *Heb.*10.14.

If Chriſt then be our Lord wee muſt truſt in him, and depend upon him for all our preſent ſubſiſtence, and our future expectations. For he never faileth thoſe that wait upon him. He that beleeveth in him ſhall not bee aſhamed. And indeed faith is neceſſary to call Chriſt Lord. No man can call Ieſus Lord but by the Spirit. Becauſe

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Coloſ.2.17.
Luke.1.69,70.
Act.3.18.&20.24.
2 Cor.1.20.
Iohn 8.56;
Gen.49.18.
2 Sem.23.5.
Hag.2.7.
Act.26.16.
1 Iohn 1.2,3.
1 Pet.1.10,11,12.
Iohn 4.38.
*Aug. de civ. Dei, lib.*10.*cap.*25. *& epiſt.* 157. *ad Optat. Et epiſt.* 49. *ad Deograt. de Catech. Rud. cap.*3. *&* c.19. *de peccat merit. & remiſſ. lib.*2. c.29. *de peccat. Orig.c.*24 *et* 25. *de nupt. & concupiſ.l.*2.*c.*11.

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other Lords are preſent with us, they doe with their own eye overſee, and by their owne viſible power order and direct us in their ſervice. But Chriſt is abſent from our ſenſes; *Though I have knowne Chriſt after the fleſh, yet henceforth* (ſaith the Apoſtle) *know I him no more.* Therefore to feare, and honor, and ſerve him with all fidelity, to yeeld more abſolute and univerſall obedience to his commands, though abſent, though tenderd unto us by the Miniſterie of meane and deſpicable perſons, than to the threates, and Scepters of the greateſt Princes, to labour that not only preſent, but abſent we may bee accepted of him, to doe his hardeſt workes of ſelfe-deniall, of overcomming, and rejecting the aſſaults of the World, of ſtanding out againſt principalities, & powers, and ſpirituall wickednes, of ſuffering and dying in his ſervice, needs muſt there bee faith in the hart to ſee him preſent by his Spirit, to ſet to our ſeale to the truth, authoritie, and Majeſty of all his commands, to heare the Lord ſpeaking from heaven, and to finde by the ſecret and powerfull revelations of his Spirit out of the word to the ſoule, evident and invincible proofes of his living by the power of God, and ſpeaking mightily in the Miniſtery of his Word to our conſciences. Therefore when the Apoſtle had ſaid, *Wee are abſent from the Lord*, hee preſently addes, *We walk by faith*, That is, we labor to yeeld all ſervice and obedience to this our Lord, though abſent, becauſe by faith (which giveth preſence to things unſeen, and ſubſiſtence to things that are yet but hoped) wee know that hee is, and that hee is a rewarder of thoſe that diligently ſeeke him.

And indeed though every man call him *Lord*, yet no man doth in truth and ſincerity of heart ſo eſteeme him, but thoſe who doe in this manner ſerve him, and by faith walke after him. If *I be a Maſter, ſaith the Lord, where is my feare? Malach.* 1. 6. It is not every one that ſaith *Lord, Lord*, but hee that doth my will, that trembleth

bleth at my word, that laboureth in my ſervice, who declares himſelfe to be mine indeed. For the heart of man cannot have two Maſters, becauſe which way ever it goes, it goes whole and undivided. Wee cannot ſerve Chriſt and any thing elſe which ſtands in Competition with him: Firſt, becauſe they are *Contrary Maſters*, one cannot bee pleaſed, or ſerved, without the diſallowance of the other. The Spirit that dwelleth in us luſteth to envy, that is, grudgeth, and cannot endure that any ſervice ſhould be done to the Lord. For the Friendſhip of the World is enmitie againſt God, *Iam.*4.4,5. And therefore ſaith the Apoſtle, *If any man love the World, the love of the Father is not in him*; and the reaſon is, becauſe they are contrarie principles, and have contrary Spirits, and luſts, and therefore muſt needs over-rule unto contrary ſervices. Secondly, becauſe both Maſters have employments enough to take up a whole man. Satan and the World have luſts to fill the whole head and heart of their moſt active and induſtrious ſervants; for the Apoſtle ſaith, that all which is in the World is luſts. And the heart of man is wholy, or moſt greedily ſet in him to doe that evill which it is tasked withall, *Eccle.* 8.11. The *(all)* that is in man, all his faculties, all his affections, the whole Compaſſe of his created abilities, are all gone aſide, or turned backward, there is no man, no part in man, that doth any good, no not one, *Pſal.*14.3. 53.3. Chriſt likewiſe is a great *Lord*, hath much more buſineſſe than all the time, or ſtrength of his Servants can bring about. Hee requireth the obedience of every thought of the heart, 2 *Cor.*10.5. Grace and edification and profit in all the words that proceed out of our mouth, *Eph.*4.29. a reſpect unto the glory of God in whatſoever workes wee goe about, 1 *Cor.*10.31. The whole ſoule, body and Spirit ſhould bee Sanctified throughout, and that even till the comming of our Lord Ieſus Chriſt, 1 *Theſſ.*5.23. Chriſt hath ſervice much

1 Iohn 2.15.

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more than enough to take up all the might, ſtrength, ſtudies, abilities, times, callings of all his ſervants. Buſineſſes towards God and himſelfe, worſhip, feare, Communion, love, prayer, obedience, ſervice, ſubjection: buſineſſes towards and for our ſelves, watchfulneſſe, repentance, faith, ſincerity, ſobriety, growth in grace: buſineſſe towards other men as inſtruments and fellow members, exhortation, reproofe, direction, inſtruction, mourning, rejoycing, reſtoring, releeving, helping, Praying, Serving in all wayes of love. So much evill to bee avoided, ſo many ſlips and errors to bee lamented, ſo many earthly members to bee crucified, ſo much knowledge and Myſteries to bee learned, ſo many vaine Principles to bee unlearned, ſo much good to bee done to my ſelfe, ſo much ſervice to bee done to my brother, ſo much glory to bee brought to my Maſter; every Chriſtian hath his hands full of worke. And therefore Chriſt expoſtulateth it as an abſurd thing, to call him *Lord, Lord*, to profeſſe and ingeminate a verball ſubjection, and *yet not to doe the things which hee requires*, *Luk.6.46.*

δεξιὰν τῦ πατρὸς λέγομεν τὸν δέξαν καὶ τιμὴν τῆς θεότητ. ἐν ᾗ ὁ τῦ θεῦ λόγ. ὑπάρχων, ὡς θεὸς καὶ τῷ πατρὶ ὁμοούσι., ἐπ' ἐσχάτων τῶν καιρῶν, καὶ σωματικῶς κάθηται συνδοξαζόμεν. καὶ συνεγείρ. σαρκὸς ἡμᾶς.
Damaſc. lib.4 de Orthodox: fid: cap.2.

The third thing obſerved touching the Kingdome of Chriſt is the *Glorie* and *Power thereof*, intimated by his ſitting at the *Lords* right hand. Gods right hand in the Scripture is a Metonymicall expreſſion of the ſtrength, power, majeſty and glorie that belongs unto him. *This is mine infirmitie*, ſaith the Pſalmiſt, *but I will remember the yeares of the right hand of the moſt high*, *Pſal.77.10.* Where wee finde Gods power under the metonymie of a right hand, oppoſed to the infirmitie of his ſervant. My infirmitie, and weake faith made me apt to ſinke under the ſenſe of Gods diſpleaſure, but when I called to minde the experiences of Gods former power in alike diſtreſſes, I recollected my Spirits, and was refreſhed againe. So the right hand of the *Lord* is ſaid to ſpanne, or extend the heavens, *Eſai.48.13.* And the Pſalmiſt expreſſeth the ſtrength and ſalvation of the *Lord* by his

right

right hand, *Psal.* 118.14,15,16. *and his fury is the Cup of his right hand, Hab.* 2.16. And he strengthneth, and helpeth, and upholdeth his people by the right hand of his Righteousnesse, that is, by his Power, and faithfull promises, which in their weaknes strengthens them, in their feare and flagging, helps them, in their sinking and falling upholds them, *Esai.* 41.10. So the Psalmist saith of wicked men that their right hand is a right hand of falsehood, *Psa.* 144.11. that is, either confidence in their owne power will deceive themselves, or they will deceive others to whom they promise succour and assistance. Therfore Gods right hand is cald the *right hand of Majesty, Heb.* 1.3. and the right hand of power, *Luk.* 22.69. To sit then at Gods right hand noteth that great Honor, and Judiciarie Office, and plenitude of power, which God the Father hath given to his Sonne; after his manifestation in the flesh, in his nativity; and justification by the Spirit, in his resurrection; he was then, amongst other dignities, received up into glory, 1 *Tim.* 3.16. This wee finde amongst those expressions of honor which *Salomon* shewed unto his Mother that shee sate at his right hand, 1 *King.* 2.19. And herein the Apostle puts a great difference betweene Christ and the Leviticall Priests, that they stood daily Ministring, but Christ after his Offering, *Sate downe on the right hand of God, Heb.* 10.11, 12. noting two things: First, That Christ was the *Lord*, and they but Servants, for standing is the posture of a Servant or Minister, *Deut.* 10.8. 17.12. *Ezek.* 44.24. and not sitting, *Luk.* 17.7. Secondly, that their worke was daily to bee repeated, wheras Christs was consummate in one offering once for all, after which hee rested or sate downe againe.

Verbum sedere Regni significat potestatem. Hieron. in Eph. cap. 1. *Sedere quod dicitur Deus non membrorum positionem sed judiciariam significat potestatem. Aug. de Fide & Symbol. cap.* 7. Ier. 52.12. Luk. 1.19. 2 Chron. 18.18. 1 King. 17.1.

This sitting then of Christ at the right hand of Majestie and glorie notes unto us first, *The great Exaltation of the Lord Christ*, whom God hath highly honoured and advanced and given a name above every name.

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ὁ γὰρ ἁφὴς τοῦ ἀϊδίου συγκατάβασις ἐκένωσις ὠφέλησε γενέσθαι τῆς ἀξίας τῶ δωρεᾶ· ἀλλὰ τῶ μὲν φύσει θεῶ ἁφὴ τοῦτ, τὰ δὲ ταπεινότητος τοῦ ἐμοῦ σάρκα σκιασμικῶς. Basil. Mag. Homil. de Fide. Vt sol cum in nube tegitur claritas ejus comprimitur, non cæcatur— sic Homo ille, quem Dominus salvatorque noster, is est, Deus, Dei Filius induit, Deitatem in illo non intercepit, sed abscondit. Greg. Nazian. Orat. 49. de fide.

σωικεδιζε τῶ ἀνθρωπίνω φύσει ἐν τῆ ἐκ τῆ βασιλικῆ, καὶ ἐφεστικυῖται τὴν κατ' οὐσίαν τῆς κτίσεως. Theophilact. in Iob. 17. Accepit ut homo quæ habebat ut Deus. Theodoret. in Phil. 2.

First, his Divine nature, though it cannot possibly receive any intrinsecall improvement or glory (all fulnesse of glory essentially belonging thereunto) yet so farre forth as it was humbled, for the œconomie and administration of his office, so farre it was readvanced againe; Now he emptied and humbled himselfe, not by putting off any of his divine glory, but by suffering it to be overshaddowed with the similitude of sinfull flesh and to be humbled under the forme of a Servant, as the light of a candle is hidden in a darke and close Lanterne. So that Declaratorily, or by way of Manifestation, he is in that respect magnified at Gods right hand, or as the Apostle speakes, declared to be that Sonne of God by Power in rising from the dead, and returning to his glory againe, *Rom.* 1.4. Againe, how ever in *Abstracto* wee cannot say that the Deitie or Divine nature was exalted in any other sense than by evident manifestation of it selfe in that man who was before despised, and accused as a blasphemer, for that he made himselfe equall with God: yet in *Concreto*, and by reason of the Communication of properties from one nature to another in the unitie of one person, it is true that as God saved the World by his bloud, and as it was the Prince of life that was crucified, and the Lord that lay in the grave; so God likewise was in the forme of a servant humbled, and at the right hand of Majestie exalted againe.

Secondly, the humane nature of Christ is most highly exalted by sitting at Gods right hand; for in the right of his Hypostaticall union hee hath an ample and immediate claime to all that glory which might in the humane nature bee conferr'd upon him. So that though during the time of his conversation amongst men, the exigence and œconomie of the Office which he had for us undertaken made him a man of sorrowes, and intercepted the beames of the Godhead and Divine glorie from the other nature; yet having finished that dispensation, there was

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was in the vertue of that moſt intimate aſſociation of the natures in one perſon, a communicating of all glory from the deitie which the other nature was capeable of. For as by the Spirit of Holineſſe he was filled with treaſures of wiſdome and knowledge, and grace, and thereby fitted for the Office of a Mediator, and made the firſt fruits, the firſt borne, the heire of all things, the head, and Captaine of the Church; furniſhed with a reſidue and redundancie of the Spirit to ſanctifie his brethren, and to make them joynt heirs, and firſt borne with himſelfe; ſo by the Spirit of glory is he filled with unmatchable perfections, beyond the capacitie or comprehenſion of all the Angels of Heaven; being not onely full of glory, but having in him all the fulneſſe of glory, which a created nature joyned to an infinitie and bottomleſſe fountaine could receive.

From hence therefore wee ſhould learne to let the ſame minde bee in us which was in Chriſt, to humble our ſelves firſt that wee may bee exalted in due time, to finiſh our workes of ſelfe-deniall, and ſervice which wee owe to God, that ſo wee may enter into our Maſters glory. For he himſelfe entred not but by a way of bloud. Wee learne likewiſe to have recourſe and dependance on him for all ſupplies of the Spirit, for all ſtrength of grace, for all influences of life, for the meaſure of every joynt and member, He is our treaſure, our fountaine, our head; it is his free grace, his voluntarie influence which habituateth and fitteth all our faculties, which animateth us unto a heavenly being, which giveth us both the ſtrength and firſt act, wherby we are qualified to worke, and which concurreth with us in *actu ſecundo* to all thoſe workes which wee ſet our ſelves about. As an inſtrument, even when it hath an edge, cutteth nothing, till it be aſſiſted and moved by the hand of the artificer; ſo a Chriſtian when hee hath a will, and an habituall fitneſſe to worke, yet is able to doe nothing without the conſtant

Phil. 1. 19.
Phil. 4. 13.
Eph. 4. 16.

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conſtant ſupply, aſſiſtance, and concomitancie of the grace of Chriſt, exciting, moving, and applying that habituall power unto particular actions. He it is that giveth us not onely to will but to doe, that goeth through with us, and worketh all our works for us by his grace. Without him wee can doe nothing, all our ſufficiencie is from him. But it may bee objected, if wee can doe nothing without a ſecond grace, to what end is a former grace given? or what uſe is there of our exciting that grace and gift of God in us which can doe nothing without a further concourſe of Chriſts Spirit? To this I anſwer, firſt, that as light is neceſſarie and requiſite unto ſeeing, and yet there is no ſeeing without an eye: ſo without the aſſiſting grace of Chriſts Spirit concurring with us unto every holy Dutie, wee can doe nothing, and yet that grace doth ever preſuppoſe an implanted, ſeminall and habituall grace, fore-diſpoſing the ſoule unto the ſaid Duties. Secondly, as in the Courſe of naturall Effects, though God bee a moſt voluntary Agent, yet in the ordinary Concurrence of a firſt Cauſe hee worketh *ad modum naturæ*, meaſuring forth his aſſiſtance proportionably to the Condition and Preparation of the ſecond Cauſes: ſo in ſupernaturall and holy operations (albeit not with a like certaine and unaltered conſtancy) though Chriſt bee a moſt voluntary head of his Church, yet uſually he proportioneth his aſſiſting and ſecond grace, unto the growth, progreſſe and radication of thoſe Spirituall habits which are in the ſoule before. From whence commeth the difference of holineſſe, and profitableneſſe amongſt the Saints, that ſome are more active, and unwearied in all holy converſation than others, as in the naturall bodie ſome members are larger, and more full of life and motion than others, according to the different diſtribution of Spirits from the heart, and influences from the head. This then affords matter enough both to humble us, and to comfort us. To humble us that wee

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can doe nothing of our ſelves, that wee have nothing in our ſelves, but ſinne. All the fulneſſe of grace is in him, and therefore whoſoever hath any muſt have it from him; as in the Egyptian famine whoſoever had any corn had it from *Ioſeph*, to whom the granaries and treaſures of Egypt were for that purpoſe committed. And this Lowlineſſe of heart, and ſenſe of our owne Emptineſſe is that which makes us alwayes have recourſe to our fountaine, and keepe in favor with our head, from whom wee muſt receive freſh ſupply of ſtrength for doing any good, for bearing any evill, for reſiſting any temptation, for overcomming any enemie. For beginning, for continuing, and for perfecting any Dutie. For though it bee mans heart that doth theſe things, yet it is by a forraigne and impreſſed ſtrength; as it is iron that burnes, but not by its owne nature (which is cold) but by the heate which it hath received from the fire. *It was not I*, ſaith the Apoſtle, *but that grace of God which was with mee.*

To comfort us likewiſe when wee conſider that all fulneſſe and ſtrength is in him as in an Officer, an *Adam*, a treaſurer and diſpencer of all needfull ſupplies to his people, according to the place they beare in his bodie, and to the exigence and meaſure of their condition, in themſelves, or ſervice in his Church. Sure wee are that what meaſure ſoever hee gives unto any, hee hath ſtill a reſidue of Spirit, nay hee ſtill retaineth his owne fulneſſe, hath ſtill enough to carry us through any condition, and according to the difficulties of the ſervice hee puts us upon, hath ſtill wiſedome to underſtand, compaſſion to pitie, ſtrength to ſupply all our needs. And that all this hee hath as a mercifull and faithfull depoſitarie, as a Guardian, and husband, and elder brother, to imploy for the good of his Church; that he is unto this office appointed by the will of him that ſent him, to loſe nothing of all that which is given him, but to keepe, and perfect it unto the reſurrection at the laſt day. That God hath planted

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planted in him a Spirit of faithfulneſſe, and pittie for the cheerfull diſcharge of this great Office, given him a propriety unto us, made us as neere and deare unto him as the members of his ſacred body are to one another; and therfore whoſoever commeth to him, with emptines, and hunger, and faith, he will in no wiſe caſt them out; it is as poſſible for him to hew off, and to throw away the members of his naturall body, to have any of his bones broken, as to reject the humble and faithfull deſires of thoſe that duly waite upon him.

Againe, from this *Exaltation* of Chriſt in his humane nature wee ſhould learne to keepe our veſſels in holineſſe and in honor, as thoſe who expect to bee faſhioned at the laſt like unto him. For how can that man truly hope to bee like Chriſt hereafter, that labors to bee as unlike him here as hee can? *Shall I take the members of Chriſt, and make them the members of an harlot?* ſaith the Apoſtle. So may I ſay, ſhall I take the nature of Chriſt, that nature which he in his perſon hath ſo highly glorified, and make it in my perſon the nature of a devill? If a Prince ſhould marry a meane woman, would he endure to ſee thoſe of her neereſt kindred, her brethren and ſiſters live like ſcullians or ſtrumpets under his owne eye? Now Chriſt hath taken our nature into a neerer union with himſelfe than marriage; for man and wife are ſtill two perſons, but God and man is but one Chriſt. Death it ſelfe was not able to diſſolve this union; for when the ſoule was ſeparated from the body, yet the Deitie was ſeparated from neither: it was the Lord that lay in the grave, and he that aſcended, was the ſame that deſcended into the lower part of the earth, *Matt.*28.6. *Eph.*4.10. and ſhall we then defile this nature by wantonneſſe, intemperance, and vile affections, which is taken into ſo indiſſoluble an unitie with the Sonne of God? Chriſt tooke it to advance it, and it is ſtill by his Spirit in us ſo much the more advanced, by how much the neerer it comes

comes to that holineſſe which it hath in him. We ſhould therefore labour to walke as becommeth thoſe that have ſo glorious a head, to walke worthy of ſuch a Lord unto all well pleaſing, in fruitfulneſſe and knowledge; to walke as thoſe that have received Chriſt, and expect his appearing againe, *Phil.*1.27. *Col.*1.10. 2.6.3.4,5.

Secondly, the ſitting of Chriſt on the right hand of God notes unto us the *Conſummation* of all thoſe Offices which hee was to performe here on the earth for our redemption. For till they were all finiſhed hee was not to returne to his glorie againe. *Hee that hath entred into his reſt hath ceaſed from his owne workes*, ſaith the Apoſtle, *Heb.*4.10. firſt he was to execute his Office before hee was to enter into his reſt. Though he were a Sonne, and ſo *Iure naturali* the inheritance were his owne before, yet he was to learne *Obedience* by the things which hee was to ſuffer before hee was made perfect againe, *Heb.* 5.8,9. *After hee had offered one Sacrifice for ſinnes for ever*, that is, after he had made ſuch a compleat expiation as ſhould never need bee repeated, but was able for ever to perfect thoſe that are ſanctified, hee then ſate downe on the right hand of God, expecting till his enemies bee made his footſtoole, *Heb.*10.12,13,14. This is the argument our Savior uſeth when hee prayeth to be glorified againe with his Father; *I have glorified thee on earth*, or revealed the glorie of thy truth and mercy to thy Church, *I have finiſhed the worke which thou gaveſt mee to doe, and now O Father glorifie thou me with thine owne ſelfe, &c. Ioh.*17.4,5. *Hee humbled himſelfe*, ſaith the Apoſtle, *and became obedient to death, even the death of the croſſe, wherefore God hath highly exalted him, &c. Phil.*2.8,9. Noting unto us the Order of the Diſpenſation of Chriſts Offices, ſome were workes of Miniſtrie and ſervice in the Office of Obedience and ſuffering for his Church: Others were workes of power and Majeſtie in the protection and exaltation of his Church, and thoſe

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thoſe neceſſarily to precede theſe. *He ought to ſuffer, and to enter into his glory, Luk.*24.26,46. Neceſſarily I ſay; Firſt, by a *Neceſſity of Gods Decree*, who had ſo fore-appointed it, *Act.*2.23,24. Secondly, by the *Neceſſity of Gods Iuſtice*, which muſt firſt be ſatisfied by obedience, before it could bee appeaſed with man, or in the perſon of their head and advocate exalt them to his glory againe, *Rom.*3.25. *Rom.*5.10. *Rom.*6.6,11. *Eph.*2.5,6. Thirdly, by the *Neceſſity of Gods Word and will*, ſignified in the predictions of the Prophets, *Luk.*24.46. 1 *Pet.*1. 10,11. Fourthly, by the *Neceſſity of Chriſts infinite Perſon*, which being equall with God, could not poſſibly be exalted without ſome preceding deſcent and humiliation. *That hee aſcended*, ſaith the Apoſtle, *what is it but that hee deſcended firſt into the lower parts of the earth*, *Eph.*4.9. Therefore it is that our Savior ſaith, *The Spirit ſhould convince the World of Righteouſneſſe, becauſe hee was to goe to the Father, and ſhould bee ſeen here no more*, *Ioh.*16.10. The meaning of it is, that the Spirit ſhall in the Miniſtery of the Word reveale unto thoſe who are fully convinced of their ſinfull condition, and humbled in the ſenſe thereof, a treaſure of full and ſufficient Righteouſneſſe by my obedience wrought for ſinners. And the reaſon which is given of it ſtands thus. Our Righteouſneſſe conſiſts in our being able to ſtand in Gods preſence. Now Chriſt having done all as our ſuretie here, went up unto glory as our head and advocate, as the firſt fruits, the Captaine, the Prince of life, the author of ſalvation, and the forerunner of his people, ſo that his going thither is an argument of our juſtification by him. Firſt, becauſe it is a ſigne that hee hath finiſhed the worke of our redemption on earth, a ſigne that hee overcame death, and was juſtified by the Spirit, from the wrongs of men, and from the curſe of the Law. Therefore hee ſaid to *Mary* after his reſurrection, *Goe tell my Diſciples, I aſcend to my Father and your Father, to my God and your*

*your God, Ioh.*20.17. that is, by my death, and victory over it, you are made my brethren, and reconciled unto God againe. Secondly, becauſe hee hath Offices in heaven to fulfill at the right hand of his Father in our behalfe, to intercede, and to prepare a place for us, to apply unto us the vertue of his death and merits. If hee had aſcended without fulfilling all Righteouſneſſe for the Church, hee ſhould have been ſent downe, and ſeen againe, but now, ſaith he, you ſee me no more, for by once dying, and by once appearing in the end of the world, I have put away ſin by the Sacrifice of my ſelfe, *Heb.*9.26. 7.27. *Rom.*6.9, 10. He was taken, ſaith the Prophet, from Priſon and judgment, to note that the whole debt was payed, and now who ſhall *declare his generation?* That is, hee now liveth unto numberleſſe generations, he prolongeth his dayes, and hath already fulfilled Righteouſneſſe enough to juſtifie all thoſe that know him or beleeve in him, *Eſai.*53.8, 10. Thus wee ſee that Chriſts deliverance out of priſon, and exaltation at the right hand of God is an evident argument, that he is fully exonerated of the guilt of ſinne, and curſe of the Law, and hath accompliſhed all thoſe workes which he had undertaken for our Righteouſneſſe.

And this likewiſe affords abundant matter both to *humble, and to comfort the Church of Chriſt.* To humble us in the evidence of our diſabilities, for if we could have finiſhed the workes which were given us to doe, there would have been no neede of Chriſt. It was weakneſſe which made way for Chriſt. *Our weakneſſe to fulfill obedience,* and that *weakneſſe of the Law to juſtifie ſinners, Rom.*5.6. *Rom.*8.3. *Heb.*7.18, 19. All the ſtrength we have is by the power of his might, and by his grace, *Eph.* 6.10. 2 *Tim.*2.1. and even this God diſpenceth unto us in meaſure, and by degrees, driving out our Corruptions as he *did the Canaanites before his people, by little and little, Exo.*23.30. becauſe while we are here he wil have us live

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live by faith, and fetch our ſtrength, as we uſe it, from Chriſt, and waite in hope of a better condition, and glorifie the patience and forbearance of God who is provoked every day. To comfort us likewiſe; Firſt, *againſt all our unavoidable and invincible infirmities*; every good Chriſtian deſires to ſerve the Lord with all his ſtrength, deſires to be enriched, to be ſtedfaſt, unmoveable, abundant in the worke of the Lord, *to doe his will as the Angels in heaven doe it:* yet in many things they faile, and have daily experience of their owne defects. But here is all the comfort, though I am not able to doe any of my duties as I ſhould, yet Chriſt hath finiſhed all his to the full, and therefore though I am compaſſed with infirmities, ſo that I cannot doe the things which I would, yet I have a *compaſſionate advocate with the Father*, who both giveth and craveth pardon for every one that prepareth his heart to ſeeke the Lord, *though he be not perfectly cleanſed*, 1 *Ioh.* 2. 2. 2 *Chron.* 30. 18, 19. Secondly, *Againſt the pertinacie, and cloſe adherence of our corruptions*, which cleave as faſt unto us as the very powers and faculties of our ſoule, as heat unto fire, or light unto the Sunne. Yet ſure we are that he who forbad the fire to burne, and put blackneſſe upon the face of the Sunne at midday, is able likewiſe to remove our corruptions as farre from us as he hath removed them from his owne ſight. And the ground of our expectation hereof is this, Chriſt when he was upon the earth, in the forme of a ſervant accompliſhed *all the Offices* of ſuffering and obedience for us: *Therefore being now exalted farre above all heavens*, at the right hand of Majeſtie and glory, he will much more fulfill thoſe Offices of *Power* which he hath there to doe. Which are by the ſupplies of his Spirit to purge us from ſinne, by the ſufficiencie of his grace to ſtrengthen us, by his word to ſanctifie and cleanſe us, and *to preſent us to himſelfe a glorious Church without ſpot or wrinckle. He that brought from the dead the Lord Ieſus*, and

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and ſuffered not death to hold the head, is able by that power and for that reaſon, to make us perfect in every good worke to doe his will, and not to ſuffer corruption for ever to hold the members. It is the frequent argument of the Scripture, *Heb.*13.20,21. *Col.*2.12. *Eph.*1.19,20. *Rom.* 6.5,6. *Rom.*8.11. Thirdly, againſt all thoſe *firie darts of Satan*, wherby he tempteth us to deſpaire, and to forſake our mercie. If he could have held Chriſt under when he was in the grave, *then indeed our faith would have been vaine, we ſhould be yet in our ſinnes,* 1 *Cor.*15. 17. But he who himſelfe ſuffered, being tempted, and overcame both the ſufferings and the temptation, *is able to ſuccor thoſe that are tempted, and to ſhew them mercie and grace to helpe in time of need, Heb.*2.17,18. *Heb.*4. 15,16. Laſtly, *againſt death it ſelfe.* For the Accompliſhment of Chriſts Office of redemption in his reſurrection from the dead, was both the *Merit*, the *Seale*, and the *firſt fruits of ours*, 1 Cor.15.20,22.

Thirdly, *The ſitting of Chriſt on the right hand of his Father* noteth unto us *the actuall Adminiſtration of his Kingdome.* Therefore that which is here ſaid *ſit at my right hand untill I make thine enemies thy footſtoole, the Apoſtle* thus expoundeth, *He muſt raigne till he hath put all enemies under his feete,* 1 *Cor.*15.25. *And he therefore died, and roſe, and revived, that he might be Lord both of dead and living*, namely, by being exalted unto Gods right hand, *Rom.*14.9. Now this Adminiſtration of Chriſts Kingdome implies ſeverall particulars: Firſt, νομοθεσίαν, *The publication of eſtabliſhed Lawes.* For that which is in this Pſalme called the *ſending forth of the rod of Chriſts ſtrength out of Sion*, is thus by the Prophets expounded, *Out of Sion ſhall goe forth the Law, and the Word of the Lord from Ieruſalem, Eſai.*2.3. *Mich.*4.2. Secondly, *The conquering and ſubduing of ſubjects to himſelfe*, by converting the hearts of men, and bringing their thoughts into the obedience of his Kingdome.

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Miniſterially, by the word of reconciliation, and *effectually*, by the power of his Spirit, writing his Lawes in their hearts, and transforming them into the image of his word from glorie to glorie. Thirdly, *Ruling*, and leading thoſe whom he hath thus converted in his way, continuing unto their hearts his heavenly voice, never utterly depriving them of the exciting, aſſiſting, cooperating grace of his holy Spirit, but by his divine power giving unto them all things which pertaine unto life and godlineſſe, after he had once called them by his glorious power, *Eſai.*2.2. *Ioh.* 10.3,4. 1 *Cor.*1.4,8. *Eſai.* 30.21. 1 *Pet.*2.9. 2 Pet.1.3. Fourthly, *Protecting*, upholding, ſuccouring them againſt all temptations and diſcouragements. By his compaſſion pittying them, by his power and promiſes helping them, by his care and wiſedome proportioning their ſtrength to their trials. By his peace recompencing their conflicts, by patience and experience eſtabliſhing their hearts in the hope of deliverance, *Heb.* 2.17. *Ioh.*16.33. 1 *Cor.*10.13. 2 *Cor.*1.5. *Phil.*4.7, 19. *Rom.*15.4. Fifthy, *Confounding all his enemies*. Firſt, *Their projects*, holding up his Kingdome in the midſt of their malice, and making his truth, like a tree, ſettle the faſter, and like a torch, ſhine the brighter for the ſhaking. Secondly, *Their Perſons*. Whom he doth here gall and torment by the Scepter of his word, conſtraining them by the evidence thereof to ſubſcribe to the Iuſtice of his wrath; and whom he reſerveth for the day of his appearing, till they ſhall be put all under his feete. In which reſpect he is ſaid to *ſtand at the right hand of God*, as a man of warre ready armed for the defence of his Church, *Act.*7.56.

Fourthly, *the ſitting of Chriſt on the right hand of God* noteth unto us his *giving of gifts, and ſending downe of the Holy Ghoſt upon men*. It hath been an univerſall cuſtome both in the Church, and elſewhere, in dayes of great joy and ſolemnitie to give gifts and ſend preſents unto men.

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Thus after the wall of Ieruſalem was built, and the worſhip of God reſtored, and the Law read and expounded by *Ezra* to the people after their captivitie, it is ſaid, *that the people did eate and drinke and ſend portions*, *Nehem.* 8. 10, 12. The like forme was by the people of the Iewes obſerved in their feaſt of *Purim*, *Eſter.* 9. 22. And the ſame cuſtome hath bin obſerved amongſt heathen Princes upon ſolemne and great occaſions to diſtribute donations and congiaries amongſt the people. Thus Chriſt in the day of his Majeſtie and Inauguration, in that great and ſolemne triumph, *when he aſcended up on high and led captivity captive, he did withall give gifts unto men*, *Eph.* 4. 10.

Tiberius in triumpho Germanico congiarium tricenos nummos viritim dedit. Sueton. Diviſit in populum congiarium, ut mos eſt Imperium ſuſcipientibus. Herodian. lib. 5. & de Septimio Severo initio imperii magno congiario populum proſecutus eſt. Idem l. 3. vid. Sueton. Aug. cap 41. & Ælium Lamprid. in Antonino. Obſervatum fuit ut principes aſſumpto Imperio, ad conciliandum favorem, congiarium darent populo, &c. Alex. ab Alex. Genial. dier. lib. 5. c 24.

Chriſt was notably typified in the *Ark of the Teſtament*. In it were *the Tables of the Law*, to ſhew that the *whole Law was in Chriſt fulfilled*, and that he was *the end of the Law for Righteouſneſſe to thoſe that beleeve in him*. There was the golden pot which had *Manna*, to ſignifie that heavenly, and abiding nouriſhment which from him the Church receiveth. There was the *Rod of Aaron which budded*. Signifying either the miraculous incarnation of Chriſt in a Virgin, or his ſufferings which are expreſſed by ſtripes, *Eſai.* 53. 5. and our reſurrection with him, noted in the budding of a dry rod. Or laſtly, noting the ſanctifying and fruitfull vertue of his word which is the rod of his ſtrength. Vpon it alſo was the *Mercie ſeate*, to note that in Chriſt is the foundation of all that mercie and atonement which is preached unto men. But in *two things principally* did it ſignifie Chriſt unto our preſent purpoſe: Firſt, It was overlaid within and without with gold, and had a Crowne of gold round about it, *Exod.* 25. 11. 37. 2. denoting the plentifull and glorious Kingdome of Chriſt, who was crowned with glorie and honor, *Heb.* 2. 7. Secondly, it had rings by which it was carried up and downe, till at laſt it reſted in *Salomons* Temple, with glorious and triumphall ſolemnitie,

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*Psal.*132.89. 2 *Chron.*5.13. So Christ while he was here upon earth, *being anointed with the Holy Ghost and with power, went about doing good, Act.* 10. 38. *and having ceased from his workes did at last enter into his rest, Heb.* 5.10. *which is the heaventy Temple, Revel.* 11.19.

Now this carrying of the *Ark* into his resting place denotes *two things*: First, *a finall conquest* over the enemies of God. For as the moving of the Ark signified the acting and procuring of victorie, *Iosh.*6.11,20. So the Resting of the *Ark* noted the *Consummation of Victorie.* And therefore the Temple was built, and the *Ark* set therein in the dayes of *Salomon,* when there was not an emendicated or borrowed peace, depending upon the courtesie of the neighbor nations, but a victorious and triumphall peace, after the great victories of *David,* and tributarie subjection and homage of all the Canaanites which were left in the Land, 2 *Chro.*8.7,8.9.26. 2 *Sam.* 7.9.12. *Psal.*68.29. Secondly, it notes *the conferring of gifts,* as we see in that triumphall song at the removall of the Arke, being also a prediction both of that which literally hapned in the raigne of *Salomon,* and was mystically verified in Christ, *Psal.*68.18. Thus Christ our Prince of peace, being now in the Temple of God in heaven, hath bound hell, sinne and death captive, and hath demolished the wals of *Iericho,* or the Kingdom of *Satan,* throwne him downe from heaven like lightning, and passed a sentence of judgment upon him. And hath received of the Father *the promise of the Holy Ghost, and given gifts unto men, Act.*2.32,35. before his entring into his rest it was but *a promise,* and they were to waite at *Ierusalem* for it, *Act.*1.4 but after his departure, and intercession at his Fathers right hand it was powred forth *in abundance upon them, Iob.*14.16.16.7.

And we are to note that as it began with his sitting there, so it continueth as long as he shall there sit. It is true all Holy Scripture which God ordained for the gathering

gathering of his people, and for the guidance of them in the militant Church, is already long ſince by the Spirit dictated unto holy and ſelected inſtruments, for that purpoſe inſpired with more abundance of grace, and guided by a full, and infallible Spirit: but yet we muſt note, that in thoſe holy writings there is ſuch a depth of heavenly wiſedome, ſuch a ſea of myſteries, and ſuch an unſearchable treaſure of puritie and grace, that though a man ſhould ſpend the longeſt life after the ſevereſt and moſt induſtrious manner to acquaint himſelfe with God in the revelations of his word, yet his knowledge would be but in part, and his holineſſe after all that come ſhort of maturity; as the enemies are not all preſently under Chriſts feete, but are by degrees ſubdued: ſo the Spirit is not preſently conferred in fulneſſe unto the members of Chriſt, but by meaſure and degrees according to the voluntary influences of the head, & exigences of the members. So much of the Spirit of grace and truth as we have here is but the earneſt and hanſell of a greater ſumme, *Epheſ.* 1. 14. The ſeed and firſt fruits of a fuller harveſt, 1 *Ioh.* 3. 9. *Rom.* 8. 23. Therefore the Apoſtle mentions *a growing change from glorie to glorie by the Spirit of God*, 2 *Cor.* 3. 18. Wee muſt not expect a fulneſſe till the time of the reſtitution of all things, till that day of redemption and adoption wherein the light, which is here but *ſowen* for the Righteous, *ſhall grow up into a full harveſt of holineſſe and of glory.*

But here ariſeth a queſtion out of the ſeeming contradiction of Holy Scripture. It is manifeſt that the Spirit of Chriſt was in the Church long before his Aſcenſion. The Prophets ſpake by him, 1 *Pet.* 1. 11. The ancient Iews vexed him, *Eſai.* 63. 10. *Iohn Baptiſt* was even filled with the Spirit, to note a plentifull meaſure for the diſcharge of his Office, *Luk.* 1. 15. and yet *S. Iohn* ſaith, *That the Holy Ghoſt was not yet given, becauſe Chriſt was not yet glorified*, *Ioh.* 7. 39. To this I anſwere, that the

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Fathers were ſanctified by the ſame Spirit of Chriſt with us, difference there is none in the ſubſtance, but onely in the accidents and circumſtances of effuſion and manifeſtation. As light in the Sunne, and light in a ſtarre, is in it ſelfe the ſame originall light, but very much varied in the diſpenſation. It was the ſame truth which was preached by the Prophets, and by Chriſt, but the Apoſtle obſerves in it a difference, *ſundry times, and in ſundry manners hath God ſpoken by the Prophets, but unto us by his Son*; that is, more plentifully, and more plainly unto us than unto the Fathers, *Heb.*1.1. *Ioh.*16.25. Therefore though it be true that *Abraham* ſaw Chriſts day, as all the Fathers did (though he haply being the Father of the faithfull more than others) in which reſpect *Euſebius* ſaith of them that they were Chriſtians really and in effect though not in name: yet it is true likewiſe, that many Prophets and Righteous men did deſire to ſee and heare the things which the Apoſtles ſaw and heard, but did not, *Matt.*13.17. namely, in ſuch plaine and plentifull meaſure as the Apoſtles did. They ſaw in glimpſes and morning ſtars, and prefigurations, but theſe the things themſelves. They ſaw onely the promiſes and thoſe too but afarre off, *Heb.*11.13. theſe the ſubſtance and goſpell it ſelfe, neere at hand, in their mouth, and before their eyes, and even amongſt them, *Rom.*10.8. *Gal.*3.1. *Ioh.*1.14.1 *Ioh.*1.2,3. They by Prophets who teſtified beforehand, theſe by eye-witneſſes, who declared the things which they had ſeen and heard, *Act.*1.8.22.10.41. Therfore it is ſaid that Chriſt was a Lambe ſlaine from the beginning of the world, and yet in the end of the world that he appeared to take away ſinne by the Sacrifice of himſelfe, *Heb.*9.26. to note that the Fathers had the benefit, but not the perfection of the promiſes, *Heb.*11.40. for the Apoſtle every where makes perfection the worke of the Goſpell, 1 *Cor.*2.7. *Eph.*4.13. *Heb.*6.1.

So then after Chriſts ſitting on the right hand of power the

Χριστιανοι ἦσαν οἱ καὶ πάλαι γενόμενοι. *Euſeb. hiſt. lib.*1. *cap.*5.

the Holy Spirit was more completely ſent both in regard of manifeſtation and efficacie, than ever before. The difference is chiefly in three things: Firſt, In the *manner of his miſſion.* To the old Church *in dreames and viſions, in figures and latent waies:* But to the Evangelicall Churches *in power, evidence and demonſtration,* 1 *Cor.*2. 4,5. Therefore it is called the *ſpirit of revelation, and knowledge,* which diſcovereth, and that unto principalities and powers by the Church, the manifold and myſterious wiſedome of God in Chriſt, *Eph.*1.17.3.10. Therefore the Spirit was ſent in the latter dayes *in wind, and fire, and tongues,* and earthquake, all which have in them a ſelfe-diſcovering propertie, which will not be hidden. Wheras in the time of the Prophets God did not in any ſuch things, ſave onely in a low and ſtill voyce reveale himſelfe, 1 *Kings.*19.11,12.

Act.2.2,3. Act.4.31.

Secondly, *In the ſubjects unto* whom he was ſent. Before onely upon the incloſed garden of the Iewes did this winde blow, but now is the Spirit powred upon all fleſh, and this heavenly dew falleth not upon the fleece, but upon the whole earth. And therefore our Savior oppoſeth *Ieruſalem* and the Spirit, *Ioh.*4.21,23. Every beleever is of the Iſrael of God, every Chriſtian a Temple of the Holy Ghoſt; no people of the earth ſecluded, *But in every nation he that feareth God and worketh Righteouſneſſe is accepted;* no place uncleane, but every where pure hands may be lifted up.

Ioel 2.28. Rom.2.29. Gal 6.15,16. Coloſſ.2.11. Phil.3.3. 1 Cor.6.19. Act.10.35. 1 Tim.2.8.

Thirdly, In the *meaſure of his grace.* At firſt he was ſent onely *in drops and dew,* but after he was *powred out in ſhowres and abundance, Tit.*3.6. and therefore (as I have before obſerved) the grace of the Goſpell is frequently expreſſed by the name of *Riches,* to note not onely the pretiouſneſſe, but the plentie thereof in the Church. And it is here worth our obſervation that the Spirit under the Goſpell is compared to things of a ſpreading, multiplying, and operative nature.

Epheſ.1.7. 2.7. 3.8.

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Col. 1. 27.

First, *To water*, and that not a little meaſure to *ſprinckle or bedew*, but to *Baptize* the faithfull in, *Matth.* 3. 11. *Act.* 1. 5. and that not in a font or veſſell, which growes leſſe and leſſe, but in a ſpringing and living river, *Ioh.* 7. 39. Now water beſides its purging propertie, is firſt of a ſpreading nature: It hath no bounds nor limits to it ſelfe, as firme and ſolid bodies have, but receives its reſtraint by the veſſell or continent which holds it: ſo the Spirit of the Lord is not ſtraightned in himſelfe, but onely by the narrow hearts of men into which he comes. *Ye are not ſtraitned*, ſaith the Apoſtle, *in us*, that is, in that miniſterie of grace, and diſpenſation of the Spirit which is committed to us, *but in your owne bowels*, which are not in any proportion enlarged unto that abundance and fulneſſe of heavenly grace, which in the Goſpel of ſalvation is offered unto you. Secondly, Spring water is a growing and multiplying thing; which is the reaſon why rivers which riſe from narrow fountaines, have yet by reaſon of a conſtant and regular ſupply a great breadth in remote channels, becauſe the water lives. Wheras in pits and torrents it groweth leſſe and leſſe: ſo the graces of the Spirit are living and ſpringing things, the longer they continue, the larger they grow, (like the waters of the ſanctuary, *Ezek.* 36. 25.) and the reaſon is, becauſe they come from a fountaine which is all life, *Ioh.* 4. 10. *Ioh.* 14. 6. *Col.* 3. 4. Thirdly, as water multiplies in it ſelfe, ſo by inſinuation and mollification it hath a fructifying vertue in other things. Fruitfull trees are planted by the waters ſide; ſo the Spirit ſearching and mollifying the heart, maketh it fruitfull in holy obedience, *Ezek.* 11. 19, 20. Fourthly, water is very ſtrong in its owne ſtreame: we ſee what mighty engines it moveth, what huge veſſels it rouleth like a ball, what walls and bulwarkes it overthrowes: ſo the ſpirit of God is able to beate downe all ſtrong holds, which the wit of man, or the malice of Satan, can erect againſt the Church.

The

The horſes of Egypt are fleſh, & not Spirit, ſaith the Lord, *not by might, nor by power, but by my Spirit*, noting that that which might and created power could not doe, the Spirit of the Lord was able to effect. And this ſtrength of water ſerves to carry it as high as its owne ſpring and levell: ſo the Spirit will never ceaſe to raiſe the hearts of his people, till it carries them up to their fountaine and ſpring-head in heaven.

Secondly, The Spirit is compared to the *ruſhing of a mighty winde*. The learned obſerve that before Chriſts time God ſpake unto men in a ſoft ſtill voyce, which they called *Bath Koll*; but after in the time of the Goſpell by a *mighty wind*: noting thereby both the Abundance of his Spirit which he would powre out in the latter dayes; and the ſtrength thereof, as of a ruſhing winde. Though a man have walls of braſſe, and bars of iron upon his conſcience, though he ſet up fortifications of fleſhly reaſon, and the very gates of hell to ſhut out the Spirit of grace, yet nothing is able to withſtand the power of this mighty ruſhing winde. *Who art thou, O great mountaine? Before Zerubbabel thou ſhalt become a plaine, &c. Zech.*4.7. No mountaines, no difficulties can prevent the power of Gods Spirit. He hath ſtrength to pull downe the ſtrongeſt oppoſitions, and to enable the weakeſt condition unto the ſervice which he will have done. Though there be mountaines betweene Iſrael and their deliverance, yet the blinde, and the lame, and the woman with childe, and her that travelleth with childe together, will he ſtrengthen to climbe over the precipices of the higheſt mountaine, *Ier.*31.8.

Thirdly, The Spirit is compared to *Fire*, noting likewiſe both the multiplying or diffuſive property thereof, turning every thing into its owne nature: and the mighty ſtrength thereof, wherby it either cleanſeth or conſumeth any thing that it meets with. If thou art ſtubble it will devoure thee, if ſtone it will breake, if gold it will

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will purge thee. The hard heart it can melt, and the foule heart it can purifie. Lay downe thine heart under the word, and yeeld it to the Spirit, who is as it were the artificer which doth manage the word, he can frame it into a veſſel of honour: but if thou reſiſt and be ſtubborne againſt the Spirit in the word, know that it is but the crackling of a leafe in the fire, if thou wilt not ſuffer it to purge thee, thou canſt not hinder it to torment thee; nothing is more comfortable, nothing more conſuming than fire; nothing more comfortable than the light, warmth, and witneſſe of the Spirit, nothing more terrible than the conviction, condemnation, and bondage of the Spirit.

Now this difference in the meaſure of the Spirit, may be ſeen in *two things*. Firſt, in a greater meaſure of knowledge; *They ſhall all know me from the leaſt of them to the greateſt of them*, ſaith the *Lord*, *Ier.*31.34. *And the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea*, *Eſai.*11.9. Our Saviour told his Diſciples that *all things, which he had heard of his Father he had made knowne unto them*, *Ioh.*15.15. and yet a little after he telleth them that *many other things he had to ſay unto them, which they could not beare, till the Spirit of truth came who ſhould guide them into all truth*, *Ioh.*16.12,13. noting that the Spirit when hee came ſhould enlarge their hearts to a capacity of more heavenly wiſedome than they could comprehend before. For we may obſerve before how ignorant they were of many things, though they converſed with Chriſt in the fleſh. *Philip* ignorant of the Father, *Ioh.*14.8. *Thomas* of the way unto the Father, *Ioh.*14.5. *Peter* of the neceſſity of his ſufferings, *Matth.*16.22. The *two Diſciples* of his reſurrection, *Luk.*24.45. all of them of the quality of his Kingdome, *Act.*1.6. Thus before the ſending of the Holy Ghoſt, the Lord did not require ſo plentifull knowledge unto ſalvation, as after; as in the valuations of money,

money, that which was plentie two or three hundred years ſince, is but penurie now. Secondly, in a greater meaſure of ſtrength for Spirituall obedience. They who before fled from the company of Chriſt in his ſufferings, did after rejoyce to be counted worthy of ſuffring ſhame for his name, or as the elegancie of the originall words import, to be *dignified with that diſhonor of Chriſtians*, *Act.*5.41. For ſuffering of perſecution for Chriſt, and the triall of faith by diverſe temptations is in the Scriptures reckoned up amongſt the gifts, and hundred fold compenſations of God to his people, *Mark.*10.30. *Phil.* 1.29. *Heb.*11.26. *Iam.*1.2. 1 *Pet.*1.6,7. *No man*, ſaith our Saviour, *putteth new wine into old bottles*, that is, exacteth rigid and heavie ſervices of weake and unqualified Diſciples, and therefore my Diſciples faſt not while I am amongſt them in the fleſh: *But the dayes will come when I ſhall be taken from them in body*, and ſhall ſend them my holy Spirit to ſtrengthen and prepare them for hard ſervice, and then they ſhall faſt, and performe thoſe parts of more difficult obedience unto me, *Matth.*9.15,17.

Now farther touching this *ſending of the Holy Spirit* (which together with Chriſts interceſſion was one of the principall ends of his aſcending up unto the right hand of power) it may be here demanded, why the Holy Spirit was not before this exaltation of Chriſt ſent forth in ſuch abundance upon the Church? The maine reaſon wherof, next unto the purpoſe and decree of God into which all the acts of his wil are to be reſolv'd, *Eph.*1.11. is given by our Savior, *Ioh.*14.16. *Ioh.*16.7. Becauſe he was to ſupply the corporall abſence of Chriſt, and to be another comforter to the Church. Of which Office of the Spirit, (becauſe it was one of the maine ends of his miſſion, and that one of the chiefe workes of Chriſts ſitting at Gods right hand) I ſhall here, without any unprofitable, or impertinent digreſſion, ſpeake a little.

Firſt, then the Spirit is a *comforter*, becauſe an *Advocate*

cate to his people; for ſo much the word ſignifies, and is elſewhere rendered, 1 *Ioh.*2.1. Now he is called *another comforter or Advocate*, to note the difference betweene Chriſt and the Spirit in this particular. There is then an *Advocate by Office*, when one perſon takes upon himſelfe the cauſe of another, and in his name pleads it. Thus Chriſt by the Office of his Mediation, and interceſſion is an Advocate for his Church, and doth in his owne perſon in heaven apply his merits, and further the cauſe of our ſalvation with his Father. There is likewiſe an Advocate by *energie* and *operation*, by inſtruction and aſſiſtance, which is, not when a worke is done by one perſon in the behalfe of another, but when one by his counſell, inſpiration, and aſſiſtance enableth another to manage his owne buſineſſe, and to plead his owne cauſe. And ſuch an Advocate the Spirit is, who doth not intercede, nor appeare before God in perſon for us, as Chriſt doth: but maketh interpellation for men in and by themſelves, giving them an acceſſe unto the Father, emboldning them in their feares, and helping them in their infirmities, when they know not what to pray, *Eph.*2.18. *Heb.*10. 15.19. *Rom.*8.26. *Eph.*3.16.

Interpellare dicitur pro nobis, quia nobis gemendi & interpellandi imponit affectum. Auguſt. Quod dicitur Spiritus Sanctus intercedere pro nobis, hoc non eſt ita intelligendum ac ſi ipſa perſona ſpiritus immediate intercederet. Intercedit enim per gemitus: porro non gemit ſpiritus, ſed nos gemimus; itaque docendo hoc facit, efficiendo ut gemamus. Cameron. de Eccleſ. pag 98.

Firſt then, the Spirit as our *Advocate* juſtifieth our perſons, and pleadeth our cauſes againſt the accuſations of our ſpirituall enemies. For as Chriſt is our Advocate at the tribunall of Gods juſtice to plead our cauſe againſt the ſeveritie of his Law, and that moſt Righteous and undeniable charge of ſinne which he layeth upon us: ſo the Holy Spirit is our Advocate at the tribunall of Gods mercie, enabling us there to cleere our ſelves againſt the temptations, and murtherous aſſaults of our Spirituall enemies. The world accuſeth us by falſe and ſlanderous calumniations, laying to our charge things which we never did; the Spirit in this caſe maketh us not onely plead our innocencie, but to rejoyce in our fellowſhip with the Prophets which were before us, to eſteeme the reproaches

proſches of Chriſt greater riches than the treaſures of the world, to count our ſelves happy in this, that it is not ſuch low markes as we are which the malice of the world aimeth at, but the Spirit of glory and of God which reſteth upon us, who is on their part evill ſpoken of, 1 *Pet.*4.14. *Satan*, that *grand accuſer of the brethren*, doth not onely load my ſinnes upon my conſcience, but further endeavoreth to exclude me from the benefit of Chriſt by charging me with impenitencie and unbeliefe. But here the Spirit enableth me to cleere my ſelfe againſt the Father of lies. It is true indeed I have a naughty fleſh, the ſeeds of all miſchiefe in my nature; but the firſt means which brought me hereunto was the beleeving of thy lies, and therefore I will no longer entertaine thy helliſh reaſonings againſt mine owne peace. I have a Spirit which teacheth me to bewaile the frowardneſſe of mine owne heart, to denie mine owne will & workes, to long and aſpire after perfection in Chriſt, to adhere with delight and purpoſe of heart unto his Law, to lay hold with all my ſtrength upon that planck of ſalvation, which in this ſhipwrack of my ſoule is caſt out unto me. Theſe affections of my heart come not from the earthly *Adam*, for whatſoever is earthly, is ſenſuall and devilliſh too. And if they be holy and heavenly, I will not beleeve that God will put any thing of heaven into a veſſell of Hell. Sure I am, he that died for me when I did not deſire him, will in no wiſe caſt me away when I come unto him. He that hath given me a will to love his ſervice, and to leane upon his promiſes, will in mercy accept the will for the deed, and in due time accompliſh the worke of holineſſe which he hath begun. Thus the Spirit like an Advocate ſecureth his clients title, againſt the ſophiſticall exceptions of the adverſarie, and when by temptations our eye is dimmed, or by the mixture of corruptions our evidences defaced, he by his skill helpeth our infirmities, and bringeth thoſe things which are blotted out,

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out, and forgotten, into our remembrance againe.

Secondly, an Advocate admoniſheth and directeth his client how to order and ſolicite his owne buſineſſe, what evidences to produce, what witneſſes to prepare, what offices to attend, what preparations to make againſt the time of his hearing: ſo the Spirit doth ſet the hearts of beleevers in a right way of negotiating their Spirituall affaires, maketh them to heare a voyce behinde them, furniſhing them with wiſedome and prudence in every condition. How to grapple with temptations, how to ſerve God in all eſtates, when to reprove, direct, counſell, comfort, when to ſpeake and when to be ſilent, when to let out and when to chaine up a paſſion, when to uſe, and when to forbeare libertie, how to proſecute occaſions, and apply occurrences unto Spirituall ends, every where, and in all things ſtrengthning and inſtructing us to mannage our heares unto the beſt advantages of peace to our ſelves, and of glory to our Maſter, *Eſai.* 30.21. *Col.*1.9,10. *Phil.*4.12,13. *Eph.*4.20,21.

Thirdly, an Advocate maketh up the failings of his client, and by his wiſedome, and obſervation of the caſe, picketh out advantages beyond the inſtructions, and gathereth arguments to further the ſuite which his client himſelfe obſerved not. So the Spirit, when we know not what to pray, when with *Iehoſhaphat* we know not what to doe, when it may be in our owne apprehenſion the whoſe buſineſſe of our peace and comfort lieth a bleeding, doth then helpe our infirmities, and by dumbe cries, and ſecret intimations, and deepe, and unexpreſſible gronings, preſenteth arguments unto him who is the ſearcher of hearts, and who knoweth the minde of the Spirit, which we our ſelves cannot expreſſe. Thus as an infant crieth and complaineth for want of ſleepe, and yet knoweth not that it is ſleepe which he wanteth: as a ſick man goeth to the phyſitian, and complaineth that ſome phyſick he wanteth, but knoweth not the thing

which

which he asketh for: ſo the ſoule of a Chriſtian by the aſſiſtance of the Spirit is enlarged to requeſt things of God which yet of themſelves doe paſſe the knowledge and underſtandings of thoſe that aske them, *Rom.*8.26, 27. *Eph.*3.19. *Phil.*4.7. 1 *Cor.*14.15.

Secondly, the Spirit is a *comforter by applying and Repreſenting Chriſt abſent unto the ſoule againe.* For firſt, the Spirit carrieth a Chriſtian heart up to Chriſt, in heavenly affections, and converſation, *Col.*3.1,3. *Phil.*3.20. as a piece of earth when it is out of its place, doth ever move to the whole earth: ſo a ſparkle of Chriſts Spirit will naturally move upward unto him who hath the fulneſſe in him. A ſtone, though broken all to pieces in the motion, will yet through all that perill and violence move unto the center: ſo though the nature of man abhorre, and would of it ſelfe decline the paſſages of death, 2 *Cor.* 5.4. yet the Apoſtle deſired *to be diſſolved, and to be taken aſunder, that by any meanes he might be with Chriſt*, who is the center of every Chriſtians deſire, *Phil.*1.23. Secondly, the Spirit bringeth Chriſt downe to a Chriſtian, formeth him in his heart, evidenceth him, and the vertue of his paſſion, and reſurrection, unto the conſcience in the powerfull diſpenſation of his holy ordinances. Therefore when our Savior ſpeakes of ſending the holy Spirit, he addeth, I will not leave you comfortleſſe, I will come to you when the world ſeeth me not, yet ye ſee me. This noteth the preſence of Chriſt by his Spirit with the Church: but there is more than a preſence, there is an *inhabitation, At that time you ſhall know that I am in my Father, and you in me, and I in you, Ioh.* 14.18,20.

Thirdly, the Spirit is a *comforter* by a worke of *ſweet* and *fruitfull illumination*, not onely giving the knowledge, but the love and comfort of the truth unto a Chriſtian, making him with open face behold as in a glaſſe the glory of God, and therby transforming him into the ſame

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ſame image from glory to glory. The light of other ſciences is like the light of a candle, nothing but light: but the knowledge of Chriſt by the Spirit is like the light of the Sunne, which hath influences and vertue in it. And this is that which the *Apoſtle* cals the *Spirit of Revelation in the knowledge of God*, for though there be no Propheticall, nor extraordinary revelations, by dreames, viſions, extaſies, or enthuſiaſmes; yet according to the meaſure of ſpirituall perſpicacie, and diligent obſervation of holy Scriptures, there are ſtill manifold revelations, or manifeſtations of Chriſt unto the ſoule. The ſecret and intimate acquaintance of the ſoule with God, the heavings, aſpirings, and harmony of the heart with Chriſt, the ſweete illapſes and flaſhes of heavenly light upon the ſoule, the knowledge of the depths of God and of Satan, of the whole armor of God and the ſtrong man, of conflicts of Spirit, protection of Angels, experiences of mercie, iſſues of temptation, and the like, are heavenly and conſtant revelations out of the word manifeſted to the ſoules of the faithfull by the Spirit.

Laſtly and principally, the Spirit is *a comforter in thoſe effects of joy and peace* which he worketh in the heart. For joy is ever the fruite, and Companion of the Spirit, *Gal.*5.22. *Act.*13.52. and the joy of the Spirit is like the interceſſion of the Spirit, unſpeakable and glorious, 1 *Pet.*1.8. not like the joy of the world, which is empty, falſe, and deceitfull, full of vanity, vexation, inſufficiency, unſuteableneſſe to the ſoule, mingled with feares of diſappointment and miſcariage, with tremblings and guilt of conſcience, with certainty of period and expiration: but cleere, holy, conſtant, unmixed, ſatisfactory, and proportionable to the compaſſe of the ſoule, more gladneſſe than all the world can take in the increaſe of their corne and wine, *Pſal.*4.7.

And this joy of the Spirit is grounded *upon every paſſage of a Chriſtian condition*, from the entrance to the end.

Firſt,

First, the Spirit worketh *joy* in diſcovering, and bending the heart to mourne for corruption. For it is the Spirit of grace and ſupplications which maketh ſinners mourne, and loath themſelves, *Zech.* 12.10,11. *Ezek.* 36.27.31. and ſuch a ſorrow as this is the ſeed, and the matter of true joy; our *Ioſephs* heart was full of joy, when his eyes powred out tears upon *Benjamins* neck. As in wicked laughter the heart may be ſorrowfull, ſo in holy mourning the heart may rejoyce, for all Spirituall afflictions have a peaceable fruite. This was the firſt glimpſe and beame of the Prodigals joy that he reſolv'd with teares and repentance to returne to his Father againe. For there is a ſweete complacencie in an humble and Spirituall heart to be vile in its owne eyes, as to the hungry ſoule every bitter thing is ſweete. Sacrifices we know were to be offered up with joy, *Mal.* 2.13. *and of all Sacrifices a broken heart is that which God moſt delighteth in, Pſal.* 51.16,17. *there is joy in heaven at the repentance of a ſinner*, and therefore there muſt needs be joy in the heart it ſelfe which repenteth, in as much as it hath heavenly affections begunne in it. Therefore as the *Apoſtle* ſaith, *Let a man become a foole that he may be wiſe*, ſo may I truly ſay, let a man become a mourner, that he may rejoyce.

ὁ γὰρ πένθων χαίρει ὅταν ἐξίσταται τὸ ἦθος. *Ariſt. Rhet.*

If it be objected how one contrary affection can be the ground and inducement of another, and that he who feeleth the weight of ſinne, and diſpleaſure of God can have little reaſon to boaſt of much joy. To this I anſwere, Firſt, that we doe not ſpeake of thoſe extraordinary combates, and grapplings with the ſenſe of the wrath of God, breaking of bones, and burning of bowels, which ſome have felt, but of the ordinary humiliations and courſes of repentance, which are common to all. Secondly, that ſuch Spirituall mourning and joy are not contrary in regard of the Spirit, nor doe one extinguiſh or expell the other. As black and white are con-

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trary in the wall, but meete without any repugnancie in the eye, becauſe though as qualities they fight, yet as objects they agree *in communi conceptu viſibilis:* ſo joy and mourning though contrary in regard of their immediate impreſſions upon the ſenſe, doe not onely agree in the ſame principle the grace of Chriſt, and in the ſame end the ſalvation of man, but may alſo be ſubordinated to each other; as a darke and muddie color is a fit ground to lay gold upon; ſo a tender and mourning heart is the beſt preparation unto ſpirituall joy. Therefore our Savior compareth *Spirituall ſorrow unto the paines of a woman in travell*; other paines growing out of ſickneſſe and diſtempers, have none but bitter ingredients, and anguiſh in them; but that paine groweth out of the matter of joy, and leadeth unto joy: ſo though godly ſorrow have ſome paine in it, yet that paine hath ever joy both for the roote, and fruit of it, *Ioh.* 16.21. and though for the preſent it may haply intercept the exerciſe, yet it doth ſtrengthen the habit and ground of joy: as thoſe flowers in the ſpring riſe higheſt and with greateſt beautie, which in winter ſhrinke loweſt into the earth. *I trembled*, ſaith the Prophet, *in my ſelfe, that I might reſt in the day of trouble, Hab.* 3.16.

Secondly, the Spirit doth not onely *Diſcover*, but *heale the corruptions of the ſoule*, and there is no joy to the joy of a ſaved and cured man. The lame man when he was reſtored by *Peter*, expreſſed the abundant exultation of his heart, *by leaping, and praiſing God, Act.* 3.8. for this cauſe therefore amongſt others the Spirit is called *the oile of gladneſſe*, becauſe by that healing vertue which is in him, he maketh glad the hearts of men. *The Spirit of the Lord*, ſaith Chriſt, *is upon me, becauſe the Lord anointed me to preach good tydings to the meeke, he hath ſent me to binde the broken hearted, Eſai.* 61.6. and againe, *I will binde that which was broken, and will ſtrengthen that which was ſick, Ezek.* 34.16. Now this healing vertue of Chriſt

Chriſt is in the diſpenſation of his word and Spirit; and therefore the Prophet ſaith, *the Sunne of Righteouſneſſe ſhall ariſe with healing in his wings*, *Mal.*4.2. where the Spirit in the word, by the which he commeth, and preacheth unto men, *Eph.*2.17. 1 *Pet.*3.19. is called the *wing of the Sunne*, becauſe he proceedeth from him, and was ſent to ſupply his abſence, as the beame doth the Suns; and this Spirit the Apoſtle calleth *the ſtrengthner of the inner man*, *Eph.*3.16.

Thirdly, the Spirit doth not onely *heale*, but *renew*, and *revive againe*: when an eye is ſmitten with a ſword there is a double miſchiefe, a wound made, and a faculty periſhed: and here though a Chirurgian can heale the wound, yet he can never reſtore the faculty, becauſe totall privations admit no regreſſe or recovery: but the Spirit doth not onely *heale*, and repaire, but *renew*, and reedifie the ſpirits of men. As he healeth that which was torne, and bindeth up that which was ſmitten, ſo he reviveth and raiſeth up that which was dead before, *Hoſ.* 6.1,2. and this the *Apoſtle* cals *the Renovation of the Spirit*, *Tit.*3.5. whereby old things are not mended and put together againe, (*for our fall made us all over unprofitable, and little worth*, *Rom.*3.12. *Prov.*10.20.) but are done quite away, and all things made new againe, 2 *Cor.* 5.17. The heart, minde, affections, judgment, conſcience, members, changed from ſtone to fleſh, from earthly to heavenly, from the image of *Adam* to the image of *Chriſt*, *Ezek.*11.19. 1 *Cor.*15.49. Now this renovation muſt needs be matter of great joy. For ſo the Lord comforteth his afflicted people, *Eſai.*54.11,12,13.

Fourthly, the Spirit doth not renew and ſet the frame of the heart right, and then leave it to its owne care and hazards againe; but being thus reſtored, *he abideth with it* to *preſerve*, and *ſupport it* againſt all Tempeſts and batteries. And this further multiplieth the joy and comfort of the Church that it is *eſtabliſhed in Righteouſneſſe*, ſo

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ἴδιον τὸ νικᾶν. *Ariſt.*

that no weapon which is formed againſt it can proſper, *Eſai.*54.14.17. Victory is ever the ground of joy, *Eſai.* 9.3. And the Spirit of God is a victorious Spirit. His judgment in the heart is ſent forth unto victory, *Matth.* 12.20. *and before him mountaines ſhall be made a plaine, and every high thing ſhall be pulled downe, till he bring forth the head ſtone with ſhoutings*, Ezek.4.6,7. To *Stephen* he was a *Spirit of Victory* againſt the diſputers of the World, *Act.*6.10. To the *Apoſtles* a *Spirit of liberty* in the priſon, *Act.* 16.25,26. To all the faithfull a *Spirit of joy* and glory in the midſt of perſecutions, 1 *Pet.*4.13, 14.

Fifthly, the Spirit doth not onely *preſerve* the heart which he hath renewed, but maketh it *fruitfull and abundant* in the workes of the Lord, *Gal.*5.22. *Rom.*7.4. And [a] fruitfulneſſe is a ground of rejoycing, *Eſai.*54.1. [b] Therefore *they which are borne of God cannot commit ſinne*, that is, they are not [c] ἐργάται τῆς ἀδικίας, *workers or artificers or finiſhers of iniquity*, becauſe they have the *ſeed of God*, that is, *his Spirit in them*, which fitteth them (as ſeed doth the wombe or the earth) to bring forth fruite unto God. Partly, by [d] *teaching the heart*, and [e] caſting it as it were in the mould of the world, faſhioning ſuch thoughts, apprehenſions, affections, judgements in the ſoule as are anſwerable to the will and Spirit of God in the word, ſo that a man cannot but ſet his ſeale, and ſay *Amen* to the written *Law*: partly by moving, animating, applying, and moſt ſweetly leading the heart unto the *Obedience* of that *Law* which is thus written therein.

Laſtly, thoſe whom he hath thus fitteth, he *ſealeth* up unto a finall and full redemption by the Teſtimony of their adoption, which is the hanſell and earneſt of their inheri-

[a] γονὴ γὰρ φίλαυλος πᾶσιν, καὶ τὰ ἐκ τῶν ἀνάλκων ἀδύνατα τίκτειν οἶδεν ἔργα, λέγει· διὸ καὶ φιλότεκνοι ἀνδρῶν γὰρ ἔργα τὰ τέκνα. *Ariſt.*

[b] 1 Iohn 3.8,9.

[c] Matth. 7. 23. Luke 13.27. The whole phraſe ἐμμένειν ἁμαρτίαν ποιῶν is as much as the Latine *Operarius Iniquitatis*, one that maketh a trade of ſinne, or profeſſeth iniquity, whoſe ſervice is altogether incompatible with the profeſſion or hope of a Chriſtian. Doctor *Iackſon* of iuſtif faith. *ſect.*2.*c.*8.

[d] Iohn 14.26. 1 Iohn 2.20. Eſay 54.13. Ieremi.31.33. 2 Cor.3.3. τὸ μανθάνειν ἴδιον. *Ariſt.*

[e] *Vid. Beza Annotat. in Rom.* 6.17. Ier.32.39,40. Ezek.36.27. Rom.8.14. Epheſ.4.30. Gal.4.5,6. Epheſ.1.14. 1 Pet.1.3.

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inheritance; and thereby begetteth a lively hope, an earneſt expectation, a confident attendance upon the promiſes, and an unſpeakable peace and ſecurity thereupon; by which fruits of faith and hope there is a glorious joy ſhed abroad into the ſoule, ſo full, and ſo intimately mingled with the ſame, that it is as poſſible for man to annihilate the one, as to take away the other. For according to the evidence of hope, and excellencie of the thing hoped, muſt needs the joy there from reſulting receive its ſweetneſſe and ſtability.

Rom.8.19,23. Rom.9.23. 2 Cor.5.4. Phil.4.7. 1 Pet.1.8. Ioh. 16.22,24. Ἐλπὶς ἐστὶν ἀγαθῶν πρᾶξις. *Ariſt.*

By all this which hath been ſpoken of the *miſſion of the Spirit in ſuch abundance after Chriſts ſitting at the right hand of God*, wee ſhould learne with what affections to receive the Goſpel of ſalvation, for the teaching whereof this Holy Spirit was ſhed abroad abundantly on the Embaſſadors of Chriſt; and with what heavenly converſations to expreſſe the power which our hearts have felt therin, to walke as children of the light, and as becommeth the Goſpell of Chriſt, to adorne our high profeſſion, and not to receive the grace of God in vaine. Conſider firſt, that the word thus quickned will have an operation, either to convince unto Righteouſneſſe, or to ſeale unto condemnation; as the Sunne, either to melt, or to harden; as the raine, either to ripen corne, or weeds; as the Scepter of a King, either to rule ſubjects, or to ſubdue enemies; as the fire of a Goldſmith, either to purge gold, or devoure droſſe; as the waters of the ſanctuary, either to heale places, or to turne them into ſalt pits, *Ezek.*47.11. Secondly, according to the *proportion* of the Spirit of Chriſt in his word revealed ſhall be the proportion of their judgment who deſpiſe it. The contempt of a great ſalvation, and glorious Miniſtery ſhall bring a ſorer condemnation, *Heb.*2.2,4. *If I had not come and ſpoken unto them* (ſaith our Savior) *they had not had ſinne*, *Ioh.*15.22. Sins againſt the light of nature are no ſins in compariſon of thoſe againſt the Goſpell. *The earth*

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which drinketh in the raine that fals often on it, and yet beareth nothing but thornes and briars, is rejected, and nigh unto curſing, Heb.6.7,8. Thirdly, even here God will not alwayes ſuffer his Spirit to ſtrive with fleſh, there is a *Day of Peace*, which he calleth *our day*, a day wherein he entreateth and beſeecheth us to be reconciled: but if we therein judge our ſelves unworthy of eternall life, and goe obſtinately on till there be no remedy, he can eaſily draw in his Spirit, and give us over to the infatuation of our owne hearts, that we may not be cleanſed any more till he have cauſed his fury to reſt upon us, *Ezek.*24.13.

We ſee likewiſe by this *Doctrine* wherupon the *comforts of the Church* are founded; namely, upon *Chriſt* as the firſt comforter, by working our *Reconciliation* with God: and upon the *Spirit* as *another comforter*, teſtifying and applying the ſame unto our ſoules. And the continuall ſupply and aſſiſtance of this Spirit is the onely comfort the Church hath againſt the dominion and growth of ſinne. For though the motions of luſt which are in our members, are ſo cloſe, ſo working, ſo full of vigor and life, that we can ſee no power nor probabilities of prevailing againſt them; yet we know Chriſt hath a greater fulneſſe of Spirit than we can have of ſinne, and it is the great promiſe of the new covenant, *that God will put his Spirit into us, and thereby ſave us from all our uncleanneſſes*, *Ezek.*36.27,29. for though we be full of ſin, and have but a ſeed, a ſparkle of the Spirit put into us, and upheld and fed by further, though ſmall ſupplies, yet that little is ſtronger than legions of luſt; as a little ſalt or leven ſeaſoneth a great lump, or a few drops of Spirits ſtrengthen a whole glaſſe full of water. Therefore the *Spirit* is called a *Spirit of judgment and of burning*, becauſe as one Iudge is able to condemne a thouſand priſoners, and a little fire to conſume abundance of droſſe: ſo the Spirit of God in and preſent with us, though received

ceived and ſupplied but in meaſure, though but a ſmoaking and ſuppreſſed fire, ſhall yet breake forth in victory and judgment againſt all that reſiſt it. In us indeed there is nothing that feeds, but onely that which reſiſts and quencheth it. But this is the wonderfull vertue of the Spirit of Chriſt in his members, that it nouriſheth it ſelfe. Therefore ſometimes the *Spirit* is called *fire*, *Eſai.*4.4. *Matth.* 3. 11. and ſometimes *Oyle*, *Heb.*1.9. 1 *Ioh.*2.27. to note that the Spirit is nutriment unto it ſelfe, that that grace which we have received already, is preſerved and excited by new ſupplies of the ſame grace. Which ſupplies we are ſure ſhall be given to all that aske them, *by the vertue of Chriſts prayer*, *Ioh.*14.16. by the *vertue* of *his* and *his Fathers promiſe*, *Ioh.*16.7. *Act.*1.4. and by the *vertue of that Office* which he ſtill beares, which is to be the head, or vitall principle of all holineſſe and grace unto the Church. And all theſe are permanent things, and therefore the vertue of them abideth, their effects are never totally interrupted.

Fiftly and laſtly, *this ſitting of Chriſt at the right hand of God* noteth his *interceſſion in the behalfe of the whole Church*, and each member thereof. *Who is he that condemneth?* ſaith the *Apoſtle*, *it is Chriſt that is dead, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us*, *Rom.*8.34. But of this Doctrine I ſhall ſpeake more fitly in the fourth verſe, it being a great part of the *Prieſthood of Chriſt*.

I now proceed to the laſt thing in this firſt verſe, the continuance and *Victories of Chriſts Kingdome*, in theſe words, *untill I make thy foes thy footſtoole:* Wherin every word is full of weight. For though ordinarily ſubdiviſions of holy Scripture, and crumbling of the bread of life, be rather a looſing than an expounding of it; yet in ſuch parts of it as were of purpoſe intended for models and ſummaries of fundamentall Doctrine, (of which ſort this Pſalme is one of the fulleſt and briefeſt in the whole

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Scriptures,) as in little maps of large countries, there is no word wherupon ſome point of weighty conſequence may not depend. Here then is conſiderable the *terme of duration* or *meaſure of Chriſts Kingdome*; *Untill*. The *Author* of ſubduing Chriſts enemies under him; *I, the Lord*. The *manner* thereof, *ponam*, and *ponam ſcabellum*; Put thy foes as a ſtoole under thy feete. Victory is a relative word, and preſuppoſeth enemies, and they are expreſſed in the text. I will but touch that particular becauſe I have handled it more largely upon another Scripture, and their enmitie is here not deſcribed, but onely preſuppoſed. It ſhews it ſelfe againſt Chriſt in all the Offices of his Mediation. There is *enmity* againſt him as a *Prophet*. *Enmity* againſt his *Truth*. *In opinion*, by adulterating it with humane mixtures and ſuperinducements, teaching for Doctrines the traditions of men: *In affection*, by wiſhing many divine truths were razed out of the Scriptures, as being manifeſtly contrary to thoſe pleaſures which they love rather than God. *In converſation*, by keeping downe the truth in unrighteouſneſſe, and in thoſe things which they know, as brute beaſts, corrupting themſelves. *Enmity* againſt his *Teaching*, by quenching the motions, and reſiſting the evidence of his Spirit in the word, refuſing to heare his voyce, and rejecting the counſell of God againſt themſelves. There is *Enmitie* againſt him as *a Prieſt*, by undervaluing his Perſon, Sufferings, Righteouſneſſe, or Merits. And as a *King*; *Enmity* to his *Worſhip*, by profaneſſe neglecting it, by idolatry communicating it, by ſuperſtition corrupting it. *Enmity* to his wayes and ſervice, by ungrounded prejudices, miſ-judging them as grievous, unprofitable, or unequall wayes; and by wilfull diſobedience forſaking them to walke in the wayes of our owne heart.

And this is a point which men ſhould labour to trie themſelves in, for the enemies of Chriſt are not onely out of the Church, but in the midſt where his kingdome

is

is ſet up. *v.*2. *Eſay* 8.14. And indeed by how much the more dangerous it is, by ſo much the more ſubtil wil Satan and a ſinfull heart be to deceive it ſelfe therein; for this is a certaine truth, that men may profeſſe and falſly beleeve *that they love the Lord Ieſus*, and yet be as reall enemies unto his Perſon and Kingdome, as the *Iewes* that accuſed, and the Heathen that crucified him: *Hee was ſet up for a ſigne to be ſpoken againſt, for a rocke of offence, and a ſtone of ſtumbling, which the very builders themſelves would reject.* Falſe brethren amongſt the Philippians there were, who profeſſed the name of Chriſtians, and yet by their ſenſuall walking and worldly mindedneſſe, declared themſelves to bee enemies to the croſſe of Chriſt, *Phil.*3.18,19. To honour the bodies of the Saints departed with beautifull ſepulchres, is in it ſelfe a teſtimoniall of ſincere love and inward eſtimation of their perſons and graces; and therefore the Holy Ghoſt hath recorded it for the perpetuall honour of *Ioſeph of Arimathea and Nicodemus, that they embalmed the body of Ieſus, and laid it in a new ſepulcher, Ioh.*19. 38-41. yet our Saviour pronounceth *a woe againſt the Scribes and Phariſees, becauſe they built the tombes of the Prophets, and garniſhed the ſepulchres of the righteous, Matth.*23.29. The fault was not in the fact it ſelfe, but in the hypocriſie of the heart, in the incongruitie of their other practices, and in that damned protection, which by this plauſible pretext of honour to the Prophets, they laboured to gaine to their perſons, and approbation to their attempts againſt Chriſt, in the mindes of the people, who yet ordinarily eſteemed Chriſt (whom they perſecuted) a Prophet ſent from God. They profeſſe, If we had beene in the dayes of our Fathers, *wee would not have done as they did:* But our Saviour reproves this hypocriticall perſwaſion, by ſhewing firſt, that it was no ſtrange thing with them to perſecute Prophets, but a nationall and hereditary ſinne, and therefore they had

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no reason to boast of their descent (as their manner was, *Luke* 3.8. *Ioh.* 8.39.) or to thinke that Gods mercies were entail'd unto them, since, by their owne confession, they were the posteritie of those that had killed the Prophets; and secondly, that they did fulfill the measure of their Fathers, that is, that which their Fathers had beene long and leasurely a doing, they now did altogether in one blow; for it was the same Christ whom they persecuted in his person, and their fathers in his Prophets; and therefore though they seemed to honour and revive the memory of those holy martyrs, yet upon them should light the guilt of all the righteous bloud which had ever beene shed in the Land, inasmuch as their malice was directed against that fulnesse, of which all the Prophets had but a measure: If by severall enemies a man be severally mangled, one cuts off a foot, another an hand, another an arme, and after all this, there come one who cuts off the head, and yet bestows some honourable ceremonies upon those members which the rest had abused, he shall justly suffer as if he had slaine a whole man, inasmuch as his malice did eminently containe in it the degrees of all the rest, and that pretended honour shall be so far from compensating the injury, that it shall adde thereunto an aggravation of base hypocrisie. Thus, as the *Iewes*, when they thought they did honour and admire the Prophets, did yet harbour in their brests that very root of fury, and had that selfe-same constitution of soule, which was in their fore-fathers who shed their bloud: so in our dayes, men may say and thinke that they love Christ, and court him with much out-side and emptie service, may boast that if they had lived in the dayes of those unthankfull *Iewes*, they would not have partaked with them in so execrable a murther, and yet interpretatively and at second hand shew the very same root of bitternesse, and rancorous constitution of heart against him in his Spirit and ordinances, which was in

those

thoſe men when they cried, *Away with him, crucifie him, crucifie him.*

Many grounds there are of this grand miſperſwaſion of the heart in its love to Chriſt, which I will but touch upon. The firſt is the *generall acceptation* and *continuance which the Goſpell of Chriſt* receiveth amongſt the Princes of this world, who in Chriſtian Commonwealths doe both by their owne voluntary and profeſſed ſubjection, and by the vigour of their publike lawes eſtabliſh the ſame. Now this is moſt certain, that as in all other ſciences there cannot be *tranſitus à genere in genus*, the principles of one will not ſerve to beget the concluſions of another: ſo here eſpecially, if a ſpirituall aſſent and affection be grounded upon no other than humane inducements, it is moſt undoubtedly ſpurious and illegitimate. That reaſon which the Phariſees uſed to diſſwade men from beleeving in Chriſt, *Have any of the rulers or the Phariſees beleeved on him? Ioh.* 7. 48. is one of the principall arguments which many men have now why they doe beleeve him, becauſe the Rulers, whoſe examples and lawes they obſerve more upon truſt than triall, doe lead them thereunto: and therefore wee finde amongſt the *Iewes*, that thoſe very men, who when the Government of the whole twelve Tribes was one, did all conſent in an unity of religion; upon the diſtraction of the kingdome under *Ieroboam*, were preſently likewiſe divided in their obſervance of Gods worſhip; and they who before were zealous for the Temple at *Ieruſalem*, were after as ſuperſtitious for *Dan* and *Bethel:* the Prophet giveth the reaſon of it, *They willingly walked after the commandement*, namely, of *Ieroboam*, *Hoſ.* 5. 11. no ſooner did the Prince interpoſe his authoritie, but the people were willing to pin their opinions and practiſes upon his word: *If Omri make ſtatutes, and Ahab confirme idolatrous counſels by his owne practices*; the Prophet ſhewes how forward the people are to walke in them,

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them, *Mich.6.16.* Therefore it is that our Saviour ſaith of the beſt ſort of wicked men, *Thoſe who with gladneſſe* (and that is ever a ſympteme of love) *received the Goſpell, that yet in time of perſecution they were offended and fell away, Matth.* 13. 21. To note unto us that when Chriſt is forſaken becauſe of perſecution, the imaginary love which was beſtowed upon him before was certainly ſupported by no other ground than that was, is contrary to perſecution, namely, the countenance and protection of publike power.

Secondly, a great part of men profeſſe faith and love to Chriſt meerely *upon the rules of their Education.* The maine reaſon into which their religion is reſolv'd, is not any evidence of excellencie in it ſelfe, but onely the cuſtomes and traditions of their fore-fathers, which is to build a divine faith upon an humane authoritie, and to ſet man in the place of God: certaine it is that contrary religions can never be originally grounded upon the ſame reaſon; that which is a true and adequate principle of faith or love to Chriſt, can never be ſutable to the concluſions of *Mahumetiſme* or *idolatry:* now then when a *profeſſed Chriſtian* can give no other account of *his love to Chriſt*, than a *Turke* of his *love to Mahumet*; when that which moveth an Idolater to hate Chriſt, is all that one of us hath to ſay why he beleeveth in him, certainly that love and faith is but an empty preſumption, which diſhonoureth the Spirit of Chriſt, and deludeth our own ſoules. There is a naturall inſtinct in the minde of man to reverence and vindicate the traditions of their progenitours, and at firſt view to deteſt any novell opinions which ſeeme to thwart the received doctrine wherein they had beene bred: and this affection is ever ſo much the ſtronger, by how much the tradition received is about the nobler and more neceſſary things. And therefore it diſcovereth it ſelfe with moſt violence and impatiency, in matters of Religion, wherin the eternall welfare

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of the ſoule is made the iſſue of the contention. We finde with what heate of zeale the *Iewes* contended for the Temple at *Ieruſalem*, and with how equall and confident emulation the *Samaritans* ventured their lives for the precedencie of their Temple on mount Gerazim; and took an oath to produce proofs for the authority therof, and yet all the ground of this will-worſhip was the tradition of their Fathers. For our Savior aſſures us *that they worſhipped they knew not what*, and onely tooke things upon truſt from their predeceſſors. The *Satyriſt* hath made himſelfe merry with deſcribing the combate of two neighbor townes amongſt the *Egyptians* in the oppoſite defence of thoſe ridiculous idoles, the ſeverall worſhip of which they had been differently bred up unto: And ſurely, if a *prophane Chriſtian*, and *a zealous Mahumetan* ſhould joyne in the like contention, notwithſtanding the ſubject it ſelfe, on the one ſide defended, were a ſacred and pretious truth, yet I doubt not but the falſe ſame reaſons might be the ſole motive of the Chriſtian to vindicate the honor of Chriſt, and of the other to maintaine the worſhip of *Mahomet*. I meane a blinde and pertinacious adhering to that Religion in which they had been bred, a naturall inclination to favor domeſticall opinions, a high eſtimation of the perſons of men from whom by ſucceſſion they have thus been inſtructed, without any Spirituall conviction of the truth, or experience of the good which the true members of Chriſt reſolve their love unto him into. And this we finde was ever the reaſons of the Iewes obſtinacy againſt the Prophets, they anſwered all their arguments, with the practice and traditions they had received from their Fathers, *Ier.* 9.14.11.10.44.17. Act.7.51.

Ioſeph. Antiq. lib.13.cap.6.

Ioh.4.20 22.

Immortale Odium, et nunquam ſanabile vulnus; Ardet adhuc combos & tentyra; ſummus utrinq; Inde furor vulgo, quod numina vicinorum Odit uterq; locus, cum ſolos credat habendos Eſſe Deos, quos ipſe colit. Iuvenal. Satyr.15.

Thirdly, the *heart may be miſperſwaded of its love to Chriſt*, by judging that an affection unto him, which is indeed nothing but a ſelfe love and a deſire of advancing private ends. The rule whereby Chriſt at the laſt day will

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Auro parietes, auro laquearia, auro fulgent capita columnarum, & nudus atque eſuriens ante fores noſtras Chriſtus in paupere moritur. Hieron. ad Gaudentium.

Οἱ δ' ἂν μὴ δύνασθαι βιῶναι φῶσι δίχα ζωῆς, γνωρίζεσθωσαν μὴ ὄντες χριστιανοὶ, κἂν λόγων δόξαν γλαίσθωσι τὸ τοῦ κυρίου δόγμα. Iuſt. Martyr. Apol. 2. Qui Chriſtiano vocabulo gloriantur & perditè vivunt, non abſurdè poſſunt videri medio Noe filio figurari; paſſionem quippe Chriſti, quæ illius hominis nuditate ſignificata eſt, & annunciant profitendo, & male agendo exhonorant. Auguſt. de Civit. Dei, lib. 16. cap. 2.

ὃ χριστιανὸς θεοῦ χριστόμενος, &c. Ignat. epiſt. ad Tral.

will meaſure the love or hatred of men unto him, is their love or hatred of his brethren and members here, *Mat.* 25.40,45. for in all their afflictions Chriſt himſelfe is afflicted. *Peter loveſt thou me? feed my ſheepe*; make proofe of thy love to me by thy ſervice and compaſſion to my people. And how many are there every-where to be found whoſe love unto themſelves hath devoured all brotherly love? who take no pitty either upon the ſoules, or temporall neceſſities of thoſe with whom they yet pretend a fellowſhip in Chriſts owne body? who ſpend more upon their owne pride and luxury, upon their backs and bellies, their pleaſures and exceſſes, yea bury more of their ſubſtance in the mawes of hawkes and dogs, than they can ever perſwade themſelves to put into the bowels of the poore Saints? ſurely at the day of judgment, how-ever ſuch men here profeſſe to love Chriſt, and would ſpit in the face of him who with *Iuſtin Martyr* ſhould ſay, they were not Chriſtians, it will appeare that ſuch men did as formally and properly denie Chriſt, as if with *Peter* they had publikely ſworne, *I know not the man.* The Apoſtle plainly intimates thus much, when he ſheweth that the experiment of the *Corinthians* miniſtration to the neceſſity of the Saints was an inducement unto the Churches to praiſe God for their profeſſed ſubjection to the Goſpell of Chriſt, 2 *Cor.* 9. 13. Againe, as Chriſt is preſent with us in his poore members, ſo likewiſe in the power of his ordinances, and in the light and evidence of his Spirit ſhining forth in the lives of holy men; If then we are as impatient of the edge of his word, when it divides betweene the bone and the marrow, when it diſcerneth and diſcovereth our ſecret thoughts, our boſome ſinnes, our ambitions, uncleane, and hypocriticall intents: if the lives and Communion of the Saints be in like manner an eye-ſore unto us in ſhaming and reproving our formall and fruitleſſe profeſſion of the ſame truth, as Chriſts was unto the Iewes; certainly

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certainly the ſame affections of hatred, reproach, and diſeſtimation which we ſhew unto them, we would with ſo much the more bitterneſſe have expreſſed unto Chriſt himſelfe, if we had lived in his dayes, by how much that Spirit of grace, againſt which the Spirit which is in us envieth, was above meaſure more abundantly in him than in the holieſt of his members. *If you were of the world* (ſaith our Savior) *the world would love their owne, but now I have called you out of the world*, I have given to you a Spirit which is contrary to the Spirit of the World, *therefore the world hateth you.* And this is evident when men hate another meerly for that diſtinction which differenceth him from them, they much more hate him from whom the difference it ſelfe orginally proceedeth. We ſee then that they who openly profeſſe Chriſt, may yet inwardly hate him, becauſe the ground of their profeſſion is not any experimentall goodneſſe which they have taſted in him (for by nature men have no reliſh of Chriſt at all) but onely ſelfe-love and private ends, [a] wherby Chriſt is ſubordinated to their owne commodities. Men are herin juſt like the [b] *Samaritans*, of whom *Ioſephus* reports that when *Antiochus* perſecuted the *Iewes*, they then utterly diſavowed any conſanguinity with them, denied their *Temple* on *mount Gerizim* to be dedicated to the great God, and declared their linage from the *Medes* and *Perſians*: but when before that, *Alexander* had ſhewed favour unto the *Iewes*, and remitted the tribute of every ſeventh yeare, they then claim'd kindred with that people, and counterfeited a

a *Si quis Chriſto temporalia præponat, non eſt in eo fundamentum Chriſtus.* Aug. de civit Dei, lib 21. cap. 26. *Multi amiſſâ constantiæ propriæ non exemplaribus, qui à ſecutaribus emolumentis ſe-nentur, & ſua quærentes, non quæ Ieſu Chriſti, non à Chriſti unitate, ſed à ſuis commodis nolunt recedere.* Aug. de Baptiſmo cont. Donat. lib. 4. cap. 10.

b Ταῦτα δὴ βλέποντες οἱ Σαμαρεῖται πάσχοντας τοὺς Ἰουδαίους, συνῆδ' ὁμολογεῖν αὐτοὺς ἐντεῦθεν συγγενεῖς αὐτῶν, ὄντες ἀπ' ἀρχῆς ἐκ Μηδίας καὶ Περσῶν. &c. Ioſ. Antiq. lib. 12. c. 7. εἰδότες ὅτι τοῖς Ἰουδαίοις Ἀλέξανδρος ὑπελάμβανεν τετιμηκὼς. ἠρνοῦντο αὐτοὺς Ἰουδαίους ὁμολογεῖν· ὅτε γὰρ οἱ Σαμαρεῖται πόθεν τὸ φῦλον, ἐμφὺς τοῖς συμφοραῖς ὄντας τοὺς Ἰουδαίους ἀπέφευγον συγγενεῖς ἦσαν· ὅτου δὲ τὸ θεῖον αὐτοῖς λαμπρὸν ἐδόκουν ἐν τύχῃ, ἐξαίφνης ἐπαπέδυσαν αὐτὴν τῇ κατανολῇ, &c. Ioſeph. Antiq. lib. 11. cap. 8.

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descent from the tribes of *Ephraim* and *Manaſſe*, that thereby they might enjoy the [c] priviledges of thoſe people whom otherwiſe they mortally hated. And ſo we finde that in the Vaſtation of the Citie of *Rome* by the *Gothes* and *Barbarians*, when there was but one onely refuge allowed the *Romanes* for the ſafety of their lives, namely to fly unto the *Chriſtians Churches*, thoſe very enemies of Chriſt and his profeſſion, who before had perſecuted him, and after returned to their malice againe, were yet then as haſty to fly unto his Temples, and to aſſume the Title of his Servants, as they were after ungratefully malitious in reproaching Chriſtian Religion as if that had been the provocation of thoſe calamities. And may we not ſtill obſerve amongſt Chriſtians at this day many men who contrary to the evidence of their judgment, and peace of their conſciences, conforme themſelves unto the vanities, courſes, & companies of this evill world, and like cowards are affraid to adventure on a rigorous and univerſall ſubjection to the truth of Chriſt, dare not keepe themſelves cloſe to thoſe narrow rules of *S. Paul*, to *abſtaine from jeſting which is not ſeemly, to avoid all appearances of evill, to reprove the unfruitfull workes of darkneſſe, to ſpeake unto Edſication that their words may miniſter grace unto the hearers, to rejoyce alwayes in the Lord, to give place unto wrath, to recompence evill with good, to be circumſpect and exact in their walking before God*, and all this meerly out of ſuſpicion of ſome diſreſpect and diſadvantages which may hereupon meete them in the world, of ſome remoraes, and ſtoppage in the order of thoſe projects which they have contrived for their private ends? Now if ſuch purpoſes as theſe doe ſtartle men from a punctuall and rigorous profeſſion of the Goſpell of Chriſt and his moſt holy wayes (notwithſtanding *our vow in Baptiſme* doe as ſtrictly binde us therunto, as unto the externall title of Chriſtianity) ſuppoſe we that the ſame or greater diſadvan-

[c] *Quos vides petulanter & procaciter inſultare ſervis Chriſti, ſunt in eis plurimi qui illum interitum clademque non evaſiſſent, niſi ſe ſervos Chriſti ſe eſſe finxiſſent, et nunc ingratâ ſuperbia, atq; impiiſſimâ inſaniâ ejus nomini reſiſtunt corde perverſo, ut ſempiternis tenebris puniantur, ad quod nomen, ore vel ſubdolo confugerunt, ut temporali luce frueretur. Aug. de civ. Dei, lib. 1. cap. 1.*

diſadvantages ſhould now (as in the primitive times) attend at the naked and outward profeſſion of Chriſt; would not ſuch men as theſe fall into downright apoſtacy, *and deny the Lord that bought them?* certainly *our Savior* hath ſo reſolv'd that caſe in the very beſt ſort of unregenerate men, noted in the ſtony ground; when times of perſecution happen, that they are brought to the triall who it was whom in their profeſſion they loved, Chriſt or themſelves, the excellencie of the knowledge of him, or the ſecure enjoyment of ſecular contentments, *they will then certainly fall away, and be offended*, *Matt.* 13.21. ſo profound and unſearchable is the deceitfull heart of man, that by that very reaſon for which men contend for the outward face and profeſſion of Religion, becauſe they love their pleaſures and profits which without ſuch a profeſſion they cannot peaceably enjoy, they are deterred from a cloſe, ſpirituall, and univerſall obedience to the power thereof, becauſe thereby likewiſe thoſe pleaſures and profits are kept within ſuch rules of moderation as the nature of a boundleſſe and unſatisfiable luſt will not admit. This is a certaine rule in love, that the motions and deſires thereof are ſtrong, and therefore in any thing which the ſoule loves, it therin ſtrives for excellency and perfection; and this rule holds moſt true in religion, becauſe when the ſoule loves that, it loves it under the apprehenſion of the greateſt good, and therefore by conſequence ſets the ſtrongeſt and moſt induſtrious deſires of the ſoule upon it. Therefore the *Apoſtle* ſaith, that *the Love of Chriſt*, namely that love of him which is by the Holy Ghoſt *ſhed abroad in our hearts*, conſtraineth us to live unto him, and to aſpire after him *who died for us and roſe againe.* Love is as ſtrong as death, it will take no deniall. It is the wing, and weight of the ſoule, which fixeth all the thoughts, and carrieth all the deſires unto an intimate unitie with the thing it loves, ſtirreth up a zeale to remove all obſtacles

2 Cor. 5. 14, 15.

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Amor concupiſcentiæ non requieſcit in qua cunque extrinſecâ aut ſuperficiali adeptione amati, ſed quærit amatum perfectè habere, quaſi ad intima illius perveniens &c. Aquin. 12æ. qu. 28. art. 2. vid. ibid. art. 4. & 5.

Cant. 2. 5.
Pſal. 119. 20.
Eſay 26. 8.
Pſal. 42. 2.
Rom. 8. 23.
Pſal. 119. 5. 10. 31. 47. 54. 81. &c.

Quodlibet agens propter amorem agit quodcunq; agit. Aquin. 12æ. qu. 28. art. 6.

ſtacles which ſtand betweene it, worketh a languor or failing of nature in the want of it, a liquefaction and ſoftneſſe of nature to receive the impreſſions of it, an egreſſe of the Spirits, and as it were an haſt of the ſoule to meet and entertaine it. Whence thoſe expreſſions of the Saints in holy Scripture, *Comfort me with apples, ſtay me with flagons, for I am ſick of love, my ſoule breaketh for the longing which it hath unto thy judgments at all times. The deſire of our ſoule is to thy name, and to the remembrance of thee. My ſoule thirſteth for God, yea for the living God, when ſhall I come and appeare before God? We that have the firſt fruit of the Spirit groane within our ſelves, waiting for the adoption, even the redemption of our Bodies. O that my wayes were directed that I might keepe thy commandements, with my whole heart have I ſought thee, I have ſtuck unto thy teſtimonies, I will delight my ſelfe in thy commandements, thy ſtatutes have been my ſongs*; my *ſoule fainteth for thy ſalvation, &c.* By all which we ſee that a true love of Chriſt doth excite ſtrong deſires, and an earneſt aſpiring and ambition of the ſoule to walke in all well-pleaſing, and to be in all things conformable unto him. What the Apoſtle ſaith of Spirituall hope, we may truly ſay of love, (which is the fundamentall affection, and root of all the reſt) *He that hath it indeed in him, purgeth himſelfe even as Chriſt is pure.* The Love of the World, and the things and luſts of the world may indeed conſiſt with the formall profeſſion, but no way with the truth or power of a true love to Chriſt or his government. For love is ever the principle and meaſure of all our actions, ſuch as it is, ſuch likewiſe wil they be too.

Fourthly, ſomething like love there may be in *naturall men* unto Chriſt, grounded upon the hiſtoricall aſſurance and perſwaſion of his being now in glory, attended by mightie Angels, filled with all the treaſures of wiſdome, knowledge, grace, power, and other excellent attributes,

attributes, which can attract love even from an enemie; and that he hath and ſtill doth procure ſuch good things for mankinde, in their deliverance from the guilt of ſin, and from the wrath to come, as of which, might they but have an exemption from his ſpirituall government, and a diſpenſation to live according to their owne luſts ſtil, no man ſhould be more greedily deſirous. As *Sampſon* met the Lion as an enemie, when hee was alive, but after he was ſlaine, he went unto him as to a table; there was onely terrour while he lived, but honey when hee was dead: ſo doubtleſſe many men, to whom the bodily preſence of Chriſt, and the mighty power and penetration of his heavenly preaching, whereby hee ſmote ſinners unto the ground, and *ſpake with ſuch authoritie as never man ſpake*, would have beene unſufferably irkeſome, and full of terrour (as it was unto the *Scribes* and *Phariſees*) can yet, now that he is out of their ſight, and doth not in perſon, but onely by thoſe who are his witneſſes torment the inhabitants of the earth, pretend much admiration, and thankfull remembrance of that death of his, which was ſo full of hony for all that come unto him; for as particular dependencies and expectations may make a man flatter and adore the greatneſſe of ſome living Potentate, whoſe very image notwithſtanding the ſame man doth profeſſedly abominate in other tyrants of the world who are dead, or upon whom he hath not the ſame ends: ſo the ſelfe-ſame reaſon may make men in hypocriticall expreſſions flatter & fawne upon Chriſt himſelfe who is abſent, and yet hate with a perfect hatred the very image of his Spirit, in the power of his Word, and in the lives of his people. The very Scribes and Phariſees, who blaſphemed his Spirit, and contrived his death, could yet be contented to be gainers thereby; for ſee they confeſſe, *It is expedient for us that one die for the people.*

Securus licet Æneam Rutilumá, ferocem Committas, nulli gravis eſt percuſſus Achilles. Quid refert dicis ignoſcat Mutius, annon? Pone Tigillinum, tædâ luce-bis illâ Qua ſtantes ardent qui fixo gutture fumant, &c. Iuvenal. Satyr. 1.

Laſtly, a falſe love to Chriſt may be grounded upon a

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falſe conceit of love to his ordinances: For as it is certaine that he who loves the Word and worſhip of Chriſt, as his, doth love him too who is the Author of them: ſo it is certaine likewiſe that that love which is ſometimes pretended unto them, may indeed in them fix upon nothing but accidentall and by-reſpects. *This people,* ſaith the Lord to his Prophet, *come, and ſit before thee as my people, and they heare thy words, but they will not doe them: for with their mouth they ſhew much love, but their heart goeth after their covetouſneſſe.* Here is love in pretence, but falſhood in the heart: what then was it which in the Prophet they did thus love? That preſently followes, *Thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument,* Ezek. 33. 31, 32. that is, it is not my will which in thy miniſtery they at all regard, but onely thoſe circumſtantiall ornaments of gracefull action and elocution which they attend with juſt alike proportion of ſenſuall delight, as an eare doth the harmony of a well tuned inſtrument: for as a man may be much affected with the picture of his enemie, if drawne by a skilfull hand, and yet therein love nothing of the perſon, but only the cunning of the workman who drew the peece: So a man who hates the life and Spirit of the Word of God it ſelfe, as being diametrically contrary to that ſpirit of luſt, and of the world, which rules in him; may yet be ſo wonderfully taken with that dexteritie of wit, or delicacie of expreſſion, or variety of learning, or ſweetneſſe of ſpeech, and action, or whatſoever other perfection of nature or induſtry in the diſpencers of that Word are moſt ſutable to his naturall affections, as that he may from thence eaſily cheat his owne conſcience, and ground a miſperſwaſion of his love to Gods Word, which yet indeed admireth nothing but the perfections of a man. Nay ſuppoſe he meete not with ſuch *lenocinia* to entice his affection, yet the very pacification of the conſcience, which by a notorious neglect

neglect of Gods ordinances would haply be disquieted, or the credit of bearing conformity to Ecclesiasticall orders, and the established service of God in his Church, or some other the like sinister respect may hold a man to such an externall faire correspondence, as by a deceitfull heart may easily be misconstrued a love of Gods ordinances. Nay further, a man may externally glory in the priviledge of Gods oracles, hee may distinctly beleeve, and subscribe to the truth of them, he may therin heare many things gladly, and escape many pollutions of the world, and yet here hence conclude no cleerer evidence of his love to Christ in his word, than the unbeleeving Iews, or *Herod*, or *Ahab*, or *Simon Magus*, or the foolish Virgins and apostates (all which have attained to some of these degrees) could have done.

Ier. 7. 4. Rom. 2. 17. 20. Hos. 2. 2, 3. Mark. 6. 20. 1 King. 21. 27. 29. Act. 8. 13. 2 Pet. 2. 20.

For the cleering then of this great case *touching the evidence of a mans love to Christ*, wee must first know that this is not a flower of our owne garden, for every man by nature is an enemie to Christ and his Kingdome, of the Iews minde, *wee will not have this man to raigne over us*; and the reason is because *the image of the old Adam which we beare*, is extremely contrary *to the heavenly image of the second Adam, unto which wee are not borne, but must bee renewed.* And this is certaine, our love is according to our likenesse, he who hath not the nature and Spirit of Christ, can never love him or move towards him. For love is like fire, *congregat homogenea*, it carrieth things of a nature to one another. Our love then unto Christ must bee of a spirituall generation: and it is grounded upon two causes; First, upon the *Proportion* which is in him unto all our desires or capacities, upon the evidence of that unsearchable and bottomlesse goodnesse which is in him, which makes him the *faireſt of ten thousand*, even *altogether lovely.* For that heart which hath a spirituall view of Christ, will bee able by faith to observe more dimensions of love, and sweetnesse in him

Ephes. 3. 18, 19.

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than the knowledge of any creature is able to measure. In all worldly things though of never so curious and delicate an extraction, yet still even those hearts which swimme in them, and glut upon them, can easily discover more dregs than Spirits; nothing was ever so exactly fitted to the soule of man, wherein there was not some defect, or excesse, something which the heart could wish were away, or something which it could desire were tempered with it. But in Christ and his kingdome there is nothing unlovely. For as in man the *all* that is, is full of corruption, so in Christ the *all* that hee is, is nothing but perfection. His fulnesse is the center and treasure of the soule of man, and therefore that love which is thereupon grounded must needs be in the soule as an universall habit and principle, to facilitate every service whereby we move unto this center, for love is the weight or spring of the soule, which sets every facultie on worke, neither are any of those commandments grievous which are obeyed in *Love*. And therfore it is called *the fulfilling of the Law*. True love unto Christ keepes the whole heart together, and carries it all one way, and so makes it universall, uniforme, and constant in all its affections unto God (for unstedfastnesse of life proceeds from a divided or double heart, *Iam.* 1.8.) As in the motions of the heavens, there is one common circumvolution which *ex æquo* carrieth the whole frame daily unto one point from east to west though each severall spheare hath a severall crosse way of its owne, wherin some move with a swifter, and others with a slower motion: So though severall Saints may have their severall corruptions, and those likewise in some stronger than in others, yet being all animated by one and the same Spirit, they all agree in a steddy and uniforme motion unto Christ. If a stone were placed under the concave of the moone, though there bee fire, and aire, and water between, yet through them all it would hasten to its owne place; so bee the obstacles never so many,

Amor meus pondus meum, eo fertur quocunq; fertur. Aug.

many, or the conditions never ſo various through which a man muſt paſſe, through evill report and good report, through terrors and temptations, through a ſea and a wilderneſſe, through firy Serpents and ſons of *Anak*, yet if the heart love Chriſt indeed, and conclude that heaven is its home, nothing ſhall bee able totally to diſcourage it from haſtning thither, whither Chriſt the forerunner is gone before.

Secondly, the true *Love* of Chriſt is grounded upon the evidence of that *Proprietie* which the ſoule hath unto him. And of that mutuall inhabitation and poſſeſſion which is between them. So that our love unto him in this regard is a kinde of ſelfe love (and therefore very ſtrong) becauſe Chriſt and a Chriſtian are but one. And the more perſwaſion the ſoule hath of this unity, the more muſt it needs love Chriſt. For *wee love him becauſe hee loved us firſt*, 1 *Ioh.*4.16.19. And therefore our Saviour, from the womans apprehenſion of Gods more abundant love in the remiſſion of her many and great ſinnes, concludeth the meaſure and proportion of her love to him. But ſaith he, *To whom little is forgiven the ſame loveth little*, *Luke* 7.47.

Cant.2.16.
Ioh. 14.23.
Ioh. 17.21-23.

Now *True Love* of Chriſt and his Kingdome thus grounded will undoubtedly manifeſt it ſelfe, firſt in an *univerſall extent* unto any thing wherin Chriſt is preſent unto his Church. Firſt, the ſoule in this caſe will abundantly love and cheriſh *the Spirit of Chriſt*. Entertaine with deareſt embraces, as worthy of all acceptation, the motions, and dictates, and ſecret illapſes of him into the ſoule; will bee carefull to heare his voice alwayes behinde him, prompting and directing him in the way he ſhould walke, will endevour with all readineſſe and pliableneſſe of heart to receive the impreſſion of his ſeale, and the teſtimonie which hee giveth in the inner man unto all Gods promiſes; will feare and ſuſpect nothing more than the frowardneſſe of his owne nature, which daily en-

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devoureth to quench, grieve, resist, rebel against this Holy Spirit, and to fling off from his conduct againe. Secondly, the soule in this case will abundantly love the *Ordinances of God* (in which by his Spirit hee is still walking in the midst of the Churches) for the Law is written in it by the finger of God, so that there is a suteableness and coincidencie betweene the Law of God and the heart of such a man. He will receive the word in the *puritie* thereof, and not give way to those humane inventions which adulterate it, to that spirituall treason of wit and fancie, or of heresie and contradiction, which would stampe the private image and superscription of a man upon Gods owne coine, and torture the Scriptures to confesse that which was never in them. Hee will receive the word in the *power, majestie, and authority* thereof, suffering it like thunder to discover the forrest, and to drive out all those secret corruptions which shelterd themselves in the corners, or deceit of his heart. He will delight to have his imaginations humbled, and his fleshly reasonings non plus'd, & al his thoughts subdued unto the obedience of Christ. Hee will receive the word as a *wholsome potion*, to that very end that it may search his secret places, and purge out those tough and incorporated lusts which hitherto hee had not prevailed against. Hee will take heed of hardning his heart that hee may not heare, of rejecting the counsell of God against himselfe, of thrusting away the word from him, of setting up a resolved will of his owne against the call of Christ, as of most dangerous down-fals to the soule. Lastly, he will receive the word in *the spiritualnesse thereof*, subscribing to the closest precepts of the Law, suffering it to cleanse his heart unto the bottome, hee will let the consideration of Gods command preponderate and over-rule all respects of feare, love, profit, pleasure, credit, compliancy, or any other charme to disobedience; hee will bee contented to bee led in the narrowest way, to have his secreteſt

creteſt corruption reveal'd and remov'd, to expoſe his conſcience with patience under the ſaving, though ſevereſt blowes of this ſpirituall ſword. In one word hee will deny the pride of his owne wit, and if it bee the evident truth of God which is taught him, though it come naked, and without any dreſſings, or contributions of humane fancie, hee will diſtinguiſh betweene the author and the inſtrument, betweene the treaſure and the veſſell in which it comes, and from any hand receive it with ſuch awefull ſubmiſſion of heart, as becommeth Gods owne word. Thirdly, the ſoule in this caſe will moſt dearly love *every member of* Chriſt. For theſe two, the love of Chriſt, and of his members, doe infallibly accompany one another. For though there bee a farre higher proportion of love due unto Chriſt than unto men, yet our love to our brethren is *quoad nos* and *à poſteriori*, not onely the evidences, but even the meaſure of our love to Chriſt. *He that loveth not his brother whom hee hath ſeen, how can he love God whom he hath not ſeene?* (ſaith the Apoſtle) 1 *Ioh.*4.20. hee that hath not love enough in him for a man like himſelfe, how can hee love God whoſe goodneſſe being above our knowledge requireth a tranſcendency in our love? This then is a ſure rule; He that loveth not a member of Chriſt, loveth not him, and hee who groweth in his love to his brethren, groweth likewiſe in his love to Chriſt. For as there is the ſame proportion of one to five as there is of twenty to an hundred, though the numbers be farre leſſe: as the motion of the ſhadow upon the diall, anſwereth exactly to that proportion of motion and diſtance which the Sunne hath in the firmament, though the Sunne goeth many millions of miles when the ſhadow it may bee moveth not the breadth of a hand: ſo though our love to Chriſt ought to be a far more abundant love, than to any of his members, yet certaine it is that the meaſure of our progreſſe in brotherly love is punctually anſwerable

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ſwerable to the growth of our love to Chriſt.

Secondly, a true grounded *love unto Chriſt* will ſhew it ſelfe in the *right manner* or conditions of it. Which are principally theſe three: Firſt, it muſt bee an *incorrupt and ſincere love. Grace bee upon all thoſe that love the Lord Ieſus* ἐν ἀφθαρσίᾳ, *in incorruption or ſincerity*, ſaith the Apoſtle, *Eph.6.24.* that is, on thoſe who love not in word or outward profeſſion and ſtipulation onely, but in deed and truth, or in the permanent conſtitution of the inner man; which moveth them to love him alwayes and in all things, to hate every falſe way, to ſet the whole heart, the ſtudie, purpoſe, prayer and all the activity of our Spirits againſt every corruption in us which ſtandeth at enmity with him and his Kingdome. Secondly, it muſt be a *principall and ſuperlative love*, grounded upon the experience of the ſoule in it ſelfe, that there is ten thouſand times more beautie and amiableneſſe in him, than in all the honours, pleaſures, profits, ſatisfactions which the world can afford; that in compariſon or competition with him, the deareſt things of this world, the parents of our body, the children of our fleſh, the wife of our boſome, the bloud in our veines, the heart in our breſt, muſt not onely be laid downe and loſt as *ſacrifices*, but hated as *ſnares* when they draw us away from him. Thirdly, it muſt bee an *unſhared and uncommunicable love*, without any corrivals; for Chriſt as he is unto us all in all, ſo he requireth to have all our affections fixed upon him: As the riſing of the Sunne drowneth all thoſe innumerable Starres which did ſhine in the firmament before; ſo muſt the beauty of this Sunne of righteouſneſſe blot out, or elſe gather together unto it ſelfe all thoſe ſcattered affections of the ſoule, which were before caſt away upon meaner objects.

Laſtly, true love unto Chriſt will ſhew it ſelfe in the naturall and genuine effects of ſo ſtrong and ſpirituall a grace: ſome of the principall I before named, unto which

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we may adde, Firſt, *An univerſall, cheerefull, and conſtant obedience* to his holy Commandements: *If a man*, ſaith Chriſt, *love me, he will keepe my Commandements; and my Father will love him, and wee will come unto him, and make our abode with him*, Ioh. 14. 24. There is a two-fold love, a love which deſcends, and a love which aſcends, *a love of Bounty* and beneficence, *and a love of Dutie* and ſervice: ſo then, as a father doth then only in truth love his childe, when with all care he provideth for his preſent education and future ſubſiſtence; ſo a childe doth then truly love his father, when with all reverence and ſubmiſſion of heart he ſtudieth to pleaſe and to doe him ſervice: And this love if it be free and ingenuous, by how much the more not only pure and equall in it ſelfe, but alſo profitable unto him the commandement is, by ſo much the more carefully will it endevour the obſervation thereof. And therefore ſince the ſoule of a Chriſtian knowes that as God himſelfe *is good, and doth good*, ſo his Law (which is nothing but a ray and glimpſe of his owne holineſſe) is likewiſe good in it ſelfe, and doth good unto thoſe which walke uprightly, it is hereby enflamed to a more ſweet and ſerious obedience thereunto, in the keeping whereof, there is for the preſent ſo much ſweetneſſe, and in the future ſo great a reward: *Thy Word*, ſaith the Pſalmiſt, *is very pure, therefore thy ſervant loveth it.*

Pſal. 119. 68. Pſal. 19. 7-11. Mic. 2. 7. Eſay 45. 19. Pſal. 119. 140.

Secondly, *A free, willing, and cheerefull ſuffering for him and his Goſpell. Unto you*, ſaith the Apoſtle, *it is given in the behalfe of Chriſt, not onely to beleeve on him, but alſo to ſuffer for his ſake*, Phil. 1. 29. We ſee how far a humane love either of their countrey, or of vain-glory hath tranſported ſome heathen men to the devoting and caſting away their owne lives: How much more ſhould a ſpirituall love of Chriſt put courage into us *to beare all things, and to endure all things* (as the Apoſtle ſpeakes, 1 Cor. 13. 7.) for him, who bare our ſinnes, and our

Tertul. Apolog. cap. ult.

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our ſtripes, and our burdens for us, which were heavier than all the world could lay on? And this was the inducement of that holy martyr [a] *Polycarp*, to die for Chriſt, notwithſtanding all the perſwaſions of the perſecutors, who by his apoſtacie would faine have caſt the more diſhonour upon Chriſtian Religion, and as it were by ſparing him, have the more cunningly perſecuted that; *This eightie ſix yeares*, ſaith he, *I have ſerved him, and he never in all that time hath done me any hurt, why ſhould I be ſo ungratefull as not to truſt him in death, who in ſo long a life hath never forſaken me? I am perſwaded*, ſaith the Apoſtle, *that* [b] *neither death, nor life, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God which is in Chriſt Ieſus our Lord*, Rom. 8. 38, 39. Nothing able to turne away his love from us, and therefore nothing ſhould be able to quench our loue to him. *Many waters*, that is, by the uſuall [c] expreſſion of the holy Scriptures, many afflictions, perſecutions, temptations, *cannot quench love, neither can the flouds drowne it*, Cant. 8. 7.

Thirdly, *A zeale and jealous contention for the glory, truth, worſhip and wayes of Chriſt*: wicked men pretend much love to Chriſt, but they indeed ſerve onely their owne turnes; as Ivie, which claſpes an Oake very cloſe, but only to ſucke out ſap for its owne leaves and berries; but a true love is full of care to advance the glory of Chriſts kingdome, and to promote his truth and worſhip, feares leſt Satan and his inſtruments ſhould by any meanes corrupt his truth, or violate his Church, as the Apoſtle to the Galatians profeſſeth, the feare which his love wrought in him towards them; *I am afraid of you, leſt I have beſtowed upon you labour in vaine*, Gal. 4. 11-16. So we finde what contention, and diſputation, and ſtrife of ſpirit the Apoſtles and others in their miniſtery uſed, when Chriſt and his holy Goſpell was any way

a Οὐδέπωπω ἐξ ἧς ἐπι σκλδίω ἀστιν, ἐξ ὑδεὶ μὲ ἠδίκησεν· πῶς δυνήσομαι βλασφημῆσαι τὸν βασιλέα μὲ τὸν σωσάντα μὲ. *Euſeb. hiſt. Eccl. lib. 4. cap. 14.*

b Πίρ, ἢ σανὸς ἐ δυνήσεται τὰ συςάσεις, ἀναλύσαι, διαπλέσαι, σκοτισμοὶ ὀνίαν, συγκοπαὶ μελῶν, ἀλυσμοὶ ὅλα τῶ σώματος ἐ δύνανται τῶν διαβόλα ἐπ' ἐμὶ ἐλθεῖν δυνάμενον ἵνα ἐκ τῦ χριςῦ χωρίσῃ. *Ignat. ep. ad Rom.* ζῆν γὰρ καλόν ἐςιν ὑμῖν, ἐὰν ὦ σιγὴ χριςὸν κόσμον ἦτε· ὁ ἐμὸς ἔρως ἐςαύρωται, *&c. Ibid.*

c Pſal. 69. 1, 2. Pſal. 124. 4, 5. Eſay 8. 7.

way either injured by falſe brethren, or kept out by the idolatry of the places to which they came, *Act.* 15. 2. *Act.* 17. 16. *Act.* 18. 25. & 19. 8. *Gal.* 2. 4, 5. *Iude v.* 2.

Laſtly, *A longing after his preſence, a love of his appearing*, a deſire to be with him which is beſt of all, a ſeeking after him, and grieving for him, when for any while he departs from the ſoule, a waiting for his ſalvation, a delight in his Communion, and in his ſpirituall refreſhments, a communing with him in his ſecret chamber, in his houſes of wine, and in his galleries of love. By which lovely expreſſions the Wiſe-man hath deſcribed the fellowſhip which the Church deſireth to have with Chriſt, and that abiding and ſupping of Chriſt with his Church, feaſting the ſoule with the manifeſtations of himſelfe and his graces unto it, *Pſalm.* 42. 3. & 105. 4. 2 *Cor.* 5. 2. 2 *Tim.* 4. 8. *Phil.* 1. 23. *Cant.* 3. 1, 2. *Cant.* 5. 6-8. *Gen.* 49. 18. *Pſal.* 119. 131. *Cant.* 1. 4. & 2. 4. *Cant.* 7. 5. *Ioh.* 14. 21-23. *Revel.* 3. 20.

Having thus by occaſion of the enemies of Chriſt, ſpoken ſomething of the true and falſe Love which is in the world towards him: we now proceed to the particulars mentioned before. And the firſt is the *terme of Duration*, or meaſure of time in the Text, *Untill*. It hath a *double relation* in the words, unto Chriſts *Kingdome*, and unto his *Enemies*. As it looks to the kingdome of Chriſt, it denotes both the *Continuance* and the *Limitation* of his kingdome. The continuance of it in his owne perſon, for it is there fixed and intranſient. He is a King without ſucceſſours, as being ſubject to no mortality, nor defect which might be by them ſupplied. The kingdome of Chriſt (as I obſerved) is either *Naturall*, as he is God, or *Diſpenſatory*, and by *Donation* from the Father, as he is Mediator, and not onely of the former, but even of this likewiſe the Scripture affirmes that it is *Eternall*. It is a kingdome ſet up by the God of heaven, and yet it ſhall never be deſtroyed, but *ſtand for ever*, *Dan.* 2. 44. I have

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ſet my King upon my holy hill of Sion, that notes the unction and donation, *Pſalm.* 2. 6. and in mount Sion where God hath ſet him, hee ſhall reigne from henceforth even for ever, *Mic.* 4. 7. Though hee be a childe borne, and a ſonne given, yet *of the encreaſe of his government and peace there ſhall be no end*; upon the throne of *David*, and upon his Kingdome, to order it, and to eſtabliſh it with judgement and juſtice, from henceforth for ever and ever, *Eſay* 9. 6, 7. unto the Sonne hee ſaith, *Thy throne, O God, is for ever and ever*, *Heb.* 1. 8. And here wee muſt diſtinguiſh betweene the *ſubſtance* of Chriſts kingdome, and the *forme or manner of adminiſtring* and diſpencing it. In the former reſpect it is *abſolutely eternall*, Chriſt ſhall bee a head and rewarder of his members, an everlaſting Father, a Prince of peace unto them for ever. In the latter reſpect it ſhall be *Eternall according to ſome acception*, that is, it ſhall remaine untill the conſummation of all things, as long as there is a Church of God upon the earth, there ſhall be no new way of ſpirituall and eſſentiall government preſcribed unto it, no other Vicar, Succeſſour, Monarch, or Vſurper upon his office by God allowed, but he onely by his Spirit in the diſpenſation of his ordinances ſhall order and over-rule the conſciences of his people, and ſubdue their enemies: yet he ſhall ſo reigne till then, as that hee ſhall then ceaſe to rule in *ſuch manner* as now hee doth, when the end comes *hee ſhall deliver up the kingdome to God the Father, and when all things ſhall be ſubdued unto him, he alſo himſelfe ſhall be ſubject unto him that put all things under him, that God may be all in all*, 1 *Cor.* 15. 24-28. He ſhall ſo returne it unto God, as God did conferre, and as it were, appropriate it unto him, namely, in regard of judiciary diſpenſation and execution, in which reſpect our Saviour ſaith, that as touching the preſent adminiſtration of the Church, *The Father judgeth no man, but hath committed all judgement, and hath given authority*

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tity to execute it unto his Sonne, Ioh. 4. 22, 27. Now Christ governeth his Church by the ministery of his Word and Sacraments, and by the effusion of his Spirit in measure and degrees upon his members; by his mightie, though secret, power he fighteth with his enemies, and so shall doe till the resurrection of the dead, when death, the last enemie shal be overcome, and then in these respects his kingdome shall cease, for he shall no more exercise the offices of a Mediator in compassionating, defending, interceding for his Church; but yet he shall still sit and reigne for ever as God, coequall with his Father, and shall ever be the Head of the Church his body. Thus we see though Christs kingdome in regard of the *manner of dispensation*, and present execution thereof, it be *limited* by the consummation of all things; yet in it selfe it is a kingdom which hath neither *within* the seeds of mortality, nor *without* the danger of a concussion, but in the substance is immortall, though in regard of the commission and power which Christ had as Mediator to administer it alone by himselfe, and by the fulnesse of his Spirit, it be at last voluntarily resigned into the hands of the Father, and Christ as a part of that great Church become subject to the Father, that God may bee all in all.

Now the grounds of the *Constancy of Christs government* over his Church, and by consequence of the Church it selfe which is his kingdome, are amongst others these: First, the *Decree and promise of God* sealed by an oath, which made it an adamantine and unbended purpose, which the Lord would never repent of nor reverse. All Gods Counsels are immutable (though he may alter his workes, yet he doth never change his will,) but when he sealeth his Decree with an oath, that makes their immutability past question or suspition. In that case it is impossible for God to change, because it is impossible for God to lye, or deny himselfe, *Hebr.* 6. 18. Now upon such

Iames 1.17. *Non mutat voluntatem, sed vult mutationem, Aqu. part.* 1. *qu.* 19. *art.* 7. *Aug. Confess. lib.* 12. *c.* 15. *de civ. Dei, lib.* 14. *c.* 11. *lib.* 22. *cap.* 1. *de Trin. lib.* 5. *c.* 16.

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ſuch a Decree is the Kingdome of Heaven eſtabliſhed. *Once have I ſworne by my Holineſſe that I will not lye unto David*, ſaith the Lord, *Pſal.*89.35. *Once*, that notes the conſtancie and fixedneſſe of Gods promiſe; *By my Holineſſe*, that notes the inviolableneſſe of his promiſe; as if he ſhould have ſaid, Let me no longer be eſteemed an Holy God than I keepe immutably that Covenant which I have ſworne unto *David* in my truth.

Secondly, the *free gift of God* unto his Sonne Chriſt, whereby he committed all power and judgement unto him. And Power is a ſtrong argument to prove the Stability of a kingdome, eſpecially if it bee on either ſide ſupported with wiſedome and righteouſneſſe, as the power of Chriſt is: And therefore from his power hee argues for the perpetuitie of his Church to the end of the world, *All power is given mee in heaven and earth; Goe yee therefore and preach the Goſpell to all nations; and loe I am with you alwayes to the end of the world*, *Matth.*28. 18-20. And the argument is very ſtrong and emphaticall, for though kingdomes of great power have beene and may be ſubdued, yet the reaſon is, becauſe much power hath ſtill remained in the adverſe ſide; or if they have beene too vaſt for any ſmaller people to root out, yet having not either wiſdome enough to actuate ſo huge a frame, or righteouſneſſe to prevent or purge out thoſe vitious humours of emulation, ſedition, luxury, injuſtice, violence and impietie, which like ſtrong diſeaſes in a body, are in ſtates the preparations and ſeminaries of mortalitie, they have ſunke under their owne weight, and beene inwardly corrupted by their owne vices. But now firſt, the power of Chriſt in his Church is univerſall, there is in him *all power* and no weakneſſe, no power without him or againſt him; and therefore no wonder if from a fulneſſe of power in him, and an emptineſſe in his enemies, the argument of continuance in his kingdome doth infallibly follow; for what

Vid. Ariſt. Polit. lib.5.
In ſe magna ruunt, latis hunc numina rebus
Creſcendi poſuere modum.
Lucan.

what man, if hee were furniſhed with all ſufficiencie, would ſuffer himſelfe to be mutilated and diſmembred, as Chriſt ſhould, if any thing ſhould prevaile againſt the Church, which is his fulneſſe. Againe, this power of Chriſt is ſupported with *wiſdome*, it can never miſcarry for any inward defect, for the wiſdome is proportionable to the power; this, *All power*, and that, *All the treaſures of wiſdome*; Power able by weakneſſe to confound the things which are mighty, and wiſdome able by fooliſhneſſe to bring to nought the underſtanding of the prudent; and both theſe are upheld by righteouſneſſe, which is indeed the very ſoule and ſinewes of a kingdome, upon which the thrones of Princes are eſtabliſhed, and which the Apoſtle makes the ground of the perpetuitie of Chriſts kingdome, *Thy throne, O God, is for ever and ever, a ſcepter of righteouſneſſe is the ſcepter of thy kingdome*, *Hebr.* 1.8.

Thirdly, the quality of Chriſts kingdome is to be a *Growing kingdome*, though the originals thereof be but like a graine of muſtard-ſeed, or like *Eliahs* cloud to a humane view deſpicable, and almoſt below the probabilities of ſubſiſtence, the object rather of deriſion than of terrour to the world; yet at laſt it groweth into a wideneſſe, which maketh it as catholike as the world. And therefore that which the Prophet *David* ſpeakes of the Sunne, the Apoſtle applies to the Goſpell, *Rom.* 10. 18. to note that the Circle of the Goſpell is like that of the Sunne, univerſall to the whole world. It is ſuch a kingdome as groweth into other kingdomes, and eats them out. The little ſtone in *Nebuchadnezzars* viſion (which was the Kingdome of Chriſt, for ſo Ieruſalem is called a ſtone, *Zech.* 12. 3.) brake in peeces the great Monarchies of the earth, and grew up into a great mountaine which filled the world, *Dan.* 2. 34, 35. for the kingdomes of the earth muſt become the kingdomes of the Lord, and of his Chriſt, *Revel.* 11. 15. Therefore

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the Prophets expreſſe Chriſt and his kingdome by the name of a *Branch*, which groweth up for a ſtandard and enſigne of the people, *Eſay* 11.1.10. *Zech.*3.8. A branch which growes, but never withers. It hath no principles of death in it ſelfe; and though it be for a while ſubject to the aſſaults of adverſaries, and forren violence, yet that ſerves onely to trie it, and to ſettle it, but not to weaken or overturne it: The gates of hell, all the powers, policies, and lawes of darkneſſe, ſhall never prevaile againſt the Church of Chriſt: he hath bruized, and judged, and trodden downe Satan under our feet. He hath overcome the world; he hath ſubdued iniquitie, hee hath turned perſecutions into ſeminaries and reſurrections of the Church; he hath turned afflictions into matters of glory and of rejoycing; ſo that in all the violence which the Church can ſuffer, it doth more than conquer, becauſe it conquers not by repelling but by ſuffering.

And this ſhewes the ſacrilege and ſawcineſſe of the Church of Rome, which in this point doth with a double impiety therefore pervert the Scriptures, that it may derogate from the honour of Chriſt and his kingdome: And thoſe things which are ſpoken of the infallibility, authority, and fulneſſe of power which Chriſt hath in his body, of the ſtability, conſtancie, and univerſalitie of his Church upon earth, doth arrogate onely to the Pope and his See at Rome. As the Donatiſts in S. *Auguſtines* time from that place of the Spouſe in the *Canticles*, Tell me, O thou whom my ſoule loveth, where thou feedeſt, where thou makeſt thy flocke to reſt *in Meridie*, excluded all the world from being a Church, ſave onely a corner of Africa, which was at that time the neſt of thoſe homets: So becauſe Chriſt ſayes, his Church is *built upon a rocke, and the gates of hell ſhall not prevaile againſt it*; therefore the Romaniſts from hence conclude all theſe priviledges to belong to them, and exclude

Aug. Epiſt. 48. *& to.*7. *de unitat. Eccleſ. c.*16.

clude all the famous Churches of the world beſides from having any communion with Chriſt the Head. That ſcorneſull expoſtulation which *Harding* makes with that renowned and incomparable Biſhop (under whoſe hand hee was no more able to ſubſiſt, than a whelpe under the paw of a Lion) ſhall wee now change the ſong of *Micheas* the Prophet, Out of Sion ſhall come the Law, and the Word of the Lord from Ieruſalem; and ſing a new ſong, out of Wittenberg is come the Goſpell, and the Word of the Lord from Zurich and Geneva? may moſt truely and pertinently be retorted upon himſelfe and his faction, who boldly curſe and [a] exclude all thoſe Chriſtian Churches from the body of Chriſt, and the hope of ſalvation, who will not receive lawes from Rome, nor eſteeme the Cathedrall determinations of that Biſhop (though haply in himſelfe an impure, diabolicall and intolerable beaſt, as by their owne confeſſions many of them have beene) to be notwithſtanding the infallible Edicts of the Spirit of God, and as undoubtedly the Word of Chriſt, as if S. *Peter* or Saint *Paul* had ſpoken it; an arrogancie than which there is ſcarce any more expreſſe and characteriſticall note to diſcerne Antichriſt by. It is true that Chriſts regal power doth alwaies ſhew forth it ſelfe in upholding his Catholike Church, and in revealing unto it out of his ſacred Word ſuch neceſſary truths as are abſolutely requiſite unto its being and ſalvation; but to binde this power of Chriſt to one man, and to one See, (as if like the Pope he were infallible only in S. *Peters* chaire) is the meere figment of pride and ambition without any ground at all, raiſed out of a heape and aggregation of monſtrous preſumptions of humane and ſome moſt diſputable, [b] others moſt falſe conceits, of which though there be not the leaſt *veſtigia* in ſacred Scriptures, yet muſt they be all firſt wreſted in for indubitate principles, and laid for ſure foundations before the firſt ſtone of Papall authoritie

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B. *Iewels* Defence of the Apologie, part 4. page 360.

a *Idem à Romano pontifice dividi, quod ab univerſa Eccleſia ſeparari, Baron. to. 2. A. 254. §. 100.*

b *Crantzius in Metropol. l. 5. c. 1. in Bonifacio 6. Stephano 6. Theodoro, Chriſtophoro, Joanne 12. Sylveſtro 2. Sigon. de Regno Italiæ, lib. 7. Anno 964. Guicciard. de Alex. 6. lib. Hiſt. 1. pag. 3, 4. Pet. Bembus de eodem in Hiſt. Venet. lib. 6. Platina in Chriſtophoro 1. Ioan. 13. Sylveſtro 2. &c. Vid. Mornæum de Eccleſia, ca. 9. Reynol. Conſer. c. 7. diviſ. 1. & 5. B. Carleton of Juriſdict. cap. 7. B. Uſher de ſtatu Eccleſiæ, cap. 3, 4, 5.*

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c *Bellarm. lib. 1. de Pontif. Rom. cap. 9.*

can bee raiſed. As firſt, that the externall and viſible regiment of the whole Church is c Monarchicall, and that there muſt be a predominant miſtreſſe Church ſet over all the reſt, to which in all points they muſt have recourſe, and to whoſe deciſions they muſt conforme without any heſitancie, or ſuſpition at all, whereas the Apoſtle tels us that the unity of the Church is gathered by many Paſtors and Teachers, *Eph.* 4. 11, 12, 13. for as if ſeverall needles bee touched by ſo many ſeverall Loadſtones (all which have the ſelfe-ſame ſpecificall vertue in them) they doe all as exactly bend to one and the ſame point of heaven, as if they had beene thereunto qualified by but one: ſo in as much as Apoſtles, Prophets, Evangeliſts, Paſtors, Teachers, come all inſtructed with one and the ſame ſpirituall truth and power towards the Church, therefore all the faithfull, who are any where by theſe multitudes of Preachers taught what the truth is in Ieſus, doe all by the ſecret ſway and conduct of the ſame Spirit of Grace (whoſe peculiar office it is to guide his Church in all neceſſary and ſaving truth) with an admirable conſent of heart, and unitie of judgement incline to the ſame end, and walke in the ſame way, acknowledging no monarch over their conſciences but CHRIST, nor any other miniſteriall application of his regall power in the Catholike Church, but onely by ſeverall Biſhops and Paſtours, who in their ſeverall particular compaſſes are endowed with as plenary and ample miniſteriall power, as the Pope and his Conſiſtorie within the See of Rome. Secondly, that *Peter* was Prince and Monarch, Rocke and Head in this Vniverſall Church, and that hee alone was *cuſtos clavium*, and all this in the vertue of Chriſts promiſe and commiſſion granted unto him. Thou art *Peter*, and upon this Rocke will I build my Church, feed my ſheep, feed my Lambs, unto thee will I give the Keyes of the kingdome of heaven: In which reſpect *Baronius* calleth

Baron. An. 33. *ſect.* 17. *Bellar. de Pontif. Rom. lib.* 1. *c.* 10.

leth him * *Lapidem primarium*, the chiefe ſtone; and againe, though Chriſt, ſaith hee, bee the Author and moderator of his Church, yet the Princedome and Monarchie hee hath confer'd upon *Peter* [a]; and therefore as no man can lay any other foundation than that which is layd, namely Chriſt, ſo no man can lay any other than that which Chriſt hath layd, namely *Peter*. And it is wonderfull to conſider what twigs and ruſhes they catch at to hold up this their monarchy. [b] Becauſe *Peter* did preach firſt, therfore he is Monarch of the Church. By which reaſō his monarchie is long ſince expir'd, for his pretended ſucceſſors ſcarce preach at all. And yet if that may bee drawen to any argument, it proves onely that hee was *Lapis primus*, the firſt in order and in forwardneſſe to preach Chriſt (as it became him who had three times denied him) but not *Lapis primarius*, the chiefe in dignity, and juriſdiction over the reſt: and why ſhould it not bee as good an argument to ſay that *Iames* had the dignity of precedence before *Peter*, becauſe *Paul* firſt names *Iames*, and then *Cephas*, and that in a place where hee particularly ſingles them out as pillars and principall men in the Church, as to ſay that *Peter* hath juriſdiction over *Iames* and the reſt, becauſe in their Synods and aſſemblies hee was the chiefe ſpeaker? [c] Becauſe *Peter* cured the lame man that ſate at the gate of the Temple, therfore hee is univerſall monarch. By which reaſon likewiſe *Paul* who in the ſelfe ſame manner cured a creeple at Lyſtra, ſhould fall into competitiō with *Peter* for his ſhare in the monarchie. But the people there were not ſo acute diſputants as theſe of Rome, for though they ſaw what *Paul* had done, yet they concluded the dignity and precedence for *Barnabas*, they called him *Iupiter* and *Paul Mercury*. Againe, becauſe *Peter* [d] pronounced ſentence upon *Ananias*, therfore hee is monarch of the univerſall Church: and why *Paul* ſhould not here likewiſe come in for his ſhare, I know not, for hee alſo

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* *Quod non audet Bozius. Præter Chriſtum (inquit) non poteſt aliud fundamentum poni, quod ſit item primarium. de ſign. Eccleſiæ, l. 18. c. 1. ob. 5.*

a *Sicut (quod certum eſt) nemo poteſt aliud ponere fundamentum, præter id quod poſitum eſt, quod eſt Chriſtus; ita etiam nec aliud quiſpiam ponet, quam quod poſuit Chriſtus, neque convellet quod ipſe firmavit, dicens, Tu es Petrus, &c. Baron. An. 33 ſect. 20.*

b *Baron. A. 34. ſect. 247. Bozius de ſignis Eccleſiæ, lib. 18. cap. 1. 2. Bellarm. de Roman. Pontifice, lib. 1. cap. 17. 25.*

c *Baron. An. 34. ſect. 264.*

d *Baron. Ibid. ſect. 269.*

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alſo paſſed judgment upon *Elimas* the ſorcerer (and we no where finde that hee derived his authority, or had any commiſſion from *Peter* to doe ſo.) And ſurely if by the ſame Apoſtolicall and infallible Spirit of Chriſt, (which they both immediatly received from Chriſt himſelfe) *S. Paul* did adjudge *Elimas* to blindneſſe, by the which *S. Peter* adjudged *Ananias* to death, I ſee not how any logick from a parity of actions can conclude a diſparity of perſons, except they will ſay that it is more monarchicall to adjudge one to death, than another to blindneſſe. Againe, becauſe *Peter* healed the ſick by his ſhaddow, therefore *Peter* is monarch of the univerſall Church: and even in this point *Paul* likewiſe may hold on his competition, for why is not the argument as good that *Paul* is Monarch of the Church becauſe the handkerchiefs and aprons which came from his body did cure diſeaſes, and caſt out Divels, as that *Peter* is therefore monarch becauſe by the overſhaddowing of his body the ſick were healed? But the truth is there is no more ſubſtance in this argument for *Peters* principality, than there is for their ſuppoſed miraculous vertue of images and relicks of Saints, becauſe the ſhaddow (which was the image of *Peter*) did heale the ſick, for that alſo is the Cardinals great argument. Againe, becauſe *Peter* was ſent to *Samaria* to confirme them in the faith, and to lay hands on them that they might receive the holy Ghoſt, and to confound *Simon Magus* the ſorcerer, therfore hee is primate of the Catholike Church, and hath monarchicall juriſdiction. And yet the Pope is by this time ſomething more monarchicall than *Peter*, for he would thinke skorne to bee ſent as an Ambaſſador of the Churches from Rome to the Indians, amongſt whom his Goſpell hath been in theſe latter ages preached; and doubtleſſe they would bee ſomething more confirmed than they are by the ſoveraigne vertue of his prayers and preſence. But alas, what argument is it of monarchie to bee

Baron. Ibid. ſect. 274.

Ibid. ſect. 275. An. 35. ſect. 9. 25.

to be ſent by others in a meſſage, and that too not without an aſſociate, who joyned with him in the confirmation of that Church? and if the confuting, or curſing of *Simon Magus* were an argument of primacy, why ſhould not *S. Pauls* curſing of *Elimas*, and *Hymeneus*, and *Alexander*, and *S. Iohns* of *Cerinthus* be arguments of their primacie likewiſe? Againe, becauſe *Paul* went up to Ieruſalem to ſee *Peter*, therefore *Peter* was monarch of the Catholick Church. And why ſhould not by this argument *Elizabeth* bee concluded a greater woman than the virgin *Marie*, and indeed the lady of all woman, becauſe the bleſſed Virgin went up into the hill countrie of Iudea, and entred into the houſe of *Zacharias* and ſaluted *Elizabeth*? but wee finde no argument but of equality in the Text, for hee went to ſee him as a brother, but not to doe homage to him, or receive authority from him as a monarch, elſe why went he not up immediately to Ieruſalem, but ſtaied three years, and preached the Goſpell by the commiſſion hee had received from Chriſt alone? and how came *S. Paul* to bee ſo free, or *S. Peter* to bee ſo much more humble than any of his pretended ſucceſſors as the one to give with boldneſſe, the other with ſilence and meekneſſe to receive ſo ſore a reproofe in the face of all the brethren as many yeares after that did paſſe betweene them. Certainly *S. Paul* in ſo long time could not but learne to know his diſtance, and in what manner to ſpeake to his monarch and primate. By theſe particulars wee ſee upon what ſandy foundation this vaſt and formidable Babel of Papall uſurpation and power over the Catholike Church is erected (which yet upon the matter is the ſole principle of Romiſh religion, upon which all their faith, worſhip and obedience dependeth.) But wee ſay that as *Peter* was a foundation, ſo were all the other Apoſtles likewiſe, *Eph.* 2. 20. *Revel.* 21. 14. and that upon the ſame reaſon. For the Apoſtles were not foundations of

Baron. An. 39. ſect. 6.

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the Church by any dignity of their perſons, as Chriſt the chiefe corner ſtone was, but by the vertue of their *Apoſtolicall* office, which was *univerſall juriſdiction* in governing the people of Chriſt, *univerſall commiſſion* in inſtructing them, and a Spirit of *infallibility* in revealing Gods will unto them throughout the whole world. And therefore as *Peter* had the keyes of the Kingdome of heaven to remit or retaine the ſinnes of men; ſo likewiſe had the other Apoſtles, *Ioh.* 20. 23. That Chriſts charge to *Peter, feed my ſheepe, feed my lambes*, is no other in ſubſtance than his commiſſion to them all, *goe teach all nations baptizing them in the name of the Father, the Sonne and the Holy Ghoſt.* And that the particular directing of it unto *Peter*, and praying for him, was with reſpect unto his particular onely by way of comfort and confirmation, as being then a weake member, not by way of dignity, or deputation of Chriſts owne regall power to him in the viſible Church. For all the offices of Chriſt are intranſient and uncommunicable to any other, in as much as that adminiſtration and execution of them dependeth upon the dignity of his perſon, and upon the fulneſſe of his Spirit, which no mortall man or immortall Angell is capable of. But all this is not enough to bee granted them for the raiſing their authority. But then thirdly, we muſt grant them too that *Peter*, thus qualified, was Biſhop of Rome, for proofe wherof they have no Teſtimonie of Holy Scriptures, but onely humane tradition, *Cui impoſſibile non eſt ſubeſſe falſum.* So that in this which is one of the maine principles they build upon, their faith cannot bee reſolved into the word of God, and therefore is no divine faith. Fourthly, that hee did appoint that Church to bee the monarchicall and fundamentall ſee to all other Churches; for hee was Biſhop as well of Antioch as of Rome, by their owne confeſſion. And I wonder why ſome of his perſonall vertue ſhould not cleave to his chaire at Antioch,

Bellarm. de Rom. Pontif. lib. 2. cap. 12. Baron. An. 39. ſect. 16, 26.

but

but all paſſe over with him to another place. Fifthly, that hee did tranſmit all his prerogatives to his ſucceſſors in that chaire. By which aſſertion they may as well prove that they all (though ſome of them have been ſorcerers, others murtherers, others blaſphemous atheiſts) were inheriters of *S. Peters* love to Chriſt, for from thence our Savior inferres, feed my ſheep, to note that none feed his ſheepe, but thoſe that love his perſon. Laſtly, that that long ſucceſſion from *S. Peter* untill now hath ever ſince been legall, and uninterrupted. Or elſe the Church muſt ſometimes have been a monſter without a head. Wee grant that ſome of the Ancients argue from ſucceſſion in the Church; but it was while it was yet pure, and while they could by reaſon of the little ſpace of time betweene them and the Apoſtles, with evidence reſolve their Doctrine through every *medium* into the preaching of the Apoſtles themſelves. But even in their perſonall ſucceſſion who knoweth not what *Simonies* and *Sorceries* have raiſed divers of them unto that degree? and who is able to reſolve, that every Epiſcopall ordination of every Biſhop there hath been valid, ſince therunto is requiſite both the intention and Orders of that Biſhop that ordained him. Theſe and a world of the like uncertainties muſt the faith of theſe men depend upon, who dare arrogate to themſelves the prerogatives of Chriſt, and of his Catholike Kingdome. But I have been too long upon this argument.

Tertull. de præſcript. cap. 19. 22. Aug. Epiſt. 165. de diſſidio Donatiſt.

Againe this point of the ſtabilitie of Chriſts Kingdome is a ground of ſtrong confidence & comfort to the whole Church of Chriſt, againſt all the violence of any outward enemies wherwith ſometimes they may ſeeme to bee ſwallowed upon. Though they aſſociate themſelves, and gird to the battle, though they take counſell, and make decrees againſt the Lords anointed and againſt his ſpouſe, yet it ſhall all come to nought, and be broken in pieces, all the ſinoake of hell ſhall not bee able to extinguiſh,

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tinguiſh, nor all the power of hell to overturne the Church of God, and the reaſon is, *Immanuel*, God is with us, *Eſai.*8.9,10. That *anointing* which the Church hath received ſhall deliver it at laſt from the yoke of the enemie, *Eſai.*10.27. Though it ſeeme for the time in as deſperate a condition as a dry ſtick in the fire, or a dead body in the grave, yet this is not indeed a ſepulture, but a ſemination. Though it ſeeme to bee caſt away for a ſeaſon, yet in due time it will come up and flouriſh againe, *Zechariah* 3.2. *Ezekiel* 37.11. And this is the aſſurance that the Church may have, that the Lord can ſave and deliver a *ſecond time*, *Eſai.*11.11. that hee is the *ſame God yeſterday, and to day, and for ever*; and therfore ſuch a God as the Church hath found him heretofore, ſuch a God it ſhall finde him to day, and for ever, in the returnes and manifeſtations of his mercy. Which diſcovers the folly, and foretels the confuſion of the enemies of Chriſts Kingdome, they conceive miſchiefe, but they bring forth nothing but vanity, *Iob* 15. 35. They conceive chaffe, and bring forth ſtubble, *Eſai.* 33.11. They imagine nothing but a vaine thing, their malice is but like the fighting of briars and thornes with the fire, *Eſai.*27.4. *Nahum* 1.10. like the daſhing of waves againſt a rock, like a mad mans ſhooting arrowes againſt the Sunne, which at laſt returne upon his owne head; like the puffing of the fanne againſt the corne, which driveth away nothing but the chaffe, like the beating of the winde againſt the ſaile, or the foming and raging of the water againſt a mill, which by the wiſedome of the artificers are all ordered unto uſefull and excellent ends. And ſurely when the Lord ſhall have accompliſhed his worke on mount Sion, when hee ſhall by the adverſary, as by a fanne have purged away the iniquity of *Iacob*, and taken away his ſinne, hee will then returne in peace and beauty unto his people againe. Looke on the preparation of ſome large building, in one

place

place you ſhall ſee heapes of lime, and morter, in another piles of timber, every where rude, and indigeſted materials, and a tumultuary noiſe of axes and hammers, but at length the artificer ſets every thing in order, and raiſeth up a beautifull ſtructure: ſuch is the proceeding of the Lord in the afflictions and vaſtations of his Church, though the enemie intend to ruine it, yet God intends onely to repaire it. Thus farre as *Donec* reſpects Chriſts Kingdome in it ſelfe.

Now as *it reſpecteth the enemies of Chriſt*, it notes, Firſt, *The preſent inconſummateneſſe of the victories*, and by conſequence the *intranquillity of Chriſts Kingdome* here upon the earth. All his enemies are not yet under his feete, Satan is not yet ſhut up; the rage of hell, the perſecutions and policies of wicked men, the preſent immunity of deſperate ſinners, are evidences that Chriſt hath yet much worke to doe in his Church. But doth not the Apoſtle ſay, that *all things are put under his feete? Eph.*1.22. It is true *quoad judiciariam poteſtatem*, but not *quoad exercitium poteſtatis*. Hee ſhall not receive any new power to ſubdue his enemies, which hee hath not already; but yet hee can execute that power when and how hee will. And hee is pleaſed to ſuffer his enemies in this reſpite of their reprivall to rage, and revile, and perſecute him in his members. Every wicked man is *condemned already*, and hath the wrath of God *abiding upon him*, *Iob.*3.18.36. Onely Chriſt doth ſuſpend the execution of them for many weighty reaſons. As firſt, to ſhew his patience and long ſuffering towards the veſſels of wrath, for hee ever comes firſt with an offer of peace, before hee drawes the ſword, *Rom.* 2.4. *Rom.* 9.22. *Deut.*20.10-13. *Luk.*10.5,11. Secondly, to magnifie the power of his protection and providence over the Church in the midſt of their enemies, for if the Lord were not on the Churches ſide when man riſeth up againſt it, if hee did not rebuke the proud waves, and ſet them

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them their bounds how farre they ſhould goe, there could bee no more power in the Church to withſtand them, than in a levell of ſand to reſiſt an inundation of the Sea, *Pſal.*124.1.5. Thirdly, to reſerve wicked men unto the great day of his appearing, and of the declaration of his power and righteouſneſſe, wherin all the world ſhall bee the ſpectators and witneſſes of his juſt and victorious proceedings againſt them, *Act.*17.31. Fourthly, to ſhew forth his mighty power in deſtroying the wicked all together. They who here carried themſelves with that inſolence as if every particular man meant to have plucked Chriſt out of his throne, ſhall there *all together* bee brought forth before him. That as the righteous are reſerved to have their full ſalvation *together*, 1 *Theſſ.*4.17. ſo the wicked may bee bound up in bundles, and deſtroied *together*, *Pſal.*37.38. *Eſai.* 1.28. Fifthly, to fill up the meaſure, and to ripen the ſinnes of wicked men: for the Lord puts the wickedneſſe of men into an Epha, and when they have filled up their meaſure, he then ſealeth them up unto the execution of his righteous judgements. And hence it is that the Scripture calleth wicked men *Veſſels fitted for deſtruction*, for they firſt fill themſelves with ſin, and then God filleth them up with wrath and ſhame. Sixthly, to fill up the number of his Elect, for hee hath many ſheepe which are not yet within his fold, and they many of them the poſterity of wicked men, *Ioh.*10.16. Seventhly, to fill up the meaſure of his owne ſufferings in his members, that they may follow him unto his kingdome through the ſame way of afflictions as he went before them, *Col.* 1.24. *Revel.*6.11. Eighthly, to exerciſe the faith of his Church, to drive the faithfull with the Prophet *Habakuk* into their watch-tower, and with *David* into the Sanctuary of the Lord, there to waite upon him in the way of his judgements, to conſider that the end of the righteous man is peace, and that the pride and proſperity of the

* *Ier.*5.22. *Ægyptius mari concavitate depreſſior, & tamen præcepto creatoris tanquam compedibus coercetur mare Rubrum ne in Ægyptum irrumpat. Baſil. Mag. Hexamer. Homil.*4.

the wicked is but as the fat of Lambes, and as the beauty of graſſe; that God hath ſet them in ſlippery places, and will caſt them downe at the laſt, *Hab.* 2. 1, 3. *Pſal.* 37. 2. 10. 20. *Pſal.* 73. 18. Laſtly, to weane the faithfull from earthly affections, and to kindle in them the deſires of the Saints under the altar, *How long, O Lord, holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth? Revel.* 6. 10.

Secondly, as *donec* notes the Patience of Chriſt towards his enemies, ſo it notes likewiſe that there are *fixed bounds and limits unto that patience*, beyond which he will no longer forbeare them. There is an *appointed day, wherein hee will judge the world with righteouſneſſe*, *Act.* 17. 31. There is *a yeere of vengeance*, and of recompences for the controverſies of Sion, *Eſai.* 34. 8. The wilde aſſe that ſucketh up the winde at her pleaſure may be found in her *moneth*, *Ier.* 2. 24. The Lord ſeeth that *the day of the wicked* is comming. It is an appointed time, though it tarry, yet if we waite for it, It will ſurely come, it will not tarry, *Pſal.* 37. 13. *Hab.* 2. 3. Well then, let men goe on with all the fierceneſſe and exceſſe of riot they will, let them walke in the way of their heart, and in the ſight of their eyes, yet all this while they are in a chaine, they have but a compaſſe to goe, and God will bring them to judgement at the laſt. When the day of a Drunkard and riotous perſon is come, when he hath taken ſo many helliſh ſwallowes, and hath filled up the meaſure of his luſts, his marrow muſt then lie downe in the duſt, though the cup were at his mouth, yet from thence it ſhall be ſnatch'd away, and for everlaſting hee ſhall never taſte a drop of ſweetneſſe, nor have the leaſt deſire of his wicked heart ſatisfied any more. A wicked mans ſinnes will not follow him to hell to pleaſe him, but onely the memory of them to bee an everlaſting ſcourge, and flame upon his conſcience. O then take heed of ripening ſinne, by cuſtome, by ſecurity, by inſenſibility,

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ſibility, by impudence and ſtoutneſſe of heart, by making it a mocke, a matter of glory and of boaſting, by ſtopping the eare againſt the voice of the Charmer, and turning the backe upon the invitations unto mercy, by reſiſting the Evidence of the Spirit in the Word, and committing ſinne in the light of the Sunne: for as the heat of the ſunne doth wither the fruit which falls off, and ripen that which hangs on the tree; ſo the Word doth weaken thoſe luſts which a man is deſirous to ſhake off, and doth ripen thoſe which the heart holds faſt and will not part with. When was Iſrael overthrowne, but when they mocked the Meſſengers of God, and deſpiſed his Word, and miſuſed his Prophets, and rejected the remedy of their ſinne? and when was Juda deſtroyed, but when they hardened themſelves againſt the Word, and would not take notice of the day of their peace? Alas, what haſte doe men make to promote their owne damnation, and to goe quickly to hell, when they will breake through the very Law of God, and through all his holy Ordinances, that they may come thither the ſooner, as if the gate would bee ſhut againſt them, or as if it were a place of ſome great preferment; as if they had to doe with a blinde God which could not ſee, or with an impotent God which could not revenge their impieties. Well, for all this, the Wiſe mans ſpeech will prove true at the laſt, *Know, that God will bring thee unto judgement.*

Thirdly, *donec* notes the infallible accompliſhment of Chriſts victories and triumph over his enemies at the laſt, when the day is come wherein he will bee patient towards them no longer. The Prophet giveth three excellent reaſons hereof in one verſe, *Eſai.* 33.22. The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, hee will ſave us. Hee is our Judge, and therefore certainely when the day of triall is come hee will plead our cauſe againſt our adverſaries, and will condemne them,

them, *Mich.*7.9. But a Judge cannot doe what pleaſeth himſelfe, but is bound to his rule, and proceedeth according to eſtabliſh'd lawes. Therefore he is our Lawgiver likewiſe, and therefore hee may himſelfe appoint Lawes according to his owne will, but when the Will of the Judge, and the Rule of the Law doe both conſent in the puniſhing of offendors, yet then ſtill the King hath a liberty of mercy, and hee may pardon thoſe whom the Law and the Judge have condemned. But Chriſt, who ſhall judge the enemies of his Church according to the Law which himſelfe hath made, is himſelfe the King, and therefore when he revengeth, there is none beſides nor above him to pardon. So at that day there ſhall bee a full manifeſtation of the Kingdome of Chriſt, none of his enemies ſhall moue the wing, or open the mouth, or peepe againſt him.

Oportet eum ad tantam evidentiam regnum ſuum perducere, donec inimici eius nullo modo audeant negare quod regnat, Aug.

The ſecond thing formerly propoſed in this latter part of the verſe was, *The Author* of ſubduing Chriſts enemies under his feet [*I the Lord.*] Wicked men will never ſubmit themſelves to Chriſts Kingdome, but ſtand out in oppoſition againſt him in his Word and wayes. When Gods hand is lifted up in the diſpenſation of his Word and threatnings againſt ſin, men will not ſee, *Eſai.*26.11. And therefore he ſaith, ***My ſpirit ſhall not alwayes ſtrive with men,*** to note that men would of themſelves alwayes ſtrive with the ſpirit, and never yeeld nor ſubmit to Chriſt. Though the patience and goodneſſe of God ſhould lead them to repentance, and forewarne them to flye from the wrath to come, yet they after their hardneſſe and impenitent heart do hereby treaſure up againſt themſelves the more wrath, and becauſe judgement is not ſpeedily executed, their heart is wholly ſet in them to doe miſchiefe. *Let favour*, ſaith the Prophet, ***be ſhewed unto a wicked man, yet will he not learne righteouſneſſe, in the land of uprightneſſe will he deale unjuſtly, and will not behold the majeſty of the Lord.*** Certainely if a wicked

Rom.2.4,5.

Eccles.8.11.

Eſai.26.10.

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man could bee reſcued out of hell it ſelfe, and brought backe into the poſſibilities of mercie againe, yet would he in a ſecond life flie out againſt God, and while he had time take his fill of luſts againe. We ſee Clay will but grow harder by the fire, and that metall which melted in the Fornace, being taken thence will returne to its wonted ſolidity. When *Pharaoh* ſaw that the raine, and the haile, and the thunders were ceaſed, (though in the time of them he was like melted metall, and did acknowledge the righteouſneſſe of God and his owne ſinne, and make ſtrong promiſes that Iſrael ſhould goe) yet then he ſinned more, and hardened his heart, he and his ſervants, and would not let the children of Iſrael goe. Doe wee not ſee men ſometimes caſt on a bed of ſickeneſſe, brought to the very brinke of hell, and to the ſmell of that ſulphurie lake, when by Gods wonderfull patience they are ſnatch'd like a brand out of the fire, and have recover'd a little ſtrength to provoke the Lord againe, when they ſhould now ſet themſelves to make good thoſe hypocriticall reſolutions of amendement of life, wherewith in their extremity they flattered God, and deceived themſelves, ſuddenly breake forth into more filthineſſe than before, as if they meant now to be revenged of God, and to fetch backe that time which ſickeneſſe tooke from them by an extremity of ſinning, as if they had made a Covenant with hell to doe it more ſervice, if they might then be ſpared? All the favours and methods which God uſeth are not enough to bring wicked men home unto him of their owne wils. *Though I redeemed them*, ſaith the Lord, *yet have they ſpoken lyes againſt me, they have not cryed unto me with their heart, when they howled upon their beds. The people turneth not unto him that ſmiteth them, neither doe they ſeeke the Lord of hoſts.* So many judgements did the Lord ſend upon Iſrael in the necke of one another, and yet ſtill the burden of the Prophet is, *Yet have you not returned unto me*, ſaith the

Exod. 9. 27, 28. 34, 35.

Hoſ. 7. 13, 14.

Eſai. 9. 13. Amos 4. 6, 8, 9, 10, 11.

the Lord. Damme up the paſſage of a river, and uſe all the Art that may be to over-rule it, yet you can never carry it backward in its owne channell; you may cut it out into other courſes and diverticles, but no Art can drive it unto a contrary motion, and make it retire into its owne fountaine: So though wicked men may haply by divers reaſons which their luſts will admit, be ſo farre wrought upon as to change their courſes, yet it is impoſſible to change themſelves, or to turne them quite out of their owne way into the way of Chriſt. There is but a *bivium* in the world, a way of life, and a way of death, and the Lord in the Miniſtery of the Word gives us our option, *I have ſet before you this day life and death, bleſſing and curſing*, and *hee that beleeveth ſhall be ſaved, hee that beleeveth not ſhall be damned*. To the former he invites, beſeecheth, enticeth us with promiſes, with oathes, with engagements, with prevention of any juſt objection which might be made; *We beſeech you*, ſaith the Apoſtle, *in Chriſts ſtead that you be reconciled unto God*. From the other he deterres us by forewarning us of the wrath to come, and of the period which death will put to our luſts with our lives. And as *Tertullian* once ſpake of the Oath of God, ſo may I of his entreaties, and threatnings. O bleſſed men whom the Lord himſelfe is pleaſed to ſollicite and entice unto happineſſe, but, O miſerable men they who will not beleeve nor accept of Gods owne entreaties: And yet thus miſerable are we all by nature. There is in men ſo much atheiſme, infidelity and diſtruſt of Gods Word, ſo cloſe an adherencie of luſt unto the ſoule, that it rather chooſeth to runne the hazzard, and to goe to hell entire, than to goe halt and maimed unto heaven; yea, to make God a liar, to bleſſe themſelves in their ſinnes, when he curſeth, and to judge of him by themſelves, as if he tooke no notice of their wayes. It is not therefore without juſt cauſe that God ſo often threatneth to remember all the ſinnes of wicked

Deut. 29. 19.
Pſal. 50. 21.

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Hoſ.5.2,3.
Hoſ.7.2,12.
Amos 8.7.
Deut.31.34,35.
Pſal.50.21.
Ier.17.1.

men, and to doe againſt them whatſoever he hath ſpoken. Wee ſee then that men will never ſubmit themſelves unto the Scepter of Chriſt, nor prevent the wrath to come by a *voluntary ſubjection*. It remaines therefore that God take the worke into his owne hands, and put them perforce under Chriſts feete. They will not ſubmit to his kingdome of grace and mercy, they will not beleeve his kingdome of glory and ſalvation, but they ſhall be made ſubject to the ſword of his wrath, and that without any hope of eſcape, or power of oppoſition, for God himſelfe ſhall do it immediatly by his owne mighty power. Hee will interpoſe his owne hand, and magnifie the glory of his owne ſtrength in the juſt confuſion of wicked men. So the Apoſtle ſaith, that *The Lord will ſhew his wrath, and make his power knowne in the veſſels fitted for deſtruction*, *Rom.9.22.* Two meanes the Apoſtle ſheweth ſhall be uſed in the deſtruction of the wicked, to effect it. *The preſence* or countenance, and the glorious *power* of the Lord, 2 *Theſ.1.9.* The very terrour of his face, and the dreadfull Majeſty of his preſence ſhall ſlay the wicked. The kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mighty men, thoſe who all their life time were themſelves terrible, and had beene acquainted with terrours, ſhall then begge of the mountaines and rockes to fall upon them and to hide them from the *Face* of him that ſitteth upon the throne, and from the wrath of the Lambe, *Revel.6.15,16.* *Eſai.2.10.* whence that uſuall expreſſion of Gods reſolution to deſtroy a people, *I will ſet my face againſt them.* O then how ſore ſhall the condemnation of wicked men bee, when therein the Lord purpoſeth to declare τὸν δύξαν τ ἰσχύ@ αὐτῦ, the glorious ſtrength of his owne almighty arme. Here when the Lord puniſheth a people, he onely ſheweth how much ſtrength and edge he can put into the Creatures to execute his diſpleaſure. But the extreme terrour of the laſt

day

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day ſhall be this, that men ſhall fall immediatly *into the hands of God himſelfe*, who hath ſaid, *Vengeance belongeth unto me, and, I will recompence*, *Heb.* 10.30,31. And therefore the Apoſtle uſeth this expoſtulation againſt Idolaters, *Doe we provoke the Lord to jelouſie? Are we ſtronger than he?* 1 *Cor.* 10.22. Dare we meete the Lord in his fury, doe we provoke him to powre out *All his wrath? Pſal.*78.38. He will at laſt ſtir up *all* his wrath againſt the veſſels that are fitted for it. And for that cauſe he will puniſh them himſelfe. For there is no Creature able to bring *all* Gods wrath unto another, there is no veſſell able to hold *all* Gods diſpleaſure. The Apoſtle telleth us that wee have to doe with God in his Word, *Heb.*4. 13. but herein he uſeth the miniſtery of weake men, ſo that his Majeſty is cover'd, and wicked men have a veile upon their hearts, that they cannot ſee God in his Word. *When thy hand is lifted up*, namely in the threatnings and predictions of wrath out of the word, *they will not ſee:* for it is a worke of faith to receive the word as Gods word, and therein before-hand to ſee his power, and to heare his rod, *Mic.*6.9. Other men *belye the Lord, and ſay it is not he.* But though they will not acknowledge that they have to doe with God in his word, though they will not ſee when his hand is lifted up in the preparations of his wrath, yet they ſhall ſee and know that they have to doe with him in his judgements, when his hand falleth downe againe in the execution of his wrath. So the Lord expoſtulateth with them, *Ezek.*22.14. *Can thine heart endure or thine hands bee ſtrong in the dayes that I ſhall deale with thee?* The Prophet *Eſay* reſolves that queſtion, *The ſinners in Sion are affraid, fearefulneſſe hath ſurpriſed the hypocrites*, (namely a fearefull looking for of judgement and fiery indignation, as the Apoſtle ſpeakes, *Heb.*10.27.) *Who amongſt us ſhall dwell with the devouring fire, who amongſt us ſhall dwell with everlaſting burnings?*

Eſa. 26.11.

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Eſai. 33. 14. that is, in the words of another Prophet, *Who can ſtand before his indignation? and who can abide in the fierceneſſe of his anger. His fury is powred out like fire, and the rockes are throwne downe by him, Nahum* 1.6.

Confirmations of this point we may take from theſe conſiderations: Firſt, the quarrell with ſinners is Gods owne, the controverſie his owne, the injuries and indignities have beene done to himſelfe and his owne ſonne, the challenges have beene ſent unto himſelfe and his owne Spirit: And therefore no marvell if hee take the matter into his owne hands, and the quarrell ſo immediatly reflecting upon him, if he be provoked to revenge it by his owne immediate power.

Levit.26.25. Hoſ.12.2. Pſal.2.2. Eſai.65.3.

Secondly, revenge is his royalty and peculiar prerogative, *Deut.*32.35.41. from whence the Apoſtle inferres, *That it is a fearefull thing to fall into the hands of the living God, Heb.*10.30,31. And there are theſe arguments of fearefulneſſe in it; Firſt, it ſhall be *in Judgement without mercy, Iam.*2.13. there ſhall be no mixture of any ſweetneſſe in the cup of Gods diſpleaſure, but all poiſon and bitterneſſe; there ſhall not bee affoorded a drop of water to a lake of fire, a minute of eaſe to an eternity of torment. Secondly, it ſhall be *in fury without compaſſion:* In humane judgements where the law of the ſtate will not ſuffer a Judge to acquit or ſhew mercy, yet the law of nature will force him to cõpaſſionate & grieve for the malefactor whom he muſt condemne. There is no Judge ſo ſenſeleſſe of anothers miſerie, nor ſo deſtitute of humane affections as to pronounce a ſentence of condemnation with laughter. But the Lord will condemne his enemies in vengeance without any pittie. *I will laugh*, ſaith the Lord, *at your calamity, I will mocke when your feare commeth, Prov.*1.26. Thirdly, it ſhall bee *in revenge and recompence*, in reward and proportion, that is, in a full and everlaſting *deteſtation* of wicked men, the

the weight whereof ſhall peradventure lye heavier upon them, than all the other torments which they are to ſuffer, when they ſhall looke on themſelves as ſcorned and abhorred exiles from the favour and preſence of him that made them. For as the wicked did here hate God, and ſet their hearts and their courſes againſt him *in ſuo æterno* in all that time which God permitted them to ſinne in: ſo God will hate wicked men, and ſet his face and fury againſt them *in ſuo æterno* too, as long as he ſhall be Judge of the world.

Thirdly, this may be ſeene in the inchoations of hell in wicked men upon the earth. When the doore of the conſcience is opened and that ſin, which lay there aſleepe before, riſeth up like an enraged Lion to fly upon the ſoule, when the Lord ſuffers ſome flaſhes of his glittering ſword to breake in like lightening upon the Spirit, and to amaze a ſinner with the pledges and firſt fruits of hell, when he melteth the ſtout hearts of men, and grindeth them unto powder, what is all this but the ſecret touch of Gods owne finger upon the conſcience? For there is no creature in the world whoſe miniſterie the heart doth diſcerne, in the eſtuations and inviſible workings of a guilty and unquiet ſpirit.

Fourthly, the torments of wicked angels whence can they come? there is no Creature ſtrong enough to lay upon them a ſufficient recompence of paine for their ſinne againſt the Majeſtie of God. And for the diſputes of Schoole-men touching corporall fire in hell, and the manner of elevating and applying corporall agents to worke upon ſpirituall ſubſtances, they are but the intemperate nicities of men ignorant of the Scriptures, and of the terrour of the Lord, who is himſelfe a conſuming fire. The divels acknowledge Chriſt their Tormentor, and that when hee did nothing but rebuke them: there was no fire, nor any other creature by him applied, but onely the Majeſty of his owne word, power, and perſon,

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Mat.26.37. Luk.22.44. Ioh.12.27. Mark.14.33,34.

which wrung from them that hideous cry, *Art thou come to torment us before the time?* *Matth.*8.29.

Laſtly, conſider the heavineſſe of Chriſts owne ſoule, his agonie and ſenſe of the curſe due unto our ſinne when he was in the garden, the trouble, aſtoniſhment, and extreme anguiſh of his ſoule, which wrought out of his ſacred body that woefull and wonderfull ſweat. Whence came it all? wee reade never of any divels let looſe to torment him, they were ever tormented at his preſence. We reade of no other Angels that had commiſſion to afflict him, we reade of an Angell which was ſent to ſtrengthen him, *Luk.*22.43. There is no reaſon to thinke that the feare of a bodily death, which was the onely thing that men could inflict upon him, was that which ſqueezed out thoſe drops of bloud, and extorted thoſe bitter and ſtrong cries from him. There were not in his innocent ſoule, in his moſt pure and ſacred body any ſeeds or principles of ſuch tormenting diſtempers; his compaſſion towards the miſery of ſinners, his knowledge of the guilt and curſedneſſe of ſinne, was as great at other times as now: What then could it elſe be, but the weight of his Fathers juſtice, the conflict with his Fathers wrath againſt the ſinnes of men, which wrought ſuch extremity of heavineſſe in his ſoule? And hee was our ſuretie, he ſtood in our ſtead, that which was done to the greene tree, ſhould much more have beene done to the dry; If God layd upon him the ſtrokes which were due unto our ſinne, how much more heavie ſhall his hand be upon thoſe whom he throughly hateth?

But ſhall not the Angels then be executioners of the ſentence of Gods wrath upon wicked men? I anſwere, The Angels ſhal have their ſervice in the comming of the Lord. Firſt, *as Attendants*, to ſhew forth the majeſtie and glory of Chriſt to the world, 2 *Theſ.*1.7. *Matth.* 24.31. Secondly, *as executioners of his will*, which is to gather together the Elect and the reprobate, to binde

up

up the wicked as ſheaves or faggots for the fire. *Matth.* 13.30. 24.31. But yet ſtill the Lord interpoſeth his owne power. As a Schoolemaſter ſetteth one ſcholar to bring forth another unto puniſhment, but then hee layeth on the ſtripes himſelfe.

But why is it ſaid that the Father ſhal put Chriſts enemies under his feet? doth not Chriſt himſelfe do it as well as the Father? yes doubtleſſe. *God hath given the Sonne authority to execute Iudgement alſo*, and put into his hands a rod of iron, to daſh his enemies to peeces like a potters veſſell; for *whatſoever things the father doth, theſe alſo doth the ſonne likewiſe*, *Ioh.* 5.19.27. *Pſal.* 2.9. But we are to note that the ſubjecting of Chriſts enemies under his feete is *a worke of divine power*. And therefore though it be attributed to Chriſt as an *Officer*, yet it belongeth to the *Father, as the Fountaine of all divine operations*. So God is ſaid to have ſet forth his Sonne as a propitiation, *Rom.* 3.25. and yet the Sonne came downe and manifeſted himſelfe, *Phil.* 2.7,8. *Heb.* 9.26. The Father is ſaid to have raiſed him from the dead, *Act.* 2.32 *Rom.* 6.4. and yet the Sonne raiſed himſelfe by his owne power, *Iohn* 10.18. the Father is ſaid to have ſet Chriſt at his owne right hand in heavenly places, *Epheſ.* 1.20. and Chriſt is ſaid to have ſate downe himſelfe on the right hand of the Majeſtie on high, *Heb.* 1.3. 10.12. The Father is ſaid to give the holy Ghoſt, *Ioh.* 14.16. and yet the Sonne promiſeth to ſend him himſelfe, *Ioh.* 16.7. ſo here, though the Sonne have received power ſufficient to ſubdue all his enemies under his feete (for he is able to ſubdue all things unto himſelfe, *Phil.* 3.21.) yet the Father to ſhew his hatred againſt the enemies of Chriſt, and his conſent to the victories of his Son, will likewiſe ſubdue all things unto him, 1 Cor. 15.27,28.

O then that men would be by the terrour of the Lord perſwaded to fly from the wrath to come, to conſider the weight of Gods heavie hand, and when they ſee ſuch a

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ſtorme comming to hide themſelves in the holes of that Rocke of mercy. It is nothing but Atheiſme and infidelity which bewitcheth men with deſperate ſenſeleſneſſe againſt the vengeance of God. And therefore as the Lord hath ſeconded his Word of Promiſe with an oath, that they might have ſtrong conſolation who flye for refuge to lay hold on the hope which is ſet before them, *Heb.*6.17,18. So hath hee confirmed the Word of his threatnings with an oath too. *If I liſt up my hand to heaven and ſay, I live for ever --- I will render vengeance to mine enemies, I will reward them that hate me,* *Deut.*32. 40 41. and againe, *The Lord hath ſworne by the excellency of Iacob, ſurely I will never forget any of their workes,* *Amos* 8.7. and againe, *I have ſworne by my ſelfe, that unto me every knee ſhall bow,* *Eſai.*45.23. and this he doth that ſecure and obdurate ſinners might have the ſtronger reaſons to flye from the wrath which is ſet before them. *O nos miſeros, qui nec juranti Deo credimus!* How wonderfull is the ſtupidity of men, that will neither beleeve the words, nor tremble at the oath of God? Hee warneth us to fly from the wrath to come, and we make haſte to meete it the rather: wee fill up our meaſure, and commit ſinne *with both hands greedily*, with uncleane and intemperate courſes, we bring immature deaths upon our ſelves, that ſo we may haſten to hell the ſooner, and make triall whether God be a liar or no. For this indeed is the very dire & iſſue of every profane exorbitancy which men ruſh into. Every man hath much Atheiſme in his heart by nature, but ſuch deſperate ſtupidity doth wonderfully improve it, and bring men by degrees to the helliſh preſumption of thoſe in the Prophets, *The Lord will not doe good, neither will he doe evill*; *It is not the Lord, neither ſhall evill come upon us, the Prophets ſhall become winde, and the word is not in them. The dayes are prolonged and the viſion ſhall faile; this man propheſieth of things afarre off, of doomes day,* of things which

Ier.5.12,13.

Ezek.12.22.

ſhall

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ſhall be long after our time. Vnto theſe men, I ſay, in the words of the Apoſtle, though they ſleep, and ſee nothing, and mocke at the promiſe of Chriſts comming, yet *their damnation ſleepeth not*, but ſhall come upon them ſoone enough, even like an armed man. *Be not ye mockers*, ſaith the Prophet, *leſt your bands be made ſtrong.* Atheiſme, and ſcorne of Gods judgements will make him binde them the faſter upon us, he will get the better of the proudeſt of his enemies. Wee may mocke, but *God will not be mocked.* Hee that ſhooteth arrowes againſt the Sunne, ſhall never reach high enough to violate it, but the arrowes ſhall returne upon his owne head. Contempt of God, and his threatnings doth but tye our damnation the faſter upon us, and make our condition the more remedileſſe. The rage and wreſtling of a beaſt with the rope which bindes him, doth make the knot the faſter. Nay, there is no Atheiſt in the world, but ſome time or other feeleth by the horrours of his owne boſome, and by the records of his owne conſcience, that there is a conſumption decreed, and a day of ſlaughter comming for the buls of Baſhan.

2 Pet. 2 3.

Eſai. 28. 22.

Gal. 6. 7, 8.

2 Chro. 36. 16.

Againe, others I have knowne acknowledge indeede the terrour of the Lord, but yet goe deſperately on in their preſumptions, and that upon two other dangerous downefals: Firſt, they thus argue, peradventure I belong to Gods Election of Grace, and then he will fetch me in, in his time, and in the meane time his mercy is above my ſinnes, and it is not for me to haſten his worke till he will himſelfe. O what a perverſeneſſe is this for the wickedneſſe of man to perturbe the Order of God? His Rule is, that we ſhould argue from a holy converſation to our Election, and by our diligence in adding one grace unto another to make it ſure unto our ſelves; not to argue from our Election to our calling, nor to neglect all diligence till our Election appeare. It is true, the mercy of Chriſt is infinitely wider than the very rebellions of men, and

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and it may be hee will ſnatch ſuch a wicked diſputer as this like a brand out of the fire. But then know withall, that every deſperate ſin thou doſt now wilfully run into, will at laſt coſt thee ſuch bitter throwes ſuch bloudy teares, as thou wouldeſt not be willing with the leaſt of them to purchaſe the moſt ſweete and conſtant pleaſure which thy heart can now delight in. And in the meane time it is a bloody adventure upon the patience of God, for any man upon expectation of Gods favour to ſteale time from his ſervice, and to turne the poſſibilitie of the mercy of God into an occaſion of ſinning. The Ninivites gathered another concluſion from thoſe premiſes; *Let man and beaſt be covered with ſackecloth and cry mightily unto God: yea, let them turne every one from their evill way, and from the violence which is in their hands:* and the ground of this reſolution was this, *Who can tell if God will turne and repent, and turne away from his fierce anger that wee periſh not?* And the Prophets teach us to make another uſe of the poſſibility of Gods mercy; *Rent your hearts and not your garments, and turne unto the Lord your God, for he is gratious and mercifull, ſlow to anger, and of great kindeneſſe, and repenteth him of the evill. Who knoweth if he will returne and repent, and leave a bleſſing behinde him, &c.* and againe, *Seeke ye the Lord all ye meeke of the earth, ſeeke righteouſneſſe, ſeeke meekneſſe, it may be ye ſhall be hid in the day of the Lords anger.*

Medium interim ſuranitur tempus & commeatum faciunt delinquendi. Tertull.

Ion. 3. 8, 9.

Ioel 2. 12, 14.

Zeph. 2. 3.

But then ſecondly, there are not wanting deſperate wretches who will thus helliſhly argue againſt the ſervice of God. It may be the decree is gone forth, and I am rejected by God, and why ſhould I labour in vaine, and goe about to repeale his will, and not rather, ſince I ſhall have no heaven hereafter, take the fill of mine owne wayes and luſts here? Thus we finde the wicked Epicures conclude, *Wee ſhall dye to morrow, and therefore let us eate and drinke to day.* Nay, but who art thou, O man,

1 Cor. 15. 32.

man, who diſputeſt againſt God? who rather chooſeſt to abuſe the ſecrets of God, that thou maieſt diſhonour him, than to bee ruled by his revealed will, that thou maiſt obey him? *Let the potſheards ſtrive with the potſheards of the earth*, but let not the Clay daſh it ſelfe againſt him that made it. Remember and tremble at the difference which our Saviour makes even amongſt the wicked in hell. *It ſhall be eaſier for Sodome and Gomorrah, and for Tyre and Sidon in the day of judgement*, than for thoſe cities which have heard and deſpiſed him. Wicked men are treaſuring up of wrath, and hoording up of deſtruction againſt their owne ſoules, every new oath or blaſphemie heapes a new mountaine upon their conſcience; every renewed act of any uncleanneſſe plungeth a man deeper into hell, giveth the divell more holdfaſt of him, adds more fuell unto his Tophet, ſqueezeth in more dregges and woefull ingredients into the cup of aſtoniſhment which he muſt ſwallow. Doubtleſſe a ſinner in hell would account himſelfe a bleſſed creature if hee did not feele there the weight and worme of ſuch and ſuch particular ſinnes, which with much eaſineſſe he might have forborne, nay which without paine and labour hee could not commit. We ſee *Dives* in hell begg'd for but a drop of water to coole his tongue in that mightie flame. Now ſuppoſe a man in a burning fornace; what great comfort could he receive from but a drop of water againſt a fornace of fire? Certainely the abatement of ſo much paine as the abiding of one drop would remove, could in no proportion amount to the taking away the puniſhment of the ſmalleſt ſin, of the leaſt idle word, or unprofitable thought; and yet in that extremity there ſhall not bee allowed a drop of refreſhment againſt a lake of fire. O that men would therefore in time conſider what a woefull thing it is to fall into the hands, and to rowze up the jealouſie of the living God; that becauſe he will doe thus and thus unto obdurate ſinners, they

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and it may be hee will ſnatch ſuch a wicked diſputer as this like a brand out of the fire. But then know withall, that every deſperate ſin thou doſt now wilfully run into, will at laſt coſt thee ſuch bitter throwes ſuch bloudy teares, as thou wouldeſt not be willing with the leaſt of them to purchaſe the moſt ſweete and conſtant pleaſure which thy heart can now delight in. And in the meane time it is a bloody adventure upon the patience of God, for any man upon expectation of Gods favour to ſteale time from his ſervice, and to turne the poſſibilitie of the mercy of God into an occaſion of ſinning. The Ninivites gathered another concluſion from thoſe premiſes; *Let man and beaſt be covered with ſackecloth and cry mightily unto God: yea, let them turne every one from their evill way, and from the violence which is in their hands:* and the ground of this reſolution was this, *Who can tell if God will turne and repent, and turne away from his fierce anger that wee periſh not?* And the Prophets teach us to make another uſe of the poſſibility of Gods mercy; *Rent your hearts and not your garments, and turne unto the Lord your God, for he is gratious and mercifull, ſlow to anger, and of great kindeneſſe, and repenteth him of the evill. Who knoweth if he will returne and repent, and leave a bleſſing behinde him, &c.* and againe, *Seeke ye the Lord all ye meeke of the earth, ſeeke righteouſneſſe, ſeeke meekneſſe, it may be ye ſhall be hid in the day of the Lords anger.*

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1 Cor. 15.32.

man,

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man, who diſputeſt againſt God? who rather chooſeſt to abuſe the ſecrets of God, that thou maieſt diſhonour him, than to bee ruled by his revealed will, that thou maiſt obey him? *Let the potſheards ſtrive with the potſheards of the earth,* but let not the Clay daſh it ſelfe againſt him that made it. Remember and tremble at the difference which our Saviour makes even amongſt the wicked in hell. *It ſhall be eaſier for Sodome and Gomorrah, and for Tyre and Sidon in the day of judgement,* than for thoſe cities which have heard and deſpiſed him. Wicked men are treaſuring up of wrath, and hoording up of deſtruction againſt their owne ſoules, every new oath or blaſphemie heapes a new mountaine upon their conſcience; every renewed act of any uncleanneſſe plungeth a man deeper into hell, giveth the divell more holdfaſt of him, adds more fuell unto his Tophet, ſqueezeth in more dregges and woefull ingredients into the cup of aſtoniſhment which he muſt ſwallow. Doubtleſſe a ſinner in hell would account himſelfe a bleſſed creature if hee did not feele there the weight and worme of ſuch and ſuch particular ſinnes, which with much eaſineſſe he might have forborne, nay which without paine and labour hee could not commit. We ſee *Dives* in hell begg'd for but a drop of water to coole his tongue in that mightie flame. Now ſuppoſe a man in a burning fornace; what great comfort could he receive from but a drop of water againſt a fornace of fire? Certainely the abatement of ſo much paine as the abiding of one drop would remove, could in no proportion amount to the taking away the puniſhment of the ſmalleſt ſin, of the leaſt idle word, or unprofitable thought; and yet in that extremity there ſhall not bee allowed a drop of refreſhment againſt a lake of fire. O that men would therefore in time conſider what a woefull thing it is to fall into the hands, and to rowze up the jealouſie of the living God; that becauſe he will doe thus and thus unto obdurate ſinners,

they

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they would therefore in time humble themſelves under his mightie hand, and prepare to meete him in the way of his judgements. For certainely no ſooner doth the heart of a Sinner yeeld to God, but hee meeteth him in his returne and preventeth him with goodneſſe, his heart likewiſe is turned within him, and his repentings are kindled together. With much more delight will he put a man into the armes of Chriſt, than force him under his feet. *He doth not afflict willingly nor grieve the children of men; he taketh no pleaſure in the death of a ſinner, but he delighteth in mercy.*

The laſt thing obſerved was the *Manner of this victory*, expreſſed in thoſe words, *Ponam*, and *ponam ſcabellum*. To *put*, and to *put as a ſtoole* under Chriſts feet. Now this expreſſion, that the conqueſt of Chriſts enemies ſhall bee but as the removing of a ſtoole into his place, noteth unto us two things:

Firſt, *the eaſineſſe of Gods victory* over the enemies of Chriſt. They are before him as nothing, leſſe than nothing, the drop of a bucket, the duſt of a ballance, a very little thing. What thing is heavier than a mountaine, what thing eaſier than a touch, what lighter than chaffe, or ſofter than wax? and yet they who in the eyes of men are as ſtrong and immoveable as mountaines, if God but touch them they ſhall bee turned into chaffe, and flow at his preſence. If a man had a deadly peſtilence and of infallible infection, how eaſily might that man be avenged on his enemy with but breathing in his face? Now the breath of the Lord is like a ſtreame of brimſtone to devoure the wicked. As eaſily as fire conſumeth flax or ſtubble, as eaſily as poyſon invadeth the ſpirits of the body, as eaſily as a rod of iron breaketh in peeces a potters veſſell, as eaſily as a burdenſome ſtone bruizeth that which it fals upon; ſo, and much more irreſiſtibly doth the wrath of the Lord conſume his enemies.

Eſai. 41. 15.

Eſai 64. 3.

Eſai. 30 33.

Eſai. 27. 4.
Eſai. 47. 14.
Zech. 12. 3, 6.
Pſal. 2. 9.

Not

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Not to inſiſt long on ſo certaine and obvious a truth. Farre eaſier wee know it is to deſtroy than to build up, there is no ſuch art required in demoliſhing, as there is in erecting of an edifice, thoſe things which are long and difficultly growing up, are ſuddenly extinguiſhed. Since therfore God had power and wiſedome to make the creature, no wonder if hee can moſt eaſily deſtroy him.

Corpora tardè augeſcunt citò extinguuntur. Tac.

Againe, Gods power is as it were ſet on by his jealouſie and fury againſt ſinners. Anger wee know is the whetſtone of ſtrength, in an equality of other termes it will make a man prevaile. Nothing is able to ſtand before a fire which is once enrag'd. Now Gods diſpleaſure is kindled, and breaketh forth into a flame againſt the ſinnes of men, *Deut.*29.20. like a devouring Lion, or a bereaved Beare, like the implacable rage of a jealous man, ſo doth the fire of the Lords revenge breake forth upon the enemies of his Sonne.

Adde hereunto our diſpoſition and preparedneſſe for the wrath of God. Strength it ſelfe may bee tired out in vaine upon a ſubject which is uncapable of any injury therefrom. But if the paw of a Beare meet with ſo thinne a ſubſtance as the kall of a mans heart, how eaſily is it torne to pieces? Every action is then moſt ſpeedily finiſhed when the ſubject on which it workes is thereunto prepared. Farre eaſier is it to make a print in wax than in Adamant, to kindle a fire in dry ſtubble, than in greene wood. Now wicked men have fitted themſelves for wrath, and are the procurers, and artificers of their owne deſtruction. They are veſſels, and God is never without treaſures of wrath, ſo that the confuſion of a wicked man is but like the drawing of water out of a fountaine, or the filling of a bag out of a heape of treaſure.

Hoſ.13.7,8. Prov.6.34. Cant.8.6. Ezek.36.5.

Rom.9.22. Eſai.3.9. Ier.2.17. Ier.4.18. Hoſ.13.9.

Laſtly, adde hereunto our deſtituteneſſe of all helpe & ſuccor. Even fire amongſt pitch might bee quenched, if a man could powre downe water in abundance upon it.

But

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But the wicked ſhall have no ſtrength either in or about them to prevent or remove the wrath to come. Here indeed they have ſome helpes (ſuch as they are) to ſtand out againſt God in his word. Wealth and greatneſſe to bee the proviſions of their luſts, the countenance of the wicked world to encourage them in their wayes; Satan and the wiſedome of the fleſh to furniſh them with arguments, and to caſt a varniſh upon uncleaneſſe: but when the lion comes the ſhepheard can doe the ſheepe no good, when the fire comes the rotten poſt ſhall periſh with the varniſh which cover'd it. Hee that was here ſtrong enough to provoke God, ſhall at laſt bee bound hand and foote, and ſo have no faculty left either to reſiſt him or to runne from him.

There is a fooliſh diſpoſition in the hearts of men to thinke that they ſhall ever continue in that eſtate which they are once in. The proud and wicked man hath ſaid in his heart, *I ſhall never bee moved, I ſhall never bee in adverſity. God hath forgotten, hee hideth his face, hee will never ſee it.* And the Prophet *David* was overtaken with this groſſe error, *I ſaid in my proſperity I ſhall never bee moved.* This was the vaine conceite of the foole in the goſpell, thou haſt *much laid up for many years*, take thine eaſe, eate, drinke, and bee merry. This ever hath been the language of ſecure and wicked men, *No evill ſhall come upon us, I ſhall have peace though I walke in the imagination of mine heart. To morrow ſhall bee as this day and much more abundant.* And ſo alſo in afflictions; *Hath the Lord forgotten to bee gratious and ſhut up his loving kindneſſe in diſpleaſure? from day even to night wilt thou make an end of mee. I ſaid my hope is laſt and I am cut off for my part.* I ſhall never overcome ſuch an affliction, I ſhall never breake through ſuch a preſſure. And both theſe come from want of faith touching the power of God to ſubdue all enemies under Chriſts feete. If men would but conſider how eaſily God can breake downe all

Pſal.10.6.11.

Luk.12.19.
Mic.3.11.
Deut.29.19.
Eſai.56.12.
Eſai.38.12.
Ezek.37.11.

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all their cobwebs, and ſweepe away their refuge of lies, how eaſily hee can ſpoile them of all the proviſions of their luſts, and leave them like a lambe in a large place, they would bee more fearfull of him, and leſſe dote upon things which will not profit, they would take heed how they abuſe their youth, ſtrength, time, abilities, as if they had a ſpring of them all within themſelves, and conſider that their good is not in their owne hand, that the ſcithe can get as well through the greene graſſe as the dry ſtubble, that conſuming fire can as well melt the hardeſt metall as the ſofteſt wax. What is the reaſon why men in ſore extremities make ſtrong reſolutions, and vow much repentance and amendment of life, and yet as ſoone as they are off from the rack returne againe to their vomit, and wallow in their wonted luſts, but becauſe their ſenſe made them feele that then, which if they had faith they might ſtill perceive, and ſo ſtill continue in the ſame good reſolutions, namely that Gods hand was neere unto them? But what, *is not God a God afarre off as well as neere at hand?* doth not hee ſay of wicked men, that in *the fulneſſe of their ſufficiency they ſhall bee in ſtraites?* cannot hee blaſt the corne in the blade, in the harveſt, in the barne, in the very mouth of the wicked? Did hee not cut off *Belſhazzar* in his cups, and *Herod* in his robas, and *Babylon* and *Tyrus* in their pride, and *Haman* in his favor, and *Iezabel* in her paint? Have but faith enough to ſay I am a man, and therefore no humane events ſhould bee ſtrange unto mee, and even that one conſideration may keepe a man from outrage of ſinning. It may bee I have abundance of earthly things, yet am I ſtill but a gilded potſheard: It may bee I have excellent endowments, but I have them all in an earthen veſſell. And ſhall the potſheard ſtrive with the potter, and provoke him that made it? This would teach us to feare and tremble at Gods power. Though wee looke upon death and judgment as a-farre off, yet God can

Iob 20.22.
Amos 4.7.
Hoſea 2.9.
Hag. 1.9.
Hoſ. 9.2.
Pſal. 78.30,31.

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2 Pet. 2. 1. Heb. 6 8. Hos. 8. 1. Zech 5. 1. Hos. 5. 7. Hos 10. 15. Esai. 47. 9. Eccle. 8. 12, 13.

can make them neere when hee will, for hee hath said that the damnation of wicked men is *swift*, and that they are *neere unto cursing*. His judgments are like *lightning*, and have *wings* suddenly to overtake a sinner. Hee requires but a *moneth*, nay but a *morning*, nay but a *moment* to consume his enemies, and bring desolation upon those who said they should sit as a Lady for ever, and did never remember the latter end. *Though a sinner doe evill an hundred times, and his dayes bee prolonged*, namely by the patience and permission of God, in whose hands his dayes are, *yet it shall goe well at last onely with those that feare God*; The wicked are not able to prolong their owne dayes.

Esai. 55. 8, 9. Esai. 8. 12, 13. Esai. 51. 12, 13. Zech. 8. 6, 7.

Againe, for Afflictions and Temptations, it is a great fruit of the infidelity of mens hearts, and a foolish charging and chiding of our Maker, to accompt our selves swallowed up of any present pressure. If we did but consider that it is as easie with God to subdue our enemies, and to rebuke our afflictions as it is with us to put a stoole under our feete, wee would then learne to waite on him in all our distresses, and when we cannot answere difficulties, nor extricate our selves out of our owne doubts or fears, to conclude that his thoughts are above our thoughts, and his wayes above our wayes, and so to cast our selves wholly upon his power. Tis an argument which the Lord every where useth to establish his Church withall: *Feare not the feare of men, nor bee afraid, but sanctifie the Lord of hosts himselfe, and let him bee your feare. Who art thou that thou shouldst bee afraid of a man that shall dye, and of the Sonne of Man which shall bee made as grasse; and forgettest the Lord thy maker, and hast feared every day because of the fury of the oppressor? And where is the fury of the oppressor?* If it bee marvailous in the eyes of the remnant of this people, *should it bee marvailous in mine eyes, saith the Lord of hosts? Behold, I am the Lord, the God of all flesh, is there*

any

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any thing too hard for mee? Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is. Hee ſhall bee as a tree planted by the waters, which ſhall not bee carefull in the yeere of drought. When the poore and needy ſeeke water and there is none, and their tongue faileth for thirſt, I the Lord will heare them, I the God of Iſrael will not forſake them. Though the fig-tree ſhall not bloſſome, neither ſhall fruite bee in the vines, the labor of the olive ſhall faile, and the field ſhall yeeld no meate, the flock ſhall bee cut off from the fould, and there ſhall bee no heard in the ſtals: yet I will rejoice in the Lord, I will joy in the God of my ſalvation. Hee is able to doe abundantly above all that wee can ask or thinke. God would never ſo frequently carry men to the dependance upon his power, if they were not apt in extremities to judge of God by themſelves, and to ſuſpect his power.

Ier.32.27. Gen.18.14. Ier.17.7,8. Eſai 41.17,18. Hab.3.17-19.

Secondly, as this *Putting* of Chriſts enemies like a ſtoole under his feete noteth *Eaſineſſe*, ſo alſo it noteth *Order or Beauty too.* When Chriſts enemies ſhall bee under his foote, then there ſhall bee a right Order in things, then it ſhall indeed appeare that God is a *God of Order*, and therefore the day wherin that ſhall bee done, is called the *Time of the Reſtitution of all things*, Act.3.21. The putting of Chriſts enemies under his feete is an *Act of Iuſtice*, and of all other, Iuſtice is the moſt orderly vertue, that which keepeth beauty upon the face of a people, as conſiſting it ſelfe in a ſymmetrie, and proportion. Againe, every thing out of its owne place is out of order, but when things are all in their proper places and due proportions, then there reſults a beauty and comelineſſe from them. In a great houſe there are many veſſels, ſome of wood and braſſe, others of gold and ſilver. ſome for honorable, others for baſe and ſordid uſes; Now if all theſe were confuſedly together in one roome a man would conclude that things were out of order, but when the plate is in one place, the braſſe and wood in another,

τὸ δίκαιον νόμιμον καὶ ἴσον, τὸ δ' ἄδικον παράνομον καὶ ἄνισον. *Ariſt. Ethic. lib. 5. cap. 1.*

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another, wee acknowledge a decency and cleanlineſſe in ſuch a houſe. Let a body bee of never ſo exact temperature and delicate complexion, yet if any member therin bee miſplaced, the eye in the roome of the eare, or the cheeke of the forehead, there can bee no beauty in ſuch a body: So in the Church, till God ſet every one in his right place, the order thereof is but imperfect. Therefore when *Iudas* was put under Chriſts feete, hee is ſaid to have gone εἰς ἴδιον τόπον, unto his owne place, *Act.*1.25.

Ezek.18.25. Mal.3.14,15.

Why then ſhould any man murmure at the proſperity of wicked men, or conceive of Gods proceedings as if they were irregular and unequall, as if there were no profit for thoſe who walke mournfully, but the proud, and wicked workers were ſet up? This is to revile the workman while hee is yet in the fitting of his worke. The pieces are not yet put together in their proper joints, and therefore no marvell if the evenneſſe and beauty of Gods workes bee not ſo plainly diſcovered. For every thing is ***beautifull in its time***; what though the corne in the field hang downe the head, and the weeds ſeeme to flouriſh and overtop it; ſtay but till the harveſt, and it will then appeare which was for the garner, and which for the fire. Goe into the Sanctuary of the Lord, and by faith looke unto the day of the revelation of Gods righteous judgments, and it will appeare

Hoſ.14.9.

that the wayes of the Lord are right, though the tranſgreſſors ſtumble in them, or bee offended at them.

Secondly, from hence every man may learne how to bring beauty and order into himſelfe, namely by ſubduing thoſe enemies of Chriſt, thoſe luſts and evill affections which dwell within him. Lawes wee know are the ligaments and ſinewes of a ſtate, the ſtrings as it were which being touched and animated by skilfull governors doe yield that excellent harmonie which is to bee ſeen in well conſtituted common wealths; the more they prevaile ſo much the more unitie is preſerved and faction abated,

abated, and community cheriſhed in the mindes of men: Even ſo where the Scepter of Chriſt, the Law of the minde, the roiall Law of Liberty and grace doe more prevaile over the luſts of the heart, by ſo much the more excellent is the harmonie and complexion of ſuch a ſoule.

Now the laſt thing in this verſe is, *Scabellum pedibus tuis. A ſtoole under thy feete.* Things are *under Chriſts feete two manner of wayes:* Either by way of ſubjection as *Servants* unto him, and ſo hee hath dominion over all the workes of Gods hands, and hath *all things put under his feete.* So the Apoſtle ſaith, that God hath ſet him at his owne right hand in heavenly places, farre above all principality, and power, and might, and dominion and every name that is named, not onely in this world but alſo in that which is to come; *And hath put all things under his feete*, and gave him to bee the head over all things to the Church. Which *S. Peter* expreſſeth in a like manner: Hee is gone into heaven, and is on the right hand of God, *Angels and authorities and powers being made ſubject to him:* Or ſecondly, by *way of victorie and inſultation*, and ſo all Chriſts *enemies* are put under his feete. Which is the moſt proper way. For the members of Chriſt are indeed under the head. So wee finde that the ſheepe of Chriſt are *in his hands. No man ſhall pluck them out of my hand.* And the Lambes of Chriſt are in his *armes, and boſome. Hee ſhall gather the Lambs with his arme, and carry them in his boſome.* But the enemies of Chriſt are *under his feete* to bee trampled upon, till their bloud bee ſqueezed out, and his garments ſtained with it. All the multiplied multitudes of the wicked in the world ſhall bee but as ſo many Cluſters of ripe grapes to bee caſt into the great winepreſſe of the wrath of God, and to bee troden by him who went forth on a white horſe conquering and to conquer, till the bloud come out of the winepreſſe even unto the

Pſal. 8. 6.

Eph. 1. 21, 22.

1 Pet. 3. 22.

Ioh. 10. 28.
Eſai. 40. 11.
Eſai. 63. 1-3.
Ioel 3. 13, 14.
Revel. 14. 20.

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horſe bridles. And this is an uſuall expreſſion of a totall victory in holy Scripture, the laying of an adverſary even with the ground, that hee may bee cruſhed and trampled upon. This was the curſe of the Serpent that hee ſhould crawle with his belly upon the duſt of the earth, and that the ſeed of the woman ſhould bruize his head. And it is the curſe of Gods enemies, that they ſhould lick the duſt, and that the feete of the Church and the tongue of her dogs ſhould bee dipped in the bloud of her enemies. Thus *David* put the people of *Rabbah* under harrowes; and *Iehu* trod *Iezabel* under his horſes feete. And therefore the Church chooſeth that phraſe to expreſſe the greatneſſe of her calamity by. The Lord hath trodden under foote all my mighty men in the midſt of mee; hee hath called an aſſembly againſt mee to cruſh my yong men. The Lord hath trodden the Virgin, the Daughter of Iuda as in a wine-preſſe.

Gen.3.14. Luk.10.19. Rom.16.20. Pſal.68.23.

2 Sam.12.31. 2 Kings 9.33. Lam.1.15.

Now this putting of Chriſts enemies as a ſtoole under his feet, notes unto us in regard of Chriſt two things: Firſt, his *Reſt*; and ſecondly, his *Triumph*. *To ſtand*, in the Scripture Phraſe (as I have before obſerved) denoteth *Miniſtery*, and to *Sit*, *Reſt*; and there is no poſture more eaſie than to ſit with a ſtoole under ones feet. Till Chriſts enemies then be all under his feet, he is not fully in his Reſt. It is true, in his owne perſon he is in Reſt, he hath finiſhed the worke which was given him to doe, and therefore is entred into his reſt. Hee hath alreadie aſcended up on high, and led captivity captive; yet in his members he ſtill ſuffers, though not by way of *paine* or paſſion, yet by way of *Sympathy* or compaſſion, he is *touched with a feeling of our infirmities*, *Heb.* 4. 15. As by the things which he ſuffered, he *learned obedience* towards God, ſo by the ſame ſufferings hee learned compaſſion, and thereupon mercy and fidelity towards his members; for no man can be more tenderly faithfull in the buſineſſe of another, than he who by his owne experience

Heb.5.8. Heb.2.17,18.

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perience knoweth the conſequence and neceſſity of it. And therefore he is ſaid to be *afflicted* in all the *afflictions* of his people; and the Apoſtle tels us that the afflictions of the Saints fill up the remainders, or that which is behinde, of the ſufferings of Chriſt; for as the Church is called the *fulneſſe of Chriſt*, who yet of himſelfe is ſo full, as that he filleth all in all (neither doth the Church ſerve to ſupply his defects, but to magnifie his mercy:) ſo the Churches ſufferings are eſteemed the fulneſſe of the ſufferings of Chriſt, although his were of themſelves ſo full before, as that they had a *conſummatum eſt* to ſeale up both their meaſure and their merit; and therefore our ſufferings are called his, not by way of addition, or improvement unto thoſe, but by way of honour and dignitie unto us, they ſhew Chriſts compaſſion towards us, and our union and conformitie to him, but no way either any defect of vertue in his, or any value of merit in ours, or any eccleſiaſticall treaſure, or redundancie out of a mixture of both, very profitable they are for the edification of the Church, but very baſe and unworthy for the expiation of ſinne: very profitable for the comfort of men, but very unprofitable to the juſtice of God. So then, though Chriſt reſt from ſuffering in himſelfe, yet not in his Saints; though the Serpent cannot come to the head, yet it is ſtill bruizing of his heele. Here then the Apoſtles inference is good, there remaineth therefore reſt unto the people of God, and that ſuch a glorious reſt as muſt ariſe out of the ruine of their enemies, when the wicked periſh they ſhall ſee it and rejoyce, and ſhall waſh their feet in the bloud of their adverſaries. The revenge of God againſt his enemies is ſuch, as ſhall bring an eaſe with it: *Ah*, ſaith the Lord, *I will eaſe me* of mine adverſaries, *I will avenge me* of mine enemies, *Eſay* 1.24. This is the comfort which the Lord giveth his people, that they ſhall be full when their enemies ſhall be hungry, and that he will appeare to their

Eſay.63.9.
Coloſſ.1.24.

Eſay 65.13.
Eſay 66.5.

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joy, when their enemies shall be ashamed.

This must teach wicked men to take heed of persecuting the members of Christ, for they therein are professed enemies to him whom yet they would seeme to worship. This is certaine, that all the counsels and resolutions which are made against the subjects or lawes of Christs kingdome, are but *vaine imaginations* which shall never be executed; He will at last avenge the quarrell of his people, and in spight of all the power or malice of hell, make them to sit *actually* in heavenly places with him, whom he hath *virtually* and representatively carried thither alreadie. And it should comfort the faithfull in all their sufferings for Christs sake: Because hereby they are, first, *Conformable* unto him: Secondly, they are *Associates* with him: Thirdly, they are assured that they are in a way to rest: for, saith the Apostle, it is just with God to recompence tribulation to them that trouble you, and *to you who are troubled rest, when the Lord Iesus shall be revealed from heaven.* And inasmuch, saith Saint *Peter*, as you are partakers of Christs sufferings, when his glory shall be revealed, *ye shall be glad also with exceeding joy*: And this joy shall be so much the greater, because it shall grow out of the everlasting subjection of the enemie under Christs feet, and those whom here they persecuted and despised, shal there with Christ be their Judges.

2 Thess. 1. 6, 7.

1 Pet 4. 13.

1 Cor. 6, 2, 3.

Alex. ab Alex. Gen. dier. lib. 6. cap. 6. Rosin. Antiq. Rom. l. 10, c. 29.

Secondly, as it noteth the Rest, so likewise the *Triumph of Christ*, when he shall set his feet on the necke of his enemies. The Apostle saith, that he *triumphed over them in his Crosse*, *Coloss.* 2. 15. And there are two words which have an allusion unto the formes of triumph, *Expoliation* and *Publication*, or representation of the pompe unto the world of the faithfull. *He spoiled principalities and powers*, that is, He tooke from them all their armour wherein they trusted, and *divided the spoiles*, *Luke* 11. 22. The armour of Satan was principally

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pally the hand-writing of the Law which was againſt us, or contrary unto us, ſo long as wee were under the full force and rigour of that, ſo long we were under the poſſeſſion and tyranny of Satan; but when Chriſt nailed that unto the Croſſe, and tooke it out of the way, then all the other panoply of Satan was eaſily taken from him: he was then ſpoiled of all his weapons and proviſions of luſt, for the world, and therewithall the things which are in the world, were unto us crucified in the Croſſe of Chriſt; ſo that now by faith in him wee are able to overcome the world, to value it aright, to eſteeme the promiſes thereof thinne and empty, and the threatnings thereof vaine and falſe; the treaſures thereof baſer than the very reproches of Chriſt, and the afflictions thereof not worthy to bee compared with the glory which ſhall bee revealed in us, as being in their meaſure but light, and but momentary in their duration. The power and wiſdome of Satan was likewiſe in the Croſſe of Chriſt moſt notably befooled and diſappointed; for when hee thought that hee had now ſwallowed up Chriſt, hee found a hooke under that bait, he found that which neither himſelfe, nor any of his inſtruments could have ſuſpected, that Chriſt crucified was indeed the wiſdome of God, and the power of God, and that through death hee choſe to deſtroy him who had the power of death, 1 *Cor.*1.24. *Heb.*2.14. Againe, he made a *ſhew, or publike repreſentation* of this his victory, and of theſe his ſpoiles openly unto the world. As the Croſſe was his triumphall chariot, ſo was it likewiſe *ferculum pompæ*, the pageant, as it were, and table of his ſpoiles, for though to a carnall eye there was nothing but ignominy and diſhonour in it, yet to thoſe that are called, there is an eye of faith given to ſee in the Croſſe of Chriſt Hell diſappointed, Satan confounded, his kingdome demoliſhed, the earthly members of the old man crucified, affections and luſts abated, and captivity al-

Gal.6.14.

1 Iohn 5.4,5.

Heb.11.26.

Rom.8.18.

2 Cor.17.

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readie led captive. And indeed what triumph of any the moſt glorious Conquerour was ever honoured with the opening of graves, the reſurrection of the dead, the converſion of enemies, the acclamation of mute and inanimate creatures, the darkneſſe of the Sunne, the trembling of the earth, the compaſſion of the rockes, the amazement of the world, the admiration of the Angels of heaven, but onely this triumph of Chriſt upon the Croſſe? And if he did ſo triumph there, how much more at the right hand of the Majeſtie on high, where he is crowned with glory and honour; and at that great day, which is therefore called the Day of the Lord Ieſus, becauſe hee will therein conſummate his triumph over all his enemies, when hee ſhall come with the attendance of Angels, in a chariot of fire, with all the unbeleevers of the world bound before his Throne, and with the clamour, applauſe, and admiration of all the Saints.

And this is a plentifull ground of comfort to the faithfull in all their conflicts with Satan, ſinne, temptations, or corruptions, they fight under his protection, and with his Spirit who hath himſelfe already triumphed, who accounteth our temptations his, and his victories ours; who turned the ſoreſt perplexities which the world ſhal ever ſee, into a doctrine of comfort unto his Diſciples, *Luke* 21.25-28. When ever then we are aſſaulted with any heavie temptation to diſcomforts, feares, fainting, wearineſſe, deſpaire, ſinfull conformities or the like; let us not toſſe over our owne ſtore, nor depend upon any ſtrength or principles of our owne, but looke onely by faith unto the victories of Chriſt, and to this great promiſe which is here made unto him, as Head and Captaine of the Church, by whom wee ſhall be able to doe all things, and though wee were ſurrounded with enemies, to eſcape, as he did, thorow the midſt of them all. Wee know the Cats *unum magnum*, in the fable, was more worth than the Foxes thouſand ſhifts, notwithſtanding

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ding all the which he was caught at the laſt. Our enemies come againſt us in armies, with infinite methods and ſtratagems to circumvent us, this onely is our comfort, that we have *vnum magnum*, one refuge which is above all the wiſdome of the enemie, to climbe up unto the Croſſe of Chriſt, and to commit the keeping of our ſoules unto him, out of whoſe hands no man can take them. When *David* went forth againſt *Goliah*, he did not grapple with him by his owne ſtrength, but with his Sling and his ſtone at a diſtance overthrew him. It is not good to let Satan come too cloſe unto the ſoule, to let in his temptations, or to enter into any private and intimate combate with him (this was for our Captain onely to doe, who we know entred into the field with him, as being certaine of his owne ſtrength) but our onely way to prevaile againſt him, is to take faith as a ſling, and Chriſt as a ſtone, he will undoubtedly finde out a place to enter in and to ſinke the proudeſt enemie: we are beſet with enemies, yea, we are enemies unto our ſelves, the burden of the fleſh, the aſſaults of the world, the firy darts of Satan, treaſon within, and warres without, ſwarmes of Midianites, troopes of Amalekites, the Sea before us, the Ægyptian behinde us, ſinne before, Satan and the world behinde, either I muſt runne on and bee drowned in ſinne, or I muſt ſtand ſtill and be hewed in peeces with the perſecutions of wicked men, or I muſt revolt and turne backe to Ægypt, and ſo be devoured in her plagues. In theſe extremities the Apoſtle hath given us our *vnum magnum*, *Looke unto Ieſus*, he that is the Author, will be the finiſher of our faith: It is yet but a little while, he will come and will not tarry, he is within the view of our faith, hee is within the crie of our prayers, hee *ſitteth at the right hand of power*, nay, hee there *ſtandeth*, and is riſen up already in the quarrell of his Saints, *Act.*7.56. The nearer the Ægyptian is to Iſrael, the nearer he is to ruine, and the nearer Iſrael is to deliverance.

Heb.12.1,2.
Heb.10.36,37.

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Eſay 11.1.
Zech. 3.8.
Exod. 33. 14, 16.

deliverance. Though *Moſes* have not Chariots, nor multitudes of weapons, yet he hath a *Rod*, a Branch, an Angell of Gods preſence, which can open the Sea, and give an iſſue to the greateſt dangers, which can turne the enemies rage into his owne ruine. There is no enemie ſo cloſe, ſo dangerous, ſo unavoidable as our owne luſts. Now the Lord promiſeth to deale with the ſinnes of his people, as he did with the Ægyptians; wee know their tyranny he ſubdued with many plagues, their firſt-born, the ſtrength and flower of the Land, he ſlew before, and thoſe who afterwards joyned themſelves againſt his people, he drowned in the bottome of the Sea; ſo ſaith the Prophet, *He will ſubdue our iniquities*, he will purge them away, the power and ſtrength of them he will abate by his Spirit; and as for thoſe remainders thereof, which are yet behinde, and rebell againſt his grace, hee will *caſt all of them into the depths of the Sea*, that is, hee will remove them utterly away from us, he will drowne them in everlaſting forgetfulneſſe, he will not only blot them out that they may not be, but he will not remember them neither, which is in ſome ſort to make them even not to have beene. And, which yet makes the aſſurance of all this the ſtronger, the ground of it all is onely in God himſelfe, his Covenant and Mercy. Now though our condition alters, yet his mercy is ſtill the ſame: If the root of the Covenant were in us, then as we change, that alſo would vary too, but the root is in Gods owne grace, whoſe mercy is therefore without repentance in himſelfe, becauſe it is without reaſon, or merit in us.

Mic. 7. 19, 20.
Pſal. 65. 3.

Quod in profundum maris abjicitur penitus non extat. Theodoret.

Pſal. 103. 12.
Eſay 43. 25.
Eſay 44. 22.

Mal. 3. 6.

Now laſtly, this *Foot-ſtoole* under Chriſts feet, in regard of his enemies, noteth unto us foure things: Firſt, *The extreme ſhame and confuſion* which they ſhall everlaſtingly ſuffer, the utter abaſing and bringing downe of all that exalteth it ſelfe againſt Chriſt. In victories amongſt men, the part conquered goes many times off upon ſome honourable termes; at the very worſt when they

Eſay. 2. 11.

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they are led captives, yet they goe like men ſtill; but to be made a ſtoole for the Conquerour to inſult over, to licke the duſt like a ſerpent, and move out of holes like the wormes of the earth, to be ſo low, as not to have any further degree of calamity or diſhonour left unto which a man may be debaſed; this is the *extremitie of ſhame*. It is noted for the greateſt indignity which *Bajazet* the grand Signior ever ſuffered, when *Tamerlane* his adverſary trampled upon his necke; and of * *Valerian*, that cruell perſecutour of the Church, that he was trod under foot by *Sapores* the Perſian King, and after flayed like a beaſt. It notes the extremeſt degree of revenge, which hath no mixture of mercy or compaſſion in it: So that by this we ſee the enemies of Chriſt and his kingdome ſhall be put to utter and everlaſting ſhame: That as the faithfull in that great day of their redemption ſhall lift up their heads, and have boldneſſe in the preſence of the Lambe; ſo the wicked ſhall fall flat upon their faces, and cleave unto the duſt; when the bookes ſhall be unſeal'd and the conſciences of men opened, and the witneſſes produced, and the ſecrets of uncleanneſſe reveal'd on the houſe-top, and the mouthes of the wicked, who here for a little while diſpute againſt the waies of Chriſt, and cavill at his commands, ſhall be everlaſtingly ſtopped, when men ſhall be like a deprehended theefe (as the Prophet ſpeakes) then ſhall their faces be as a flame, full of trembling, confuſion and aſtoniſhment. The very beſt that are finde ſhame enough in ſinne, how much they who give themſelves over unto vile and diſhonourable affections?

Pſal 72.9. Mic.7.17. Eſay 49 23.

Qui Conſtantini toties perterruit urbem,
Sub Tamberlano ſella caniſque fuit.

* *Aurel. Victor & Eutropius.*

Ier.2.26. Ezra 9.6. Dan.9.7,8. Rom.6.21.

Secondly, hereby is noted the *Burden* which wicked men muſt beare: The foot-ſtoole beareth the weight of the body, ſo muſt the enemies of Chriſt beare the weight of his heavie and everlaſting wrath upon their ſoules. Sin in the committing ſeemes very light, no bigger than the cloud which the Prophet ſhewed his ſervant, but at laſt

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laſt it gathers into ſuch a tempeſt, as, if the ſoule make not haſte, it will be ſwept away, and overwhelmed by it: weighty bodies doe with much difference affect the ſenſe according to the difference of places wherein they are. That veſſell or peece of timber, which when it is on the water, may be eaſily drawne with the hand of man, on the land cannot be ſtirred with much greater ſtrength: So is it with ſin upon the conſcience, in the time of committing it, nothing more eaſie, but in the time of judging it, nothing more unſupportable. A wilde Aſſe in the time of her luſting traverſeth her wayes with much petulancie, and ſnuffeth up the wind at her pleaſure, no man can turne her, but *in her moneth*, that is, when ſhe is burdened with her foale, ſhee then feeleth the event of her former luſtfulneſſe, and will eaſily be overtaken: ſo the wicked in ſinne, however for the time they may beare it out with much mirth, and cheere up their hearts in the daies of their pleaſure, yet when ſin is come to the birth, and ſo fully finiſhed, that it is now ready to bring forth death unto the ſoule, they ſhall then finde that it is but like the roll which the Prophet ſwallowed, ſweet to the palat, but bitter in the belly, like a cup of deadly poiſon, pleaſant in the mouth, but torment in the bowels. On whomſoever the Sonne of man ſhall fall with the weight of his heavie diſpleaſure hee will grinde him to powder. That muſt needs bee a heavie burden which men would moſt joyfully exchange for the weight of rockes and mountaines to lye everlaſtingly upon their backes: And yet the wicked at that great day ſhall all in vaine begge of the mountaines and rockes to fall upon them, and to hide them from the wrath of the Lambe, ſhall rather chooſe to live eternally under the weight of the heavieſt creature in the world, than under the fury of him that ſitteth upon the Throne.

Ier. 2. 24.

Matth. 21. 44.

Revel. 6. 16.

Thirdly, herein likewiſe is noted the relation of a juſt and equall *Recompence* unto ungodly men. The Lord uſeth

useth often to fit punishments to the quality and measure of the sinnes committed. Hee that on the earth denied a crumb of bread, in hell was denied a drop of water. Man who being in honor would needs affect to bee as God, was thereby debased to become like the beasts that perish. *Nadab* and *Abihu* offered strange fire and perished by strange fire from the Lord. [a] Sodome and Gomorra burnt in unnaturall lusts, and they were drowned in an unnaturall tempest of fire. [b] That Apostate in *S. Cyprian*, who opened his mouth against Christ in blasphemie, was immediatly smitten with dumbnesse that he could not open it unto Christ for mercy. [c] *Eutropius* the *Eunuch* when hee perswaded the Emperor to take from malefactors the benefit of refuge at the Altars, did therein prevent his owne mercy, and beg away the advantage of an escape from himselfe, the priviledge wherof hee did afterwards in vaine lay hold on. And thus will Christ deale with his enemies at the last day. Here they trample upon Christ, in his word, in his wayes, in his members. They make the Saints [d] bow downe for them to goe over, and make them as the pavements on the ground. They tread under foote the bloud of the covenant, and the Sanctuary of the Lord, and put Christ to shame here: and there their owne measure shall bee returned into their owne bosome, they shall bee constrained to confesse as *Adonibezek*, *as I have done, so God hath requited mee.* Yea, this they shall suffer from the meanest of Christs members, whom they here insulted over. They shall then as witnesses, and as it were co-assessors with Christ, judge the very wicked Angels, and tread them under their feet. *They shall take them captives whose captives they were, and shall rule over their oppressors. All they that despised them shall bow themselves at the soles of their feete. They who gathered themselves against Sion, and said, let her bee defiled, and let our eye see it: shall themselves bee gathered as sheaves into the floore,*

a ἐντῇ Σοδόμων πόλει ὑπὸ τῆς ἀμφίλια μιμήματος *Chrysost. Hom. 20. ad pop. Antioch.*

b *Inde pœna cœpit unde cœpit & Crimen. Cyprian. de Lapsis.*

c *Socrat. Histor. lib. 6. cap. 5. & Sozom. lib. 8. cap. 7.*

d Esai 51.23. Heb. 10.29. Esai. 63.18. Revel 11.2. Heb. 6.6. Iudg. 1.7. 1 Cor. 6.2,3. Rom. 16.20. Esai 14.2. Mic. 4.11,12,13. Mich. 7.10.

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floore, and the Daughter of Sion ſhall ariſe and threſh them with hornes of iron, and with hooves of braſſe. Then (ſaith the Church) *ſhee that is mine enemies ſhall ſee it, & ſhame ſhall cover her which ſaid unto mee, Where is the Lord thy God? Mine eyes ſhall behold her; Now ſhall ſhee bee troden downe as the mire of the ſtreetes.* Even ſo let all thine enemies periſh O Lord; but let them which love thee bee as the Sunne when he goeth forth in his might.

Laſtly, herin wee may note the great Power and wiſedome of Chriſt in turning the malice and miſchiefe of his enemies into his owne uſe and advantage; and in ſo [a] ordering wicked men that though they intend nothing but extirpation and ruine to his Kingdome, yet they ſhall bee uſefull unto him, and, againſt their owne wills, ſerviceable to thoſe glorious ends, in the accompliſhing wherof hee ſhall bee admired by all thoſe that beleeve. As in a great houſe there is neceſſary uſe of veſſels of diſhonour, deſtinated unto fordid and meane, but yet dayly ſervices: ſo in [b] the great houſe of God, wicked men are his utenſils and houſhold inſtruments, as footſtooles, and ſtaves, and veſſels wherin there is no pleaſure, though of them there may bee good uſe. The [c] Aſſyrian was the Rod of his anger, his axe wherwith hee pruned, and his Saw wherwith hee threatned his people. [d] *Pharoah* was a veſſell fitted to ſhew the glory and power of his name. [e] It is neceſſary, ſaith our Savior that offences come, and there [f] muſt bee hereſies, ſaith the Apoſtle. Becauſe as a skilfull Phyſitian ordereth poyſonfull and deſtructive ingredients unto uſefull ſervices: So the Lord by his wiſedome doth make uſe of wicked mens perſons and purpoſes to his owne moſt righteous and wonderfull ends, [g] ſecretly and mightily directing their wicked deſignes, to the magnifying of his owne power and providence, and to the furthering of his people in faith and godlineſſe.

Voluntas Humana, perversè utendo bonis, fit mala: ille Ordinatè etiam malis utendo, permanet bonus. Aug. Epiſt. 120. Sicut ergo ipſi benignitate, & patientia, id eſt Bonis Dei malè utuntur, dum non corriguntur, ſic contra Deus etiã malis eorum benè utitur, non ſolùm ad juſtitiã ſuam, quã eis digna in fine retribuet, ſed etiam ad exercitationem & profectum ſanctorum ſuorum, ut ex ipſa etiam malorum perverſitate, boni proficiant, & probentur, & manifeſtentur. Idem, epiſt. 141.

b 2 Tim. 2.20.
c Eſai. 10.5,6,7.
d Rom. 9.17.
e Matth. 18.7.
f 1 Cor. 11.19.
g Eſa. 37.28,29.

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The Lord ſhall ſend the Rod of thy ſtrength out of Sion: Rule thou in the mids of thine enemies.

THis Verſe is a continuation of the former touching the Kingdome of Chriſt; and it containes the forme of its ſpirituall adminiſtration. Wherin is ſecretly couched another of the Offices of Chriſt, namely his Propheticall Office. For that is as it were the diſpenſation and execution of his regall Office in the militant Church. The ſumme of this Adminiſtration conſiſts in two principall things: Firſt, in matters military, for the ſubduing of enemies, and for the defence and protection of his people. Secondly, in matters civill and judiciall for the government, preſervation and honor of his Kingdome. And both theſe are in this *Pſalme*. The former in the latter part of this verſe, *Rule thou in the midſt of thine enemies. The other in the third verſe, Thy people ſhall bee willing, &c. and the way of compaſſing and effecting in the former words of this verſe, The Lord ſhall ſend forth the Rod of thy ſtrength out of Sion.*

Every King hath his *jura Regalia*, certaine roiall prerogatives and peculiar honors proper to his owne perſon, which no man can uſe but with ſubordination unto him. And if wee obſerve them wee ſhall finde many of them as exactly belong unto Chriſt in his Kingdome as to any ſecular prince in his. Firſt, unto Kings doe belong *Armamentaria publica*, the Magazins for military proviſion, and the power and diſpoſition of publike armes. There-

Greg. Tholoſ. de Repub. lib. 9. cap. 1.

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Therefore hee is ſaid by the Apoſtle to *Beare the ſword*, becauſe armes properly belong unto him, and unto others under his allowance and protection. So to Chriſt alone doth belong, and in him onely is to bee found the publike armorie of a Chriſtian man. The weapons of our warfare are mighty onely through him. Nay, hee is himſelfe the armour and panoply of a Chriſtian, and therefore wee are commanded to *put on the Lord Ieſus*. Againe, *via publica* is *via regia*; the high way is the Kings way, wherin every man walketh freely under the protection of his Soveraigne. So that Law of faith and obedience under which wee are to walke, which *S. Paul* calleth the Law of Chriſt, is by *S. Iames* called *Lex Regia*, a roiall Law, and a *Law of Lsbertie*, in which while any man continueth hee is under the protection of the promiſes and of the Angels of Chriſt. Againe, *Bona adeſpota ſeu incerti Domini*, Lands that are concealed and under the evident claime of no other perſon or Lord, doe belong unto the Prince, as hee that hath the ſupreme and univerſall dominion in his countries. And this is moſt certainly true of Chriſt in his Kingdome, if any man can once truly ſay, Lord, I am not the ſervant of any other Maſter, no other King hath the rightfull dominion, or peaceable poſſeſſion of my heart, hee may moſt truly from thence inferre; Therefore Lord I am thy ſervant, and therefore Lord my heart is thine. True it is Lord our God, that other Lords beſides thee have had dominion over us: but now by thee onely will wee make mention of thy name. Againe, *Vectigalia*, and *Cenſus*, Tributes, and Cuſtomes, and Teſtifications of homage and fidelity are perſonall prerogatives belonging unto Princes, and as the Apoſtle ſaith, *Due unto them*, for that Miniſterie and Office which under God they attend upon. So in Chriſts Kingdome there is a worſhip which the Pſalmiſt ſaith is *Due unto his name*. They which came unto the Temple, which was a type of Chriſt, were not to

Rom. 13. 4.
1 Sam. 10. 16, 17.

Gal. 6. 2.
Iam. 2. 8.
Iam. 1. 25.
Pſal. 91. 11.
Prov. 10. 29.

Eſai. 26. 13.

Rom. 13. 6, 7.

Pſal. 56. 8.

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to come empty handed, but to bring Teſtimonies of their reverence, and willing ſubjection unto that worſhip. When *Abraham* met *Melchiſedek*, a figure of Chriſt, as from him hee received a bleſſing, ſo unto him hee gave an expreſſion of a loyall heart, the tenth of the ſpoiles. When the people of Iſrael entred into the land of Canaan (which was a type of Chriſts Church which he ſhould conquer unto himſelfe) if any people accepted of the peace which they were firſt to proclaime, they were to become tributaries and ſervants unto Iſrael. So it is ſaid of *Salomon* (whoſe peaceable kingdome was a type of Chriſts after his many victories) that he [a] *levied a tribute of bond-*ſervice upon all the nations about Iſrael; and [b] that thoſe princes with whom he held correſpondence brought unto him preſents, as teſtimonies of his greatneſſe and wiſedome. So [c] when the wiſe men, (the firſt fruits of the Gentiles, after Chriſt exhibited) came to ſubmit unto his kingdome, they opened their treaſure and preſented him with gifts, gold, frankincenſe and myrrh. Againe, *Monetarum leges & valores*, the authorizing and valuations of publike coines belong unto the prince onely, it is his image and inſcription alone which maketh them currant. Even ſo unto Chriſt onely doth belong the power of ſtamping and creating as it were new ordinances in his Church, nothing is with God, nor ſhould be currant with us which hath not his image or expreſſe authority upon it. Neither can any man falſify or corrupt any conſtitution of his without notable contempt againſt his royall prerogative. Againe, *Iudicium* or *poteſtas judiciaria*, a power of judging the perſons and cauſes of men is a peculiar royalty, the adminiſtration whereof is from the prince as the fountaine of all humane equitie (under God) depoſited in the hands of inferiour officers, who are as it were the mouth of the prince to publiſh the lawes, and to execute thoſe acts of juſtice and peace, which principally

Deut. 20. 11.

[a] 1 King. 4. 21.

[b] 1 King. 9. 21. 10. 10.

[c] Matth. 2. 11. *Primitiæ Gentium ſacramentalia munera pr. ferunt de theſauris, &c. Cyprian. ſerm. de ſtell. & Magis Briſſon. De Reg. Perſarum. l. 1. 26.*

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belong to his owne ſacred breaſt. And ſo Chriſt ſaith of himſelfe, *The Father hath committed all judgement unto the Sonne, and hath given him authority to execute judgement.* Againe, *Ius vitæ & necis.* A power to pardon condemned perſons, and deliver them from the terrour of the Lawes ſentence, is a tranſcendent mercie, a gemme which can ſhine only from the diadems of Princes. Now unto Chriſt likewiſe belongeth in his Church a power to forgive ſinnes, it is the moſt ſacred roialty of this prince of peace, not onely to ſuſpend, but for ever to revoke, and as it were, annihilate the ſentence of malediction under which every man is borne. There are likewiſe *Ornamenta Regia*, regall Ornaments, a Crowne, a Throne, a Scepter, and the like. Thus we finde the Romanes were wont to ſend to thoſe forraine kings with whom they were in league, as teſtimonies and confirmations of their dignity, *ſcipionem eburneum, togam pictam, ſellam curulem*, an ivorie ſcepter, a roiall robe, and a chaire of ſtate. And the like honours wee finde in the Scriptures belonging unto Chriſt, that hee was *crowned with glory and honour*, and that hee had a *Throne* and *righteous ſcepter* belonging to his kingdome. Thus we have ſeene in ſeverall particulars how Chriſt hath his Royalties belonging to his kingdome. Some principall of them we finde in this place; A *throne*, a *ſcepter*, *ambaſſadours*, *armies* for the right diſpenſing of his ſacred power. We will firſt conſider the words, and then raiſe ſuch obſervations as ſhall offer themſelves.

Ioh. 5. 22, 27.

2 King. 11. 12.
1 King. 10. 18.

Liv. lib. 30.
Tacit. Ann. l. 4.
Dionyſ. Hallicar. lib. 3.

Heb. 2. 9.

Pſal. 45. 6, 8.

First, what is meant by the *Rod of Chriſts Strength*, or his *Strong Rod?* It notes a thing which a man may leane upon, or lay the whole weight of his body on in his wearineſſe. But being ſpoken of Chriſts kingdome wee take it for a ſcepter or rod of majeſtie. I will not hold you with the variety of acceptions in Expoſitors. Some take it for the branch that groweth out of that roote of *Ieſſe*. Some for the wood of the croſſe. Some for the body

Inſigne majeſtatis regiæ. Hieron.

Theodoret. Arnobius. Aug. & Proſp.

Euthymius.

body of Christ borne of a Virgin. Some, for the kingdome of Christs power, taking the signe for the thing signified. Some for the power of his mightie workes and preaching. That of the body, and of the crosse of Christ, except by them wee understand the vertue of Christ crucified, I conceive to be not so pertinent to the purpose of the Prophet. The rest agree in one. But for the more distinct understanding of the words wee may consider out of the holy Scriptures what things were *sent out of Sion.* And we finde there *two things:* First, *the word of the Lord,* or his holy Gospell. *The Law shall proceed out of Sion, and the word of the Lord from Ierusalem, Mic.*4.2. Secondly, *the spirit of the Lord,* which was first *sent unto Sion:* for at Hierusalem the Apostles were to wait for the promise of the Father, *Act.*1.4. and *from thence was shed abroad into* the world upon al flesh, *Act.*2.17. and *both these are the power or strength of Christ.* His word, a *Gospell of power* unto salvation, *Rom.*1.16. 2 *Cor.*4.7. 10.4. and his spirit *a spirit of power,* 1 *Cor.*2.4. 2 *Tim.*1.7. which is therefore called the finger and the arme of the Lord, *Luk.*11.20. *Matt.* 12.28. *Esai.*53.1. so by the Rod is meant the Gospell and the Spirit of Christ.

Secondly, what is meant by *Gods sending this Rod of Christs strength?* It notes, the *manifestation* of the Gospell, we knew it not before it was sent. The *donation* of the Gospell, we had it not before it was sent; the *invitations of the Gospell,* we were without God in the world, and strangers from the Covenant of promise, before it was sent. The *Commission* of the Dispensers of the Gospell, they have their patent from heaven, they are not to speake untill they be sent.

Thirdly, what is meant by sending it *out of Sion?* It is put in *Opposition to mount Sina,* from whence the Law was sometimes sent with thunders and fire, and much terrour unto the people of Israel. *Ye are not come,* saith

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the Apoſtle, *unto the mount that burned with fire, nor unto blackneſſe and darkneſſe, and tempeſt, &c. but yee are come unto mount Sion, and unto the City of the living God, the heavenly Ieruſalem, and to an innumerable company of Angels, and to Ieſus the Mediator of the new Covenant, &c. Heb.* 12.18.24. and the Apoſtle elſewhere ſheweth us the meaning of this Allegoricall oppoſition betweene *Sina* and *Sion*, betweene *Sarah* and *Hagar*, namely the two covenants of the Law and of Grace, or of bondage and liberty, *Gal.*4.24,25. *Sion* was the place whither the tribes reſorted to worſhip the Lord, the place towards which that people praied, the place of Gods mercifull reſidence amongſt them, the beauty of holines, the place upon which firſt the gift of the holy Ghoſt was powred forth, and in which the Goſpell was firſt of all preached after Chriſts Aſcenſion. We may take it by a *Synechdoche* for the whole Church of the Jewes, unto whom the Lord firſt revealed his Covenant of Grace in Chriſt, *Act.*3.26. *Act.*13.46. *Rom.*2.10.

Rule Thou] that is, *Thou ſhalt rule*, which is a uſuall forme to put the Imperative for the future Indicative. It is not a command, which hath relation unto any ſervice: but it is a promiſe, a commiſſion, a dignity conferred upon Chriſt.

Qui alieni erant, tui eſſe incipient. Dignare eſſe Dominus inimicorũ tuorum. Hieron.

In the midſt of thine enemies.] Some underſtand it of changing the hearts of his enemies, and converting them as captives unto his obedience. Other underſtand the wonderfull effect of the power of Chriſts kingdome, that he can by his Word and Spirit hold up his Church in deſpight of all the enemies thereof round about. The Church ever was and will be peſter'd with divers kindes of adverſaries, heretikes and hypocrites, and falſe brethren, with profaneneſſe, temptations, perſecutions, ſpirituall wickednesſes; and in the midſt of all theſe the Church of Chriſt groweth as a Lily amongſt the thornes. Now this *In medio*, noteth two things; *Dominium*

nium plenum, and *dominium ſecurum*, *A perfect and full governement*, without mutilation, without impediment, the Church being amongſt the wicked as a rocke in the midſt of the ſea, or as a garriſon in an enemies towne. *Media dominantur in urbe*, is an expreſſion of ſuch a rule as can no way be hindered or removed. *The Church of God is a burdenſome ſtone*, they who goe about to remove it out of that place where Chriſt will plant it ſhall be cut in pieces, though all the people of the earth ſhould gather together againſt it, *Zech.*12.3. *A ſecure and confident governement*, ſo in the Scripture phraſe, *In the midſt* notes *confidence and ſecurity*. When the Prophet asked the Shunamite, would'ſt thou be ſpoken for to the king, or to the Captaine of the hoſt? ſhe anſwered, *I dwell amongſt mine owne people*, that is, I am ſafe and have enough already, 2 *King.*4.13. When they of the Synagogue would have caſt Chriſt downe head-long from the brow of a hill, it is ſaid, that he *paſſed through the midſt of them and went his way*, that is, with much confidence, ſafety, and aſſurance he withdrew himſelfe, *Luk.*4.29,30. As the Prophet was full of ſecurity and quietneſſe in the midſt of the Syrian ſiege, 2 *King.* 6.14-16.

The words being thus unfolded, wee may obſerve in them *Three of Chriſts principall Regalities*, *Sceptrum*, *Solium*, and *Imperium*. The Scepter, the Throne, and the Power or governement of his kingdome. His Scepter is the Word of his Goſpell animated by the Power of his holy Spirit, and accompanied with the bleſſing and authority of God the Father, who ſendeth it abroad into the world. His Throne, from whence this his Scepter is extended, Sion, the Church of the Jewes; His victorious, plenarie, and ſecure governement, *Rule thou in the midſt of thine enemies*.

Firſt, the *Scepter* here is the *Goſpell* and the *Spirit* of Chriſt. Chriſt is a *Shepheard* towards his Flocke the

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Church, *Eſai.*40.11. *A great Shepheard, Heb.* 13.20. that notes his *Power and Majeſty* over them: and a *good Shepheard, Ioh.*10.14. that notes his care and tenderneſſe towards his Sheepe. Kings in the Scripture are called *Shepheards* to lead and to feed, and to govern the people. So *David* is ſaid to have beene taken from the ſheepfolds, *to feed Iacob and Iſrael, Pſal.*78.71. 2 *Sam.* 5.2. and thus *Chriſt is a Shepheard and a King. I will ſet up one Shepheard over them,* and he ſhall feede them, *Even my ſervant David*-- I the Lord will be their God, *and my ſervant David a Prince among them, Ezek.* 34. 23,24. Prophets & Teachers are in the Scripture likewiſe called *Shepherds, Ier.*23.1,4. and ſo *Chriſt is a Shepheard and a Biſhop.* Ye were as ſheepe going aſtray, but now ye are returned *unto the Shepheard and Biſhop of your ſoules,* 1 *Pet.*2.25. And therefore wee finde in the Scripture that Chriſt hath *two paſtorall ſtaves,* to note his great care and double office in his Church. *The Lord is my Shepheard, I ſhall not want - I will feare no evill, for thou art with me, thy Rod and thy Staffe they comfort me, Pſal.*23.4. *I tooke unto me two ſtaves, the one I called Beauty, and the other I called Bands, and I fed the flocke, Zech.*11.7. So then the *Rod of Chriſts ſtrength* or his ſtrong ſtaffe doth in theſe ſeverall relations note unto us *three things:* As it is a *ſtaffe of ſtrength,* ſo it notes the *power* of Chriſt. As it is the *Scepter of a King,* ſo it notes the *majeſtie* of Chriſt. As it is *the ſtaffe of a Biſhop* or Prophet, ſo it notes the *care* and *ſuperintendencie* of Chriſt over his Church. So then this firſt particular of the Rod of Chriſts kingdome affoords unto us three obſervations: Firſt, that Chriſt in his Goſpell and Spirit is full of power and ſtrength towards the Church. Secondly, that Chriſt in his Goſpell and Spirit is full of Glory and Majeſty towards his Church. Thirdly, that Chriſt in his Goſpell and Spirit is full of care and of tenderneſſe towards his Church.

First,

Firſt, *the words of the Goſpell with the ſpirit is full of power and ſtrength.* No man will denie that Chriſt in his owne perſon is full of power. And as the power of a Prince is principally ſeene in his lawes, edicts, pardons, and gratious patents: ſo is the power of Chriſt wonderfully magnified towards the Church in his Goſpell, which unto us is both a Covenant of mercy, and a Law of obedience. We may obſerve how Chriſt is frequently pleaſed to honor his Goſpell with his owne titles and attributes. And therefore the Apoſtle ſpeakes of him and his word, as of one and the ſame thing. *The word of God is quicke and powerfull*— a diſcerner of the thoughts and intents of the heart, neither is there any Creature which is not manifeſt *in his ſight*, but all things are naked and open *unto the eyes of him with whom we have to doe.* That which is the word in one verſe is Chriſt himſelfe in another, which hath given occaſion to ſome learned men (without any conſtraining reaſon (as I conceive) to take the Word there for the eſſentiall Word of God, or the perſon of Chriſt himſelfe, to whom I thinke that appellation is not given by any of the ſacred Writers, but onely by his beloved Diſciple Saint *Iohn*. We know that Chriſt was crucified at Jeruſalem, and yet the Apoſtle ſaith, that he was crucified amongſt the *Galatians*. Certainely, in that he died *he died but once unto ſin.* S. *Paul* could not doe that himſelfe, which he curſeth others for doing, Crucifie againe the Lord of Glory. So then at Jeruſalem he was crucified in his perſon, and at Galatia in the miniſtery of his Word. One and the ſame crucifying was as lively ſet forth in Saint *Pauls* preaching, as it was really acted upon Chriſts perſon: for Chriſt is as really preſent to his Church now in the ſpirituall diſpenſation of his ordinances, as hee was corporally preſent with the Jewes in the dayes of his fleſh. And therefore I ſay it is that we finde the ſame attributes given to both. a *Chriſt the power of God, and the wiſedome of God*; and the

Heb.4.12,13.

Gal.3.1.

a 1 Cor.1.24.

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the *Goſpell* elſe-where the [b] *Power of God* and *the* [c] *wiſdome of God* in a myſtery to them that are perfect. Againe, [d] *Chriſt the Lord of glory*, and the Goſpell the [e] *Goſpell of glory*, or the glorious Goſpell. [f] *Chriſt the prince of life, yea the* [g] *Word of life*, and the [h] *Goſpell the Word of life* too. [i] *Chriſt a Iudge*, and the [k] *Word of Chriſt a Iudge* too. The word which I have ſpoken the ſame ſhall judge you at the laſt day. [l] *Chriſt* a Saviour and Salvation unto men, *Mine eyes have ſeene thy Salvation:* And the [m] *Goſpell of Chriſt a Salvation* too; wee know, ſaith Chriſt to the woman of Samaria, what we worſhip, *for ſalvation is of the Iewes.* The force of the reaſon leads us to underſtand by Salvation the Oracles of God which were committed unto that people, for out of them only it is that we know what and how to worſhip, and this is not unuſuall in holy Scriptures. [n] *If the Word*, ſaith the Apoſtle, *ſpoken by Angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward: How ſhall we eſcape if we neglect ſo great Salvation, which at the firſt began to be ſpoken by the Lord, &c?* Where we finde Salvation ſet in oppoſition to the Word ſpoken by Angels, which was the Law of God, or the miniſterie of condemnation, and therefore it muſt needes ſignifie the Goſpell of Chriſt. [o] *Be it knowne unto you*, ſaith the Apoſtle to the unbeleeving Iewes, *that the ſalvation of God*, that is, the Goſpell of God (as appeareth plainely by the like paralell ſpeech in [p] another place) *is ſent unto the Gentiles, and that they will heare it.* So the Apoſtle ſaith that [q] *the engraffed Word is able to ſave the ſoules of men.* All which and many other the like particulars note unto us, That as Chriſt is the Power and Image of his Father, ſo the Goſpell is in ſome ſort of Chriſt: For which reaſon the Apoſtle, as I conceive, calleth the *Goſpel* [r] *the Face of Ieſus Chriſt: God who commanded the light to ſhine out of darkeneſſe, hath ſhined in our hearts, to give the light of the knowledge of the*

[b] Rom.1.16.
[c] 1 Cor.2.6,7.
[d] 1 Cor.2.8.
[e] 1 Tim.1.11.
[f] Act.3.15.
[g] 1 Ioh.1.1.
[h] Phil.2.16.
[i] Ioh.5.27.
[k] Ioh.12.48.
[l] Luk.1.69,77. Luk.2.30. Eſai.62.11. Gen.49.18.
[m] Ioh.4.22.
[n] Heb.2.2,3. 2 Cor.3.9.
[o] Act.28.28.
[p] Act.13.46.
[q] Iam.1.21.
[r] 2 Cor.4.6.

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the glory of God in the face of Ieſus Chriſt. Where is it that wee behold the glorie of God but [f] in a glaſſe? and what is that glaſſe? but the word of God as *S. Iames* cals it? *Iam.* 1.23. Chriſt is not pleaſed any other wayes ordinarily to exerciſe his power, or to reveale his glory, but in theſe ordinances of his which wee diſpenſe. Therefore hee walketh in his Church with a [a] *ſword in his mouth*, and with a [b] *Rod in his mouth*, to note that hee giveth no greater teſtification of his ſtrength than in the Miniſtery of his Goſpell; which is therefore ſometimes called a [c] *ſword*, a [d] *hammer*, a *fire*, ſometimes onely a [e] *ſavor of life and death*, to note the mighty working thereof, that can kill as well by a ſent as by a wound, as well by a breath as by a blow.

[f] 2 Cor. 3.18.

[a] Reve. 1.16.
[b] Eſai. 11.4.
[c] Eph. 6.17.
[d] Ier. 23.29. Ier. 5.16.
[e] 2 Cor. 2.16.

To conſider this point a little more diſtinctly. This Power of the Goſpell of Chriſt appeares in both thoſe regards, as it is a ſavor of life unto life, and as it is a ſavor of death unto death. Towards his Church who ſhall bee ſaved, and towards his enemies who ſhall periſh. Many wayes is the Goſpell of Chriſt and his Spirit a Rod of ſtrength unto his Church.

Firſt, in their *Calling and converſion* from the power of Satan unto God. Satan is a ſtrong man, and hee is armed, hath a whole panoply and full proviſion of militarie inſtruments, and (which is a great advantage) hath both the firſt poſſeſſion, and the full love of the hearts of men before Chriſt attempts any thing upon them. And therefore that which pulleth a man from under the paw of ſuch a Lion, and forceth him away from his owne palace, muſt needs bee much ſtronger than hee. And therefore the Apoſtle commendeth the power of the word by this argument that it is a ſword fit to overcome principalities and powers and rulers of the darkneſſe of this world, and ſpirituall wickedneſſes in heavenly places. Againe, the old Man in our nature is a ſtrong man too, a Raigning King, which ſetteth himſelfe mightily againſt the

Luk. 11.20,21. Eph. 2.2. 2 Tim. 2.26.

Eph. 6.12.17.

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ἀνθρώποις ἑαυτὸν κρύβ' ἑαυτῷ καὶ τῇ τῆς ὑγιείας ἀμοίρῳ ἐπιστήμῃ. *Greg. Naz. Orat. 1.*

Mark. 4.39,41.

Eſai. 57.20.

the word and will of Chriſt, and cheriſheth the diſeaſe againſt the remedie. And by that likewiſe the Apoſtle commendeth the power of the Goſpell, that it is mighty through God to the pulling downe of ſtrong holds, and imaginations or fleſhly reaſonings. When Chriſt ſtill'd the windes and the Sea with but two words, *Peace, bee ſtill*, they were exceedingly amazed at his power, and ſaid one to another, *what manner of man is this, that even the windes and the Sea obey him?* The converſion of a man is a farre greater worke than the ſtilling of the Sea, that will bee ſometimes calme of it ſelfe when the furie of the winde ceaſeth. The wicked indeed are like the Sea, but not at any time, but *like a troubled Sea when it cannot reſt*. The Sea wee know is ſubject unto ſeverall motions. An inward boyling and unquietneſſe from it ſelfe, its ordinary fluxes and refluxes from the influence of the moone, many caſuall agitations from the violence of the windes, and from its owne waves, one wave precipitating, impelling, and repelling another: So are the hearts of wicked men by the foaming, eſtuations, and exceſſes of naturall concupiſcence, by the proviſions and materials of ſinfull pleaſures, by the courſes of the world, by the ſolicitations and impulſions of Satan, by a world of hourely caſualties and provocations ſo tempeſtuous that they alwayes caſt out upon the words and actions of men mire and dirt. Now in the diſpenſation of the word by the miniſtery of a weake man Chriſt ſtilleth the raging of this Sea, quels the luſts, correcteth the diſtempers, ſcattereth the temptations, worketh a ſmoothneſſe and tranquillity of Spirit in the ſoule of a man. Surely when this is done the ſoule cannot but ſtand amazed at its owne recovery, and admire that wonderfull and inviſible power which could ſo ſuddenly rebuke ſuch raging affections and reduce them unto calmeneſſe and beauty againe. *What ailed thee O thou Sea, that thou fleddeſt, and thou Iordan that thou wert driven back? yee mountaines*

Pſal. 114.5,6.

that

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that yee skipped like Rams, and yee little hils like Lambes? It is an expreſſion of Gods power towards his people in their triumphall entrance into the Land of Canaan. Wee may apply it to the conqueſt and poſſeſſion which the word takes of the ſoules of men. What ailed a man that hee was driven back from his owne channell, and made ſuddenly to forget his wonted courſe? what ailed thoſe ſtrong and mountainous luſts, which were as immoveably ſetled upon the ſoule as a hill upon his baſe, to fly away at the voice of a man like a frighted ſheepe? what ailed thoſe ſmaller corruptions and intemperancies, which haply had before loſt their names, and were rather cuſtomes, and infirmities, than ſinnes, to flie away like lambes from the word of Chriſt? A man went into the Church with a full tide and ſtreame of luſts, every thicket in his heart, every reaſoning and imagination of his ſoule did before ſhelter whole flocks of evill affections: when hee came out the tide was driven back, the ſtreame turned, the center of his heart altered, his forreſt diſcovered, his luſts ſcattered and ſubdued. What ailes this man? Hee hath but heard an houres diſcourſe, the ſame which others heare and their tide riſeth the higher by it. Certainly theſe Devils were not caſt out, theſe ſtreames were not turned back but by the finger of God himſelfe. When the miniſter of Chriſt ſhall whiſper in the ears of a dead man, whom no thunder could have awakened, and hee ſhall immediatly riſe up and give glory to God, when Chriſt ſhall call men to denie themſelves, to get above themſelves, to hate Father and Mother, and Wife and Children, and their owne life, to ſell all that they have, to crucifie, and be cruell to their owne members, to pull out their right eyes, to cut off their right hands, to part from thoſe ſinnes which before they eſteemed their choiceſt ornaments, and from thoſe too which before they made their chiefeſt ſupport and ſubſiſtence; to ſtand at defiance with the allurements or diſcourage-

Act. 17. 32, 34.

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couragements of the world, to bee ſet up for ſignes and wonders, for very proverbs of ſkorne, and objects of hatred to thoſe of their owne houſe; to receive perſecutions as rewards, and entertaine them not with patience onely but with thankfulneſſe and rejoicing; to bee all their life long in the midſt of enemies, put to tedious conflicts with the powers of the world and of darkneſſe; to beleeve things which they have not ſeen, and to hope for things which they doe not know; and yet maugre all this to refuſe to conſult with fleſh and bloud, to ſtand ſtill more in awe of Gods word, than of any other thing: certainly that which with the voice of a weake man bringeth ſuch great things to paſſe, muſt needs bee *Virga virtutis, a Rod of ſtrength.* A Rod like the Rod of *Moſes* which can lead us through ſuch ſeas as theſe, to one whom wee have never ſeen nor knowen before, *Eſai.* 55.5.

Secondly, the Goſpell of Chriſt is a *Rod of ſtrength* in the *juſtification of men*, as it is *Sceptrum Juſtitiæ*, a [a] Scepter of Righteouſneſſe, a [b] word of reconciliation, [c] a Goſpell of ſalvation, [d] a Law of the Spirit of life, [e] a miniſtration of the Spirit, of life, and of Righteouſneſſe, an [f] opening of priſons and a proclaiming of liberty unto captives, in theſe reſpects likewiſe it is full of power. There was a mighty power in the Law of God typified in thoſe thundrings and terrors with which it was adminiſtred upon mount *Sina*; the Apoſtle calleth it a [g] *Schoolmaſter* to ſcourge and drive us unto Chriſt, and the Pſalmiſt an [h] *iron Rod* able to breake in pieces all the potſherds of the earth. And we know boies in a Schoole doe not apprehend ſo much terror in the King as in their Maſter. Yet in compariſon of the Power of the Goſpell, the Law it ſelfe was very [i] *weake and unprofitable*, able to make nothing perfect. The Power of the Law was onely to deſtruction, the Power of the Goſpell for edification. The Law could onely hold under him that was downe

a Heb.1.8.
b 2 Cor.5.19.
c Eph.1.13.
d Rom.8.2,3.
e 2 Cor.3.6.8.9.
f Eſai.61.1.
g Gal.3.24.
h Pſal.2.9.
i Rom.8.3. Heb.7.18,19.

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downe before, it could never raiſe him up againe. Now the power is farre greater to raiſe than to kill, to forgive ſinnes, than to bind them. Herein is the mighty k *ſtrength of Gods mercy ſeen that it can paſſe by iniquities, tranſgreſſions and ſinnes.* To l preach the Goſpell of Chriſt in his name and authority is an evident argument of that plenary power which is given unto him both in heaven and earth. And the very diſpenſing of this word of reconciliation which is committed unto the Miniſters of the Goſpell (how baſely ſoever the ungratefull world may eſteeme of them) hath honored them with a title of as great power as a man is capable of, to bee called *Saviors*, to have the cuſtodie of the keyes of heaven, miniſterially and inſtrumentally under Chriſt and his Spirit *to ſave the ſoules*, and *to cover the ſinnes of men.* Now then that word which from the mouth of a weake man is able to reconcile a child of wrath unto God, and by the words of one houre to cover and wipe out the ſinnes of many yeares, which were ſcattered as thick in the ſoules of men as the ſtarres in the firmament, muſt needs bee *virga virtutis, a Rod of ſtrength.*

k Exod. 34.5, 6, 7. Mich. 7.18, 19. Matth. 9.6.

l Matth. 28.18, 19.

Obad. v. 21. Ioh 20.23. 1 Tim 4.16. Iam. 5.20.

Thirdly, the Goſpell of Chriſt is a *Rod of ſtrength in the ſanctification of men*, as it is *Sceptrum cum unctione*, a Scepter which hath ever an unction accompanying it. As it is a Sanctifying Truth, an heavenly teaching, a forming of Chriſt in the ſoule, a making of the heart as it were his Epiſtle by writing the Law therein, and manifeſting the power and image of Chriſt in the conſcience. If a man ſhould touch a marble or adamant ſtone with a ſeale, and taking it off ſhould ſee the print of it left behinde, hee could not but conceive ſome wonderfull and ſecret vertue to have wrought ſo ſtrange an effect. Now our hearts are of themſelves as hard as the nether milſtone; when then a holy word, ſo meekly and gently laid on upon them, ſhall leave there an impreſſion of its own puritie, when ſo ſmall a thing as a graine of muſtard-ſeed

Ioh. 17.17. Eſai 54.13. Gal 4.19. 2 Cor. 3.2.

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ſeed ſhall transforme an earthy ſoule into its owne nature, when the eyes and hands, and mouth of Chriſt being in the miniſterie of his word ſpread upon the eyes and hands and mouth of a Childe ſhall revive the ſame from death, when by looking into a glaſſe wee ſhall not onely have a view of our owne faces, but ſhall ſee them changed into the image of another face which from thence ſhineth upon us, how can wee but conclude that certainly that word by which ſuch wonders as theſe are effected is indeed *virga virtutis, a Rod of ſtrength?*

Fourthly, the Goſpell of Chriſt is *a Rod of ſtrength*, in the *Perſervation and Perſeverance of the Saints*, as it is *Virga germinans*, a Rod like *Aarons* Rod, which bloſſomed and the bloſſomes periſhed not, but remained in the Ark for a Teſtimony of Gods power. For as thoſe buds, or the *Manna* in the *Ark* did not periſh, ſo neither doth the word of the Goſpell in the hearts of the faithfull. The Apoſtle ſaith, that wee are *kept by the power of God unto ſalvation*, and *S. Iude* that *Gods power keepeth the Saints from falling, and preſenteth them faultleſſe before the preſence of his glory*; and what is this power of God whereby hee doth it, but the Goſpell of Chriſt, which *S. Peter* calleth *ſemen incorruptibile*, uncorruptible ſeed; and the Spirit of Chriſt, which *S. Iohn* calleth *ſemen manens*, an abiding ſeed? If I ſhould ſee a tree with perpetuall fruit, without any variation from the difference of ſeaſons, a tree like that in *S. Iohns* Paradiſe which every moneth did bring forth fruite of twelve ſeverall kindes, I ſhould conclude that it had an extraordinary vitall power in it: ſo when I finde Chriſt in his word promiſing, and by the planting and watering of his Laborers in the vineyard, making good that promiſe unto his Church; That every branch bringing forth fruit in him, ſhall not onely bee as *Aarons* Rod, have his fruit preſerved upon him, but *ſhall bring forth more fruit* and ſhall have *life more abundantly*, how can I but conclude, that

1 Pet. 1. 5. Iud. v. 24.

1 Pet. 1. 24. 1 Ioh. 3. 9.

Ioh. 15 2. Ioh. 10. 10.

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that that word which is the Inſtrument of ſo unperiſhable a condition, is indeed *Virga virtutis* a Rod of ſtrength, a Rod cut out of the tree of life it ſelfe?

Fifthly, the Goſpell of Chriſt is a *Rod of ſtrength in comforting and ſupporting of the faithfull*, as it is *Virga pulchritudinis & colligationis*, a Rod of Beauty and of Binding, as it is a word which doth binde that which was broken, and give unto them which mourne in *Sion* beauty for aſhes, and the garment of praiſe for the Spirit of heavineſſe: as it quencheth all the firie darts, and anſwereth all the bloudy reaſonings of Satan againſt the ſoule, as it is a ſtaffe which giveth *comfort, and ſubſiſtence in the very vallie of the ſhadow of death.* The *ſhadow of death* is an uſuall expreſſiō in the Scripture for all feares, terrors, affrightments, or any dreadfull calamities either of ſoule or body. The whole miſery of our naturall condition is thereby ſignified, *Luk.* 1.79. Many wayes doth the Prophet *David* ſet forth the extremities hee had been driven unto, my bones are vexed, and dried like a potſheard, and turned into the drought of ſummer; my couch ſwimmeth with teares, mine eye is conſumed and waxen old with griefe. I am powred out like water, all my bones are out of joint, my heart is like melted wax in the mids of my bowels. Thine arrowes ſtick faſt in mee, thine hand preſſeth me ſore, there is no ſoundneſſe in my fleſh, my wounds ſtinke and are corrupt, I am feeble and ſore broken, I have roared by reaſon of the diſquietneſſe of my heart. Innumerable evils compaſſe mee about, I am not able to looke up. Fearfulneſſe and trembling are come upon me and horror hath overwhelmed mee. My ſoule is among lions, I lie amongſt them that are ſet on fire. The waters are come in unto my ſoule. I ſinke in deepe mire; the flouds overflow mee, &c. Theſe all, and the like are comprehended in that one word, *The ſhadow of death.* And in that, it was onely the word, and the Spirit of God which did ſupport him; *This is my comfort*

Eſai. 61.1-3.

Pſal. 23.4.

Pſal. 119.50.92.

in

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in my affliction, ſaith hee, *for thy word hath quickned mee.* When my afflictions had brought me to the very brinke and darkneſſe of the grave, thy word revived mee againe, and made me flouriſh. *Unleſſe thy Law had been my delights, I ſhould have periſhed in mine affliction.* Now then when I ſee a man upon whom ſo many heavie preſſures doe meete, the weight of ſinne, the weight of Gods heavie diſpleaſure, the weight of a wounded Spirit, the weight of a decaied body, the weight of skorne and temptations from Satan and the world, in the mids of all this not to turne unto lying vanities, not to conſult with fleſh and bloud, nor to rely on
2 Chron.32.8. the wiſedome or helpe of man, but *to leane onely on this word*, to truſt in it at all times, and to caſt all his expectations upon it, to make it his onely Rod and ſtaffe to comfort him in ſuch ſore extremities, how can I but confeſſe that this word is indeed *Virga virtutis*, a Rod of ſtrength?

Math.4.4. 1 Tim.4.5. Laſtly, the Goſpell of Chriſt is a *Rod of ſtrength* in *ſanctifying* and bleſſing of *our Temporall things.* As it is *Baculus Panis*, A ſtaffe of bread; *Man liveth not by bread alone, but by the word which proceedeth out of Gods mouth*, not by the creature, but by the bleſſing which prepareth the creature for our uſe. Now it is the word of God, namely his promiſes in Chriſt of things concerning this life as well as that which is to come, that doth ſanctifie the creatures of God to thoſe who with thankfulneſſe receive them. The fall of man brought a pollution upon the creatures, a curſe upon the ſtone and timber of a mans houſe, a ſnare upon his table, a poiſon and bitterneſſe upon his meat, diſtractions and terrors upon his bed, emptineſſe and vexation upon all his eſtate; which cleaves as faſt therunto as blackneſſe to the skinne of an
Rom.13.14. 1 Ioh.2.16. Ethiopian, or ſinne to the ſoule of man. For all the creatures of God are by ſinne miſchievouſly converted into the inſtruments and proviſions of luſt. The Sunne, and all

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all the glorious lights of nature but inſtruments to ſerve the pride, covetouſneſſe, adultery, vanity of a luſtfull eye. All the delicacies which the earth, aire or Sea can affoord but materials to feed the luxurie and intemperance of a luſtfull body. All the honors and promotions of the world but fuell to ſatisfie the haughtineſſe and ambition of a luſtfull heart. That word then which can fetch out this leproſie from the creatures, and put life, ſtrength, and comfort into them againe muſt needs bee *Virga virtutis, a Rod of ſtrength.*

Secondly, the Goſpell and Spirit of Chriſt is a rod of ſtrength, in regard of his and his Churches enemies. Able both to repell, and to revenge all their injuries; to diſappoint the ends and machinations of Satan, to triumph and get above the perſecutions of men, to get a treaſure which no malice nor fury of the enemy can take away, a nobleneſſe of minde which no inſultation of the adverſary can abate, a ſecurity of condition, and calmeneſſe of ſpirit, where no worldly tempeſts can any more extinguiſh than the darkneſſe of a cloud, or the boiſterouſneſſe of a wind can blot out the luſtre, or perturbe the order of celeſtiall bodies; a heavenly wiſdome able to prevaile againſt the gates of hell, and to ſtop the mouthes of every gain-ſayer. The Word hath ever a *Readineſſe to revenge diſobedience*, as the Apoſtle ſpeaks; it hardens the faces of men, and armes them, that they may breake all thoſe who fall upon them.

2 Cor. 10. 6.
Ier. 1. 8, 9.
Ier. 6. 27.
Ezek. 3. 8, 9.
Mat. 21. 44.

This power of the Word towards wicked men, ſheweth it ſelfe in many particulars: Firſt, in a mighty worke *of Conviction.* The Spirit was therefore ſent into the world to convince it by the miniſtery of the Goſpell, which one word containeth the ground of the whole ſtrength here ſpoken of; for all, which the word bringeth to paſſe, it doth it by the conviction of the Spirit. This *Conviction is two-fold:* A *Conviction unto converſion*, whereby the hearts of men are wonderfully over-

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ruled by that invincible evidence of the Spirit of truth, to feele & acknowledge their wofull condition by reaſon of ſinne, ſo long as they continue in unbeleefe, to take unto themſelves the juſt ſhame and confuſion of face which belongs unto them, to give unto God the glory of his righteous and juſt ſeverity if hee ſhould deſtroy them, and hereupon to be ſecondly by the terror of the Lord perſwaded to count worthy of all acceptation any deliverance out of that eſtate which ſhall be tendred unto them: To admire, adore, and greedily embrace any termes of peace and reconciliation which ſhall be offered them. To ſubmit unto the righteouſneſſe, and with all willing and meeke affection to bend the heart to the Scepter of Chriſt, and to whatſoever forme of judicature and ſpirituall government he ſhall pleaſe to erect therein. And this magnifies the ſtrength of this Rod of Chriſts Kingdome, that it maketh men yeeld upon any termes: when we ſee the little ſtone grow into a mightie mountaine, and eat into all the Kingdomes of the world; when wee ſee Emperours and Princes ſubmit their necks and ſcepters to a doctrine at firſt every where ſpoken againſt, and that upon the words of a few deſpicable perſons, and that ſuch a doctrine too, as is diametrally contrary to the naturall conſtitution of the hearts of men, and teacheth nothing but ſelfe-deniall, and this for hope of reward from one whom they never ſaw, and whom if they had ſeene, they ſhould have found by a naturall eye no beauty in him for which hee ſhould bee deſired; and this reward too, what-ever it be, deferred for a long time, and in the interim no ground of aſſurance to expect it, but onely faith in himſelfe that promiſeth it, and in the meane time a world of afflictions for his names ſake; How can we think that a world of wiſe and of great men, ſhould give eare moſt willingly unto ſuch termes as theſe, if there were not a demonſtrative and conſtraining evidence of truth and goodneſſe therein,

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in, able to ſtop the mouths, and to anſwer the objections of all gain-ſayers? Of this point I have ſpoken more copiouſly upon another Scripture. Secondly, there is a *Conviction unto condemnation* of thoſe who ſtand out againſt this ſaving power of the Goſpell and Spirit of grace, driving them from all their ſtrong holds, and conſtraining them perforce to acknowledge the truth which they doe not love. Thus wee finde our Saviour diſputing with the Jewes, till no man was able to anſwer him a word; and as he did ſo himſelfe, ſo hee promiſed that his meſſengers ſhould doe ſo too, *I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gain-ſay, nor reſiſt:* And this promiſe wee finde made good; the enemies of *Steven* were not able to reſiſt the Spirit by which hee ſpake: And *Apollos* mightily convinced the Jews, ſhewing by the Scriptures that Jeſus was Chriſt: And this the Apoſtle numbreth amongſt the qualifications of a Biſhop, that he ſhould be able by ſound doctrine *to convince the gain-ſayers, and to ſtop the mouthes of thoſe unruly deceivers*, whoſe buſineſſe it is to ſubvert men, for this is the excellent vertue of Gods Word, that it *concludeth or ſhutteth men in*, and leaveth not any gap or evaſion of corrupted reaſon unanſwered, or unprevented. Thus wee finde how the Prophets in their miniſtery did ſtill drive the Jewes from their ſhifts, and preſſe them with *Dilemma's*, the inconveniences whereof they could on no ſide eſcape: either there muſt be a fault in you, or elſe in God who rebuketh you; but now *what iniquity*, ſaith the Lord, *have your fathers found in me, that they are gone far from me? Have I beene a wilderneſſe unto Iſrael, or a land of darkneſſe, wherefore ſay my people we are lords, we will come no more unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt mee. I raiſed up of your ſonnes for Prophets, and of your young men for Nazarites: Is it not even thus, O yee children of Iſrael?*

Matth. 22. 46.

Luke 21. 15.

Act. 6. 10.

Act. 18. 28.

Tit. 1. 9, 11.

Gal. 3. 22.

Ier. 2. 5. 31.

Mic. 6. 3, 4.

Amos 2. 11.

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Iſrael? Here the Scripture uſeth that figure which is called by the Rhetoritians *Communicatio*, a debating and deliberation with the adverſe party, an evidencing of a cauſe ſo cleerely, as that at laſt a man can challenge the adverſary himſelfe to make ſuch a determination, as himſelfe ſhall in reaſon judge the merits of the cauſe to require: *How ſhall I pardon thee for this? and how ſhall I doe for the daughters of my people?* Set me in a way, determine the controverſie your ſelves, and I will ſtand to the iſſue which your owne conſciences ſhall make. *O inhabitants of Ieruſalem, and men of Iudah, judge I pray you betweene me and my Vineyard*, that is, doe you your ſelves undertake the deciding of your owne cauſe. When a band of armed men came againſt Chriſt to attach him, and at the pronouncing but of two words, *I am he*, fell all downe backward to the earth; we muſt needs confeſſe that there was ſome mightie power and evidence of Majeſty in him that uttered them: what thinke wee can he doe when hee raigneth and judgeth the world, who did let out ſo much power when he was to die and to be judged by the world? Now Chriſt raigneth and judgeth the world by his Word, and that more mightily after his aſcending up on high, and therefore he promiſeth his Apoſtles that they ſhould doe greater workes than himſelfe had done. When I ſhall ſee a man armed with ſcorne againſt Chriſt in his Word, ſtanding proudly upon the defence of his owne wayes by his owne wiſdome, and wrapping up himſelfe in the mud of his owne carnall reaſonings, by a few *poſtulata*, and deductions from Gods Word, to bee enforced to ſtoppe his owne mouth, to be condemned by his owne witneſſe, to betray his owne ſuccours, and to bee ſhut up in a priſon without barres; when I ſhall force ſuch a man by the mighty penetration and invincible evidence of Gods Word, to ſee in his owne conſcience a hand ſubſcribing to the truth which condemnes him, and belying all thoſe deluſions

Ier. 5.7.
Ier. 9.7.

Eſai. 5.3.

Ioh. 18.6.

Quid judicaturus faciet qui judicandus hoc fecit? quid regnaturus poterit, qui moriturus hoc potuit? Aug.

Ioh. 14.12.

Tit. 3.11.
Wiſd. 17.11, 16.
Luk. 19.22.

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deluſions which he had fram'd to deceive himſelfe withall; who can deny but that the rod of Gods mouth is indeed *Virga virtutis, a rod of ſtrength*, an iron rod, able to deale with all humane reaſonings, as a hammer with a potſherd, which though to the hand of a man it may ſeele as hard as a rocke, yet is too brittle to endure the blow of an iron rod? Strange it is to obſerve how boldly men venture on ſinnes under the names of cuſtome, or faſhions, or ſome other pretences of corrupted reaſon, contrary to the cleere and literal evidence of holy Scriptures (* the moſt immediate and grammaticall ſenſe whereof, is ever ſoundeſt, where there doth not ſome apparant and unavoidable errour in doctrine, or miſchiefe in manners, follow thereupon.) Men will juſtifie the cauſe of the wicked for reward, and by dexterity of wit put a better colour upon a worſer buſineſſe, (as hath beene obſerved of *Protagoras* and *Carneades*) and yet the Lord ſaith expreſſely, *Thou ſhalt not ſpeake in a cauſe to wreſt judgement, thou ſhalt keepe thee far from a falſe matter*, for God (whom thou oughteſt to imitate) will not juſtifie the wicked. Men will follow the ſinfull faſhions of the world, in ſtrange apparell, in prodigious haire, in luſtfull and unprofitable expence of that pretious moment of time, upon the abuſe or right improvement whereof dependeth the ſeverall iſſues of their eternall condition: though the Lord ſay expreſly, *Bee not conformed to this world*; they that walke *according to the courſe of the world, walke according to the Prince of the power of the aire. The Lord will punish all ſuch as are clothed with ſtrange apparell*, who take up the faſhions of idolaters, or other nations, or other ſexes (as that place is differently expounded) [a] Nature it ſelfe teacheth that it is a ſhame for a man to weare long haire; nay Nature it ſelfe taught that honeſt Heathen to ſtand at defiance with the ſinnes of his age, and not comply with the courſe of the world, upon that ſlight apologie, as if the

Ier. 19. 11.

* *Aquin. part. 1. qu. 1. art. 10. ad primum. Alphonſ. à Caſtro contra Hæreſ. lib. 1. cap. 3. Glaſſ. Philolog. Sacra. lib. 2. pag. 338. Hooker lib. 5. ſect. 59.* Τὸν ἴσον λόγον κρατεῖν πάντα. *A. Gell.*

Eſay 5. 23. Exod. 23. 2. 7.

Rom. 12. 2. Epheſ. 2. 2. Zeph. 1. 8. *Hieron. Theodoret. Ribera.*

a 1 Cor. 11. 14.

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b commonneſſe had taken away the *illneſſe*, & that which committed by one would have been a ſin, being imitated after a multitude were but a faſhion. To conclude this particular: The Apoſtle is peremptory, c *Neither fornicators, nor idolaters, nor effeminate, nor covetous, nor theeves, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdome of God*: and the conſciences of many men, who yet will never yeeld to the concluſion, cannot chooſe but ſubſume, as the Apoſtle goes on, *ſuch are ſome of we*, nay, and ſuch we will be too. But now if we ſhould beſpeake theſe men in the word of the Prophet, *Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Iacob*, they ſhould finde at the laſt their reaſons to be like themſelves, vanity and lighter than nothing, that the Word of the Lord will at laſt prevaile, and ſweepe away all their refuge of lyes.

Secondly, the power of the Word towards wicked men is ſeene in *Affrighting of them*; there is a ſpirit of bondage, and a ſavour of death, aſwell as a ſpirit of life and libertie which goeth along with the Word. Guilt is an inſeparable conſequent of ſinne, and feare of the manifeſtation of guilt: If the heart be once convinced of this, it will preſently faint and tremble, even at the ſhaking of a leafe, at the wagging of a mans owne conſcience; how much more at the voice of the Lord, which ſhaketh mountaines, and maketh the ſtrong foundations of the earth to tremble? If I ſhould ſee a priſoner at the barre paſſe ſentence upon his Judge; and the Judge thereupon ſurpriz'd with trembling, and forced to ſubſcribe and acknowledge the doome, I could not but ſtand amaz'd at ſo inverted a proceeding; yet in the Scripture wee finde preſidents for it, *Micaiah*, a priſoner, pronouncing death unto *Ahab*, a King: *Ieremie*, a priſoner, pronouncing captivitie unto *Zedekiah*, a King: *Paul* in his chain preaching of judgment unto *Felix* in his robes, and making his owne Judge to tremble. It is not for want

b *Nec virtutem aut vitium ſeculum vocavit. Tac. in Agric. Homicidium cum admittunt ſinguli crimen eſt, virtus vocatur cum publicè geritur. Cypr. l. 2. epiſt. 2.*

c 1 Cor. 6. 9.

Eſay 41. 21.

Eſay 28. 17.

2 Cor. 2. 16.

Levit. 26. 36.

1 King. 22. 27, 28.

Ier. 37. 16, 17.

Act. 24. 25.

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want of ſtrength in the Word, or becauſe there is ſtoutneſſe in the hearts of men to ſtand out againſt it, that all the wicked of the world do not tremble at it, but meerly their ignorance of the power & evidence thereof. The Devils are ſtronger and more ſtubborne creatures than any man can be, yet becauſe of their full illumination, and that invincible conviction of their conſciences from the power of the Word, they beleeve and tremble at it. Though men were as hard as rocks, the Word is a hammer which can breake them; though as ſharp as thornes and briars, the Word is a fire which can devour and torment them, though as ſtrong as kingdomes and nations, the Word is able to root them up, and to pull them downe, though as fierce as Dragons and Lions, the Word is able to trample upon them, and to chaine them up. Iames 2.19. Ier.23.29. Ier.5.14. Ezek.2.6. Deut.33.2. Ier.1.10. Pſal.91.13.

Thirdly, the power of the Word is ſeene towards wicked men, in that it doth *judge them. Sonne of man, wilt thou judge, wilt thou judge the bloudy Citie, ſaith the Lord? yea, thou ſhalt ſhew them their abominations.* To note that when wicked men are made to ſee their filthineſſe in the Word, they have therby the wrath of God, as it were ſeal'd upon them. *He that rejecteth mee, the Word which I have ſpoken the ſame ſhall judge him at the laſt day*, ſaith our Saviour: And if all prophecie, ſaith the Apoſtle, and there come in one that beleeveth not, or one unlearned, *he is convinced of all, hee is judged of all*, and the ſecrets of his heart are made manifeſt. Nay, the Word doth in ſome ſort execute death and judgement upon wicked men. Therefore it is ſaid that the Lord would *ſmite the earth with the rod of his mouth, and with the breath of his lips would ſlay the wicked*: And againe, *I have hewed them by the Prophets, I have ſlaine them by the words of my mouth.* And therefore the Word of the Lord is called fury by the Prophet, to note that when wrath & fury is powred out upon a land, they are the effects of Gods Word. If a peſtilence devoure a city, Ezek.22.2. Iohn 12.48. 1 Cor.14.24. Eſay 11.8. Hoſ.6.5. Ier.6.11.

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and a ſword come and gleane after it, it is the Word only which ſlayes, they are but the inſtruments, which are as it were actuated and applied by the Word of God to their ſeverall ſervices. Therefore it is that the Prophet ſaith, that wiſe men *ſee the voice of God, and heare his rod.* A rod is properly to be ſeene, and a voice to bee heard, but here is a tranſpoſition, and as it were, a communication of properties betweene the Word of God, and his puniſhments, to note that towards wicked men there is a judging, and tormenting vertue in the Word; *For judgement,* ſaith our Saviour, *am I come into this world, that they which ſee not might ſee, and that they which ſee might be made blinde.* If it be here objected that Chriſt ſaith of himſelfe, *The Son of man is not come to deſtroy mens lives, but to ſave them, and that he came not to condemne the world, but that the world through him might bee ſaved*; I anſwer, that there are two events of Chriſts comming, and by conſequence of his Goſpell. The one *principall*, and by him intended, the other *accidentall and occaſionall*, growing out of the ill diſpoſition of the ſubject unto whom he was ſent. The maine and eſſentiall buſineſſe of the Goſpell is to declare ſalvation, and to ſet open unto men a doore of eſcape from the wrath to come; but when men wilfully ſtand out, and neglect ſo great ſalvation, then ſecondarily doth Chriſt prove unto thoſe men a ſtone of offence, and the Goſpell a ſavour of death unto death, as that potion which was intended for a cure by the Phyſitian, may upon occaſion of the indiſpoſedneſſe of the body, and ſtubborne radication of the diſeaſe, haſten a mans end ſooner than the diſeaſe it ſelfe would have done: So that to the wicked the Word of God is a two-edged ſword indeed, an edge in the Law, and an edge in the Goſpell, they are on every ſide beſet with condemnation, if they goe to the Law, that cannot ſave them, becauſe they have broken it, if they goe to the Goſpell, that will not ſave them,

Mich. 6. 9.

Iohn 9. 39.

Luke 9. 56.

them, becauſe they have contemned it.

Fourthly, the power of the Word towards wicked men is ſeene in this, that it doth *ripen their ſins*, and make them ſo much the more ſinfull, and ſo much the ſooner fill up their meaſure. *If I had not come*, ſaith Chriſt, *and ſpoken unto them, they had had no ſinne, but now they have no cloke for their ſinne.* A tree which is faſtned unto a wall, in which the heat of the Sunne is more permanent and united, will bring forth ripe fruit before the ordinary ſeaſon: ſo a people upon whom the light of the Goſpell hath conſtantly ſhined, and which doth often drinke in the raine which falleth upon it, muſt needs bring forth *Summer-fruit*, ſinnes ſpeedily ripe, and therefore be ſo much the neerer unto curſing. There is but a yeare betweene ſuch a tree and the fire: we ſhall never finde that the ſinnes of Iſrael, and of Juda (for which they were at any time plagued with captivitie) were ſo long in ripening as the ſinnes of the Canaanites, upon whom there did no light ſhine. The Land had reſt ſometimes fortie yeeres, and ſometimes foure-ſcore yeeres, but we never finde that they were ſuffered to provoke the Lord to his face foure hundred yeeres together: We finde when to Ninive he ſent a Prophet to reveale unto them the guilt and merit of their ſinnes, he then ſet them a very ſhort time, in which they ſhould either forſake or ripen them, *Yet fortie dayes and Ninive ſhall be deſtroyed.*

Iohn 15.22.

Heb. 6.8.

Amos 8.1.
Luke 13 8,9.

Fifthly, the power of the Word towards wicked men is ſeene even in the *rage and madneſſe which it excites in them.* It is a ſigne that a man hath to doe with a ſtrong enemie when he buckleth on all his harneſſe, and calleth together all his ſtrength for oppoſition. When I ſee a river without any ſenſible noiſe or motion, I am ready to eſteeme it a ſtanding poole, but when I looke further and there obſerve what huge engines it carrieth about, and what weighty bodies it rouleth before it, I then beleeve

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leeve a ſtrength in it which I did not ſee: ſo when I ſee the Word of Chriſt rouze up the rage and luſts of men, and force them to ſet up againſt it ſtrong holds, and high imaginations, even the wiſedome and ſtrength of the gates of hell to keepe it out, I muſt needs then conclude that it is indeed *Virga virtutis, a Rod of ſtrength.* The moſt calme and devout hypocrites in the world have by the power of this word beene put out of their demure temper, and mightily tranſported with outrage and bitterneſſe againſt the majeſty thereof. One time filled with wrath; another time filled with madneſſe; another time filled with envie and indignation, another time filled with contradiction and blaſphemie; another time cut to the heart, and like reprobates in hell, gnaſhing with their teeth. Such a ſearching power, and ſuch an extreme contrariety there is in the Goſpell to the luſts of men, that if it doe not ſubdue, it will wonderfully ſwell them up, till it diſtemper even the grave, prudent men of the world with thoſe brutiſh and uncomely affections of rage and fury, and drive diſputers from their arguments unto ſtonds. Sin cannot endure to be diſquieted, much leſſe to be ſhut in and encompaſſed with the curſes of Gods word. Therefore as a hunted beaſt, in an extremity of diſtreſſe will turne backe, and put to its utmoſt ſtrength to be revenged on the purſuers, and to ſave its life: ſo wicked men to ſave their luſts will let out all their rage, and open all their ſluces of pride and malice to withſtand that holy truth which doth ſo cloſely purſue them. Thus as beggarly maſters deale with their ſervants, or bankrupts with their creditors, when they ſhould pay them their monie (which they are unable to doe) they then picke quarrels, and create pretences to with-hold it; or as froward men in ſuits of law, when their cauſe failes, endeavour to piece it out with rage and paſſion; ſo doe wicked men deale with God in his word, when they ſhould pay him that ſervice which he there-

Luk. 4. 28.
Luk. 6. 11.
Act. 5. 17.
Act. 13. 45.
Act. 7. 54.
Ioh. 8. 59.
Act. 6. 10, 11.
Act. 7 57, 58.

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in requireth of them, and which they have neither will nor power to doe, when he produceth his cauſe, and entreth into controverſie with them, convincing them in the court of their owne conſciences, ſo that they are not able to ſtand out, they have then no other refuge left, but either to ſubmit (which they will in no wiſe endure) or to flye into the face of the word, and withſtand it with malice when they cannot with reaſon. Till men can be perſwaded to lay apart all filthineſſe and ſuperfluity of naughtineſſe, they will never receive the engraffed word with meekneſſe. For till then it is a binding word, which ſealeth their guilt and condemnation upon them. Iam. 1. 21. Mat. 18. 18. Mark 16. 16.

Laſtly, the mighty power of the word towards wicked men is ſeene in *altering them*; in their ſemiperſwaſions and ſemiconverſions unto goodneſſe, in reſtraining them from thoſe luſts which they dearely love, and in forcing them to thoſe externall conformities which have no inward principles to ſupport them. The humiliation of *Ahab*, the obſervation of *Herod*, the incomplete perſwaſion of *Agrippa*, the forc'd obedience and flatteries of the diſſembling Iewes, the eſſaies and offers of hypocrites towards religion, the velleities and hankerings of unreſolved wills after Chriſt, are notable evidences of the power and majeſty which is in the Goſpell. If I ſhould ſee a millſtone in the ayre not falling conſtantly and ſwiftly downe, but ſwag, and waver, and floate about in a kinde of unreſolved motion, as if it were in a deliberation which way to goe, one while yeelding to its owne weight, another while lingering, and by fits attempting to aſcend, how could I ſufficiently wonder at that ſecret vertue, and thoſe ſtrange impreſſions which did retardate the naturall deſcent of ſo weightie a body? ſo when I ſee men, who ſtill retaine the principles of their owne corrupt nature, which carry them with as ſtrong an impulſion to ſinne and hell, as a millſtone is moved unto its Center, hanker notwithſtanding after goodneſſe, 1 King. 21. 27. Mark. 6. 20. Act. 26. 28. Pſal 78. 34, 36. Luk. 9. 57. 61.

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neſſe, and when they yeeld unto their luſts, doe it not without much heſitancy and conflict of a naturall conſcience, I muſt needes acknowledge a mighty ſtrength in that word which ſetteth bounds to the raging of ſo proud a ſea.

From hence then the Meſſengers of Chriſt who are entruſted with the diſpenſation of this *Rod of ſtrength*, may be inſtructed how to behave themſelves in that miniſtery. Few men wil loſe any thing of that power which is given them, for every thing in its kinde doth affect power. Now Chriſt hath committed unto us the cuſtody of his owne power, and therefore we ought to manage it as *a word of power*, able alone by it ſelfe without the contemperations of humane fancies, or the ſuperſtruction of humane opinions to worke mightily to the Salvation of thoſe that beleeve, and to the conviction of gaine-ſayers. Our Commiſſion is to charge even the great men of the world. It is true the miniſters of the Goſpell are *ſervants to the Church*; In *compaſſion* to pitty the diſeaſes, the infirmities, the temptations of Gods people: in *miniſterie*, to aſſiſt them with all needfull ſupplies of comfort, or inſtruction, or exhortation in righteouſneſſe; in *humility*, to waite upon men of loweſt degree, and to condeſcend unto men of weakeſt capacitie. And thus the very Angels in heaven are ſervants to the Church of Chriſt. But yet we are ſervants onely for the Churches good, to ſerve their ſoules, not to ſerve their humors. And therefore we are ſuch ſervants as may *command too*. *Theſe things command and teach, Let no man deſpiſe thy youth.* And againe, *Theſe things ſpeake, and exhort, and rebuke with all authority, Let no man deſpiſe thee.* No miniſters are more deſpicable than thoſe who by ignorance, or flattery, or any baſe and ambitious affections betray the power & majeſticall ſimplicity of the Goſpel of Chriſt. When we deliver Gods meſſage *we muſt not then be the ſervants of men; If I yet pleaſe men,*

1 Tim. 6. 17.
2 Cor. 4. 5.

1 Tim. 4. 11, 12.
Tit. 2. 15.

1 Cor. 7. 23.

men, I were not then the ſervant of Chriſt, ſaith the Apoſtle. To captivate the truth of God unto the humours of men, and to make the Spirit of Chriſt in his Goſpell to bend, comply and complement with humane luſts, is with *Ionah* to play the runnagates from our office, and to proſtrate the Scepter of Chriſt unto the inſultation of men. There is a wonderfull majeſty and authority in the word when it is ſet on with Chriſts Spirit. He taught men ὡς ἐξουσίαν ἔχων, as one who had power and authority, or priviledge to ſpeake, as one that cared not for the perſons of men, and therefore where ever his ſpirit is, there will this power and liberty of Chriſt appeare, for he hath given it to his miniſters, that they may commend themſelves in the conſciences of thoſe that heare them, that they may harden their faces againſt the pride and ſcorne of men, that they may goe out in armies againſt the enemies of his kingdome, that they may ſpeake boldly as they ought to ſpeake, that they may not ſuffer his word to be bound, or his Spirit to be ſtraitened by the humors of men.

Matth. 7. 29. Matth. 22. 16. 1 Cor. 2. 4. 2 Cor. 3. 17. 2 Cor. 13. 10. 2 Cor. 4. 2. Ier. 1. 6, 7, 8. Ezek. 3, 8, 9. Pſal. 110. 3. Eph. 6. 20.

Againe, we ſhould all labour *to receive the word in the power thereof*, and to expoſe our tender parts unto it. A Cocke is in compariſon but a weake Creature, and yet the crowing of a Cocke will cauſe the trembling of a Lion. What is a Bee to a Beare, or a Mouſe to an Elephant? and yet if a Bee faſten his ſting in the noſe of a Beare, or a Mouſe creepe up and gnaw the trunke of an Elephant, how eaſily doe ſo little Creatures upon ſuch an advantage torment the greateſt? Certainely, the proudeſt of men have ſome tender part into which a ſting may enter. The conſcience is as ſenſible of Gods diſpleaſure, as obnoxious to his wrath, as ſubject to his word in a prince as in a beggar. If the word like *Davids* ſtone finde that open and get into it, it is able to ſinke the greateſt *Goliah*. Therefore wee ſhould open our conſciences unto that word, and expect his ſpirit to come

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come along with it, and receive it as *Ioſiah* did with humility and trembling. Wee ſhould learne to feare the Lord in his word, and when his voyce cryeth in the city, to ſee his name and his power therein. *Will ye not feare me*, ſaith the Lord, *will ye not tremble at my preſence, who make the ſand abound to the ſea.* No Creature ſo ſwelling and of it ſelfe ſo ſtrong and incroaching as the ſea, nothing ſo ſmall, weake, ſmoothe, and paſſable as the ſand, and yet the ſand (a creature ſo eaſily removed, and ſwept away) decreed to hold in ſo raging an Element. What in appearance weaker than words ſpoken by a deſpiſed man? and what in the experience of all the world ſtronger than the raging of an army of luſts? and yet that hath the Lord appointed to tame and ſubdue theſe, that men might learne to feare his power.

Ier. 5 22.

Againe, it ſhould teach us to *Reſt upon God in all things*, as being unto us all-ſufficient, a ſunne, a ſhield, an exceeding great reward in the truth and promiſes of his Goſpell. The word of God is a *ſure thing*, that which a man may caſt his whole weight upon, and leane confidently on in any extremity. All the Creatures in the world are full of vanity, uncertaineties and diſappointments, and then uſually doe deceive a man moſt when he moſt of all relies upon them; and therefore the Apoſtle chargeth us *not to truſt in them*. But the word of the Lord is an *abiding word*, as being founded upon the Immutability of Gods owne truth, he that maketh it his refuge, relieth on Gods omnipotency, and hath all the ſtrength of the Almighty engaged to helpe him. *Aſa* was ſafe while hee depended on the Lord in his promiſes againſt the hugeſt hoſt of men that was ever read of, but when he turned aſide to collaterall aides hee purchaſed to himſelfe nothing but perpetuall warres. And this was that which eſtabliſhed the throne of *Ieboſhaphat*, and cauſed the feare of the Lord to fall upon the kingdomes of the lands which were round about him, becauſe

Pſal. 19 7.
2 Pet. 1. 19.
Act. 13. 34.

1 Tim. 6. 17.

2 Chro. 16. 8, 9.

2 Chr. 17. 9, 10.

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cauſe he honoured the Word of God, and cauſed it to be taught unto his people. Whenſoever Iſrael and Judah did forget to leane upon Gods word, and betooke themſelves to humane confederacies, to correſpondence with Idolatrous people, to facility in ſuperſtitious compliances, and the like fleſhly counſels, they found them alwaies to be but very lies, like waxen and wooden feaſts, made ſpecious of purpoſe to delude ignorant commers; things of ſo thinne and unſolid a conſiſtence as were ever broken with the weight of thoſe who did leane upon them. Let us not therefore reſt upon our owne wiſedome, nor build our hopes or ſecurities upon humane foundations, but let us in all conditions *take hold of Gods Covenant*, of this ſtaffe of his ſtrength, which is able to ſtay us up in any extremities. Eſai. 56.2,4,6.

Againe, ſince the Goſpell is a word of ſuch ſoveraigne power, as to ſtrengthen us againſt all enemies and temptations, to uphold us in all our wayes and callings, to make us ſtrong in the Grace of Chriſt, (for ever a *Chriſtian mans knowledge of the Word is the meaſure of his ſtrength and comfort*) wee ſhould therefore *labour to acquit our ſelves with God in his Word*, to hide it in our hearts, and grow rich in the knowledge of it. In heaven our bleſſedneſſe ſhall conſiſt in the knowledge and communion with the Father and with his Sonne Ieſus Chriſt. So that the Goſpell and the Spirit, are to us upon earth, the preludes and ſupplies of heaven, for by them onely is this knowledge and communion begun. And that man doth but delude himſelfe and lye to the world who profeſſeth his deſire to goe to heaven, and doth not here deſire to know ſo much of God as he is pleaſed to afford to men on the earth. The Goſpell is the *Patent and Charter of a Chriſtian*, all that hee hath to ſhew for his Salvation; the *treaſure* of his wealth and priviledges, all that he hath to boaſt in either for this life or another; the *armory* of a Chriſtian, all that he hath

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to hold up againſt the temptations and conflicts of his foreſt enemies; the only *toole* and inſtrument of a Chriſtian, all that he hath to doe, any action of piety, charity, loyalty, or ſobriety withall; the onely *glaſſe* of a Chriſtian wherein he may ſee his owne face, and ſo learne to deny himſelfe, and wherein he may ſee the face of God in Chriſt, and ſo learne to deſire and to follow him. So that upon the matter for any man to be ignorant of the Goſpell is to unchriſtian himſelfe againe, and to degenerate into a heathen. *Powre out thine indignation upon the heathen that know thee not.* Ier. 10.25. Ignorance makes a man a very heathen. *This I ſay and teſtifie,* ſaith the Apoſtle, *that you henceforth walke not as other Gentiles walke in the vanity of their mind:-for you have not ſo learned Chriſt.* Eph. 4.17,20. It is not the title, nor the profeſſion which maketh a man a reall Chriſtian, and diſtinguiſheth him from other heathen men, but the *learning of Chriſt* in his Spirit and Goſpell. Rom. 2.28,29. Col. 2.11. Philip. 3.3. For as he who was onely outwardly and in the fleſh a Jew, might be uncircumcized in his heart: ſo he who is onely in title and name a Chriſtian, may be a heathen in his heart; and that more fearefully than Sodome and Gomorrah, or Tyre and Sydon, becauſe he hath put from himſelfe the Salvation of the Lord, and judged himſelfe unworthy of eternall life.

Laſtly, if there bee indeed ſuch power in the Goſpell, wee ſhould *labour to beare witneſſe unto the teſtimony which God giveth of his Word in a holy converſation.* It is a reproach caſt upon the ordinances of God when men doe in their lives denie that vertue which God teſtifieth to be in them. Wicked men are ſaid to crucifie Chriſt againe, to put him to ſhame, to make God a liar; not that theſe things can ſo really bee, but becauſe men in their evill lives carry themſelves, as if indeed they were ſo. And in this ſenſe the Goſpell may bee ſaid to bee weake too, becauſe the pride of men holds out againſt the ſaving power thereof.

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thereof. But theſe men muſt know that the word returneth not empty unto God, but accompliſheth ſome worke or other, either it ripeneth weeds or corne. There is thunder and lightning both in the word, if the one breake not a heart, the other will blaſt it, if it bee not humbled by the word, it will certainly bee withered, and made fruitleſſe. Shall the clay boaſt it ſelfe againſt the fire, becauſe, though it have power to melt wax, yet it hath not power to melt clay? Is it not one and the ſame power which hardneth the one and which ſoftneth the other? Is not the word a ſweete Savor unto God as well in thoſe that periſh as in thoſe that are ſaved? Certainly there is as wonderfull a power in adding another death to him who was dead before (which upon the matter is to kill a dead man) as in multiplying and enlarging life. And the Goſpell is to thoſe that periſh a *Savor of death unto death*, ſuch a word as doth cumulate the damnation of wicked men, and treaſure up wrath upon wrath. If it doe not convert it will certainly harden, if it doe not ſave it will undoubtedly judge and condemne. The Lord doth never caſt away his Goſpell, hee that gave charge to gather up the broken meate of loaves and fiſhes that nothing might bee loſt, will not ſuffer any crumme of his ſpirituall manna to come to nothing. Yet wee finde the Lord giveth a charge to his Prophets to preach even there where hee foretold them that their words would not bee heard. *Thou ſhalt ſpeake all theſe wordes unto them, but they will not hearken to thee; thou ſhalt alſo call unto them, but they will not anſwere thee.* Sonne of Man I ſend thee to the Children of Iſrael, *to a rebellious nation, they are impudent Children and ſtiffe hearted. Yet thou ſhalt ſpeake my words unto them*, whether they will heare, or whether they will forbeare, for they are rebellion it ſelfe. *They will not hearken unto thee, for they will not hearken unto mee:* For all the houſe of Iſrael are impudent and hard hearted. Certainly when

Ier.7.27. Ezek.2.3,4.7.

Ezek.3.7.

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the Lord taketh paines by his Prophets to call thoſe who will not heare, hee doth it not in vaine, they ſhall know at length that a Prophet hath been amongſt them. Therefore as the Apoſtle ſaith that the Goſpell is a ſweet Savour even in thoſe that periſh. So wee finde thoſe meſſages which have contained nothing but curſes againſt an obſtinate people have yet been as honie for ſweetneſſe in the mouth of thoſe that preached them. I did eate the roule, ſaith the Prophet, and *it was in my mouth as honie for ſweetneſſe*, and yet there was nothing in it written, but lamentations, and mourning, and woe. *Ieremie* did not deſire the woefull day, but did heartily ſay Amen to the falſe Prophets in their predictions of ſafety; yet in regard of his ready ſervice unto God, and of that glory which God would worke out unto himſelfe in the puniſhment of that ſinfull people, the word of Propheſie which was committed unto him was the joy and rejoicing of his heart; ſo that in all reſpects the Goſpell of Chriſt is a word of power, and therein wee doe and muſt rejoice.

Ezek 3.3.2.10.

Ier. 17.16.28.6. Ier.15.16.

Wee obſerved before that this Rod of ſtrength is both *Sceptrum Majeſtatis*, and *Pedum Paſtorale*. Both the Scepter of Chriſt as hee is a King, and his Paſtorall ſtaffe as hee is a Biſhop. It denoteth the Adminiſtration of Chriſts Kingdome, which conſiſteth in the diſpenſing of his Goſpell, as it is a word of Majeſty, and of care. So then here are (as I before obſerved) two obſervations yet remaining to bee noted out of theſe words, *Virga Virtutis*, the Rod of thy ſtrength.

The firſt, that *the Goſpell of Chriſt accompanied with his Spirit is a word of great glory and Majeſty*. For wee muſt ever make theſe concomitants, *wee preach the Goſpell* ſaith *S. Peter with the Holy Ghoſt* ſent downe from heaven, 1 *Pet.*1.12. And indeed the Spirit is peculiar to the Goſpell, and not belonging to the Law at all, if wee conſider it alone by it ſelfe, under the relation

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of a diſtinct covenant. For though as it proceedeth out of *Sion*, that is, as it is an appendix and additament unto the Goſpell, it tend unto liberty, and ſo cõmeth not without the Spirit; yet by it ſelfe alone it gendreth nothing but bondage. And therefore when the Apoſtle ſheweth the excellency of the Goſpell above the Law, hee calleth one a miniſtration of death, and of the letter, the other a miniſtration of the Spirit and life. To ſhew that properly the Spirit belongeth unto the Goſpell of grace. Now then this Spirituall Goſpell of Chriſt is the Scepter of his Kingdome, and therefore as it is *inſigne regium*, an enſigne of roialty it importeth Glory and Majeſtie. It is *a Goſpell full of glory*. Wee may obſerve that the very *Typicall prefigurations* of that mercy, which is the ſole buſineſſe of the Goſpell of Chriſt are in the Scriptures honored with the name of *Glory*. *The garments of the Prieſts*, being types of the Evangelicall [a] Righteouſneſſe of the Saints, were [b] *made for glory and beauty*. The Tabernacle, which was ordaind for an evidence and ſeale of Gods Evangelicall preſence with that people, is called by the Prophet *David* a [c] *Tabernacle of honor*, the place which God did uſe to fill with his owne glory. The *Ark* of God, which was nothing elſe but *Evangelium ſub velo*, the Goſpell under vailes and ſhaddowes, is called by an excellency [d] *The Glory of Iſrael*, which is the attribute of Chriſt, [e] *All Kings ſhall ſee thy glory*. The *Temple at Ieruſalem* was the place of Gods *Reſt*, [f] *This is my Reſt for ever, here will I dwell. Ariſe O Lord God into thy Reſting place, thou and the Arke of thy ſtrength*. It was ſo called to note, firſt the [g] *ſtability* of Gods Evangelicall covenant in Chriſt, it was not to bee changed, nor to bee repented of; but to bee *ſure* and fixed in Chriſt for ever. His Kingdome, [h] a Kingdome which was *not to bee ſhaken*, his Prieſthood a [i] Prieſthood which was *not to paſſe away*, his teaching [k] a teaching which was *to continue to the worlds end*. And ſecondly, to note the [l] *de-*

Mic. 4. 2.
Rom. 8. 3.
Iam. 1. 25.
Gal 4. 24.
2 Cor. 3. 6 7.

a Revel. 6. 11. 7. 14 19. 8.
b Exod. 28. 2. 40.

c Pſal. 26. 8. Exod. 40. 34.

d 1 Sam. 4. 22.
e Eſai 62. 2.
f Pſal. 132. 8. 14.
2 Chro. 6. 41.

g Eſai. 55. 3. 54. 9. 10. Heb. 8. 6. 13.

h Heb. 12. 28.
i Heb. 7. 24.

k Matth. 28. 20.
l Matth. 3. 17.

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light of God in Chriſt, and in the mercy which through him was unto the world revealed; Therein the Lord reſteth and repoſeth himſelfe, as in the crowne and accompliſhment of all his workes. And this [m] Temple is called a *glorious Reſt*, a *glorious high throne*, a *houſe of glory*, of beauty and of holineſſe. It is ſaid at the firſt Dedication thereof that the *Glory of the Lord filled it*. It was not the gold or ſilver (wherewith before that Dedication it was beutified) wherein the glory thereof did conſiſt, but in the evidence of Gods preſence; which at that time was but a cloud, whereas the true glory thereof himſelfe was [n] a *Sunne* as the Prophet cals him. And with this did the Lord fill the ſecond Temple, which for this cauſe is ſaid to have been [o] more glorious than the former, though in the magnificence of the ſtructure farre inferior. Now then as the Apoſtle in a caſe of juſt alike proportion, uſeth a πόσῳ μᾶλλον, a terme of exceſſe, when hee ſpeaketh of the ſubſtance in compariſon of the type. [p] If the bloud of bulls and goates did Sanctify to the purifying of the fleſh, *How much more* ſhall the bloud of Chriſt; So may wee in this caſe, If the Types of Evangelicall things were thus glorious, how much more glorious muſt the Goſpell it ſelfe needs bee. And therefore, as I before obſerved in other things, ſo in this is it true likewiſe, that Chriſt and his Goſpell have the ſame attribute of glory frequently given unto them. [q] *Chriſt is called the Glory of the Lord, and of his people Iſrael:* And the [r] *Goſpell a glorious myſterie, a Royall Law, a miniſtration of glory*; Nay *glory it* ſelfe, for ſo I underſtand that place of the Apoſtle, that yee would walke worthy of God, who hath called you unto his Kingdome and glory, that is, unto the knowledge of his Goſpell, for of that in all the antecedent parts and in the verſe immediatly following doth the Apoſtle ſpeake. A [ſ] glory which draweth the ſtudy and amazement of the moſt glorious creatures of God unto it.

Ier.9.24. Mic 7.18.
m Eſai.11.10. Ier.17.12. Eſai.60.7. Eſai.64.11. 1 Kings.8.11.
n Mal.4.2.
o Hag.2.7.9.
p Heb. 9.13,14.
q Eſai.40.5. Eſai.66.18. Luk.2.32.
r Col.1.27. Iam.2.8. 2 Cor.3.8 9. 1 Theſſ.2.12.
ſ 1 Pet.1.12.

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To conſider this point more particularly: The glory and majeſty of the Goſpell of Chriſt appeareth principally in foure things: in the *Author* of it: in the *Promulgation* and publiſhing of it: in the *Matter* which it containes: and in the *Ends*, purpoſes, or uſes for which it ſerves.

Firſt, in the *Author* of it: Many things of ſmall worth have yet growne famous by the authours of them, and like the unprofitable children of renowned progenitors, hold their eſtimation and nobility from the parents which begate them. And yet from men who are uncleane, there will ever deſcend ſome uncleanneſſe upon the workes which they doe. But the Goſpell is therefore indeed a glorious Goſpell, becauſe it is the *Goſpell of the bleſſed God*. There is glory in all the workes of God, becauſe they are his, for it is impoſſible that ſo great a workeman ſhould ever put his hand to an ignoble work: And therefore the Prophet *David* uſeth his *glory and his handy worke* promiſcuouſly for the ſame thing; *The heavens declare the glory of God, and the firmament ſheweth his handy worke*: to note that there is an evidence of glory in any thing which hee puts his hand unto: And yet the Prophet there ſheweth that there is more glory in the law of his mouth, than in the workes of his hands. The Lord is better known by Sion, and his name greater in Iſrael, than in al the world beſides: the more God doth communicate himſelfe unto any of his works, the more glorious it is. Now there is nothing wherein God hath ſo much put himſelfe, wherin he may be ſo fully knowne, communicated with, depended upon, and praiſed, as in his Goſpell. This is a glaſſe in which the bleſſed Angels doe ſee and admire that unſearchable riches of his mercy to the Church, which they had not by their owne obſervation found out from the immediate view of his glorious preſence. In the Creatures we have him a God of power and wiſedome, working all things in number,

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weight, and meaſure, by the ſecret vigour of his providence upholding that being which he gave them, and ordering them to thoſe glorious ends for which he gave it. In the law we have him a God of vengeance and of recompence, in the publication thereof threatning, and in the execution thereof inflicting wrath upon thoſe that tranſgreſſe it. But in the Goſpell we have him a God of bounty and endleſſe compaſſion, humbling himſelfe that he might be mercifull to his enemies, that he might himſelfe beare the puniſhments of thoſe injuries which had beene done unto himſelfe, that he might not offer onely but beſeech his owne priſoners to bee pardoned and reconciled againe. In the Creature he is a God above us, in the Law he is a God againſt us; onely in the Goſpel hee is *Immanuel*, a *God with us*, a God like us, a God for us.

There is nothing doth declare God ſo much to bee God as his mercy in the Goſpell. Hee is inviſible in himſelfe, we cannot ſee him but in his Sonne. Hee is unapproachable in himſelfe, wee cannot come unto him but by the Sonne. Therefore, when hee maketh himſelfe knowne in his glory to *Moſes*, hee ſendeth him not to the Creation, nor to mount Sinai, but putteth him *into a rocke* (being a reſemblance of Chriſt) and then maketh a proclamation of the Goſpell unto him. *Moſes* his prayer was, *I beſeech thee ſhew me thy glory*. How doth the Lord grant this Prayer? *I will make all my goodneſſe to paſſe before thee*, and then revealeth himſelfe unto him almoſt all by mercy. *The Lord, the Lord God, mercifull and gratious, long-ſuffering, and abundant in goodneſſe and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſinne*, to note unto us that the glory of God is in nothing ſo much revealed as in his goodneſſe. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his people?*

Exod. 33. 18, 19:

Exod. 34. 6, 7.

Mich. 7. 18.

Beſides, though the Law be indeed from God, as from the

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the Authour of it, ſo that in that reſpect there may ſeeme to be no difference of excellency betweene that and the Goſpell, yet wee muſt obſerve that by the remainders of Creation, though God ſhould not have revealed his Law againe unto *Moſes* in the mount, much of the Law, and by conſequence of God himſelfe might have beene diſcover'd by humane induſtry, as wee ſee by notable examples of the philoſophers and grave heathen. But the Goſpell is ſuch a myſtery as was for ever hidden from the reach and very ſuſpicion of nature, and wholly of divine revelation. *Eye hath not ſeene, nor eare heard, neither have entred into the hearts of men the things which God hath prepared for them that love him*; the Apoſtle ſpeaketh it of the myſtery of the Goſpell; noting that it is above the obſervation, or learning, or comprehenſion of nature, ſo much as to ſuſpect it; nay, the naturall inquirie of the Angels themſelves could never have diſcovered it, even unto them it is *made knowne by the Church*; that is, if it had not beene for the Churches ſake that God would reveale ſo glorious a myſtery, the Angels in heaven muſt have beene for ever ignorant of it. So extremely deſperate was the fall of man, that it wanted the infinite and unſearchable wiſedome of God himſelfe to finde out a remedie againſt it. If the Lord ſhould have proceeded thus farre in mercy towards man and no farther. Thou art a wretched Creature, and I am a righteous God; yea, ſo heavy is my wrath, and ſo wofull thy condition, that I cannot chooſe but take compaſſion upon thee; and therefore I will put the matter into thine owne hands; requiſite it is that my pitty towards thee ſhould not ſwallow up the reſpects to mine owne juſtice and honour, that my mercy ſhould bee a righteous and a wiſe mercy. Conſult therefore together all ye children of men, and invent a way to reconcile my juſtice and mercy to one another, ſet mee in a courſe to ſhew you mercy, without parting from mine

Rom. 16. 25. 1 Cor. 2. 7 9.

Ephes. 3. 9, 10.

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owne right, and denying the righteous demands of mine offended juſtice, and I will promiſe you to obſerve it; I ſay, if the mercy of the Lord ſhould have confin'd it ſelfe within theſe bounds, and refer'd the method of our redemption unto humane diſcovery, we ſhould for ever have continued in a deſperate eſtate, everlaſtingly unable to conceive, or ſo much as in fancy to frame unto our ſelves a way of eſcape. As the Creatures before their being could have no thought or notion of their being educ'd out of that nothing which they were before. So man fallen could not have the ſmalleſt conjecture or ſuſpition of any feaſeable way to deliver himſelfe out of that miſery into which he fell. If all the learning in the world were gather'd into one man, and that man ſhould imploy all his time and ſtudie to frame unto himſelfe the notions of a ſixth or ſeventh ſenſe, which yet are as expreſſely faſhion'd amongſt thoſe infinite *Idea's* of Gods power and omniſcience, as theſe five which are already created, he would be as totally ignorant of the concluſion he ſought at laſt as hee was at firſt. For all humane knowledge of naturall things is wrought by a reflexion upon thoſe Phantaſmes or Idea's, which are impreſſions made from thoſe ſenſes wee already uſe, and are indeed nothing elſe but a kinde of notionall exiſtence of things in the memory of man wrought by an externall and ſenſible perception of that reall exiſtence which they have in themſelves. And yet in this caſe a ſixth or a ſeventh ſenſe would agree *in genere proximo*, and ſo have ſome kinde of Cognation with thoſe wee already enjoy. But a new Covenant, a new life, a new faith, a new ſalvation are things *toto genere*, beyond the ſtraine and ſphere of nature. That two ſhould become one, and yet remaine two ſtill, as God and man doe in one Chriſt, that hee who maketh ſhould bee One with the thing which himſelfe hath made; that hee who is above all ſhould humble himſelfe, that he who filleth

filleth all ſhould emptie himſelfe; that he who bleſſeth all ſhould be himſelfe a curſe; that hee who ruleth all ſhould be himſelfe a ſervant, that he who was the prince of life, and by whom all things in the world doe conſiſt, ſhould himſelfe be diſſolved and dye, that mercy and juſtice ſhould meet together, and kiſſe each other, that the debt ſhould bee payed and yet pardoned, that the fault ſhould bee puniſhed and yet remitted, that death like *Sampſons* Lion ſhould have life and ſweetneſſe in it, and be uſed as an inſtrument to deſtroy it ſelfe; theſe and the like Evangelicall truths are myſteries which ſurpaſſe the reach of all the princes of learning in the world. [a] It is to be beleeved by a ſpirituall light, which was not ſo much as poſſible to a humane reaſon: We may obſerve that every perſon in the Trinity ſetteth himſelfe to teach the myſtery of the Goſpell. The [b] Father revealeth it unto men, *Fleſh and blond hath not revealed it unto thee, but my Father which is in heaven. It is written in the Prophets, They ſhall be all taught of God, Every man therefore that hath heard and learned of the Father, commeth unto mee.* The Son likewiſe teacheth it unto men, therefore hee is called the [c] *Angell of Gods Covenant and Counſell*, that is, the Revealer thereof, becauſe unto the world he made knowne that deepe project of his Fathers counſell touching the reſtoring of mankind. [d] *No man hath ſeen God at any time, the only begotten Sonne which is in the boſome of the Father, he hath declared him.* He only it is who openeth the *boſome of his Father*, that is, who revealeth the ſecret and *myſterious counſels*, and the tender and *compaſſionat affections* (for the boſome is the ſeat of ſecrets and of Love) of his Father unto the world. And therefore he is ſaid to be a [e] *Teacher ſent from God*, and to be [f] *the Lord which ſpeaketh from heaven* in the miniſtery of his Goſpel; and the doctrine which he teacheth is called a [g] *heavenly doctrin*, and a [h] *heavenly calling*, & a [i] *high calling*, and oft by the Apoſt. to the Hebrews [k] τὰ ἐπουράνια *heavenly things*, to

[a] *Non humana ratione poſſibile, ſed ſpiritus efficacia credibile. Ambroſ. Ideo certum quia impoſſibile. Tert.*

[b] Matt. 16. 17. Ioh. 6. 45.

[c] *Officii non naturæ vocabula quia magnum cogitatum patris ſuper hominis reſtitutione annunciavit ſeculo. Tertull.*

[d] Ioh. 1. 18.

[e] Ioh. 3. 2.
[f] Heb. 12. 25.
[g] Ioh. 3. 12.
[h] Heb. 3. 1.
[i] Philip. 3. 14.
[k] Heb. 8. 5. Heb. 9. 23.

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to note that they are not of a naturall or earthly condition, and therefore not within the comprehenſion of an earthly underſtanding. [l] It is a *wiſedome which is from above.* The holy Ghoſt likewiſe is a Revealer of the Goſpell unto the faithfull. He was ſent that hee might [m] *Convince the world not onely of ſinne, but of righteouſneſſe and judgement too,* which are Evangelicall things. [n] *The ſpirit ſearcheth all things, even the deepe things of God,* that is, his unſearchable love, wiſedome and counſell in the Goſpell. Therefore the Goſpell is called [o] *The Law of the ſpirit of life,* and the [p] *miniſtration of the ſpirit,* and the [q] *Revelation of the ſpirit,* and [r] *No man can call Ieſus Lord but by the holy ſpirit,* that is, though men may out of externall conformity to the diſcipline and profeſſion under which they live, with their mouthes acknowledge him to be the Lord; yet their hearts will never tremble, nor willingly ſubmit themſelves to his obedience, their conſcience will never ſet to its ſeale to the ſpirituall power of Chriſt over the thoughts, deſires, and ſecrets of the ſoule, but by the over-ruling direction of the holy Ghoſt. Nature taught the Phariſes to call him [ſ] Beelzebub and Samaritan, but it is the Spirit onely which teacheth men to acknowledge him a Lord. [t] *Chriſt is not the power nor the wiſedome of God to any, but to thoſe who are called,* that is, to thoſe unto whoſe conſciences the Spirit witneſſeth the righteouſnes which is to bee found in him. So then the Publication of the Goſpell belongeth unto men, [u] but the effectuall teaching and revelation thereof unto the ſoule is the joynt worke of the holy Trinity, opening the heart to attend, and perſwading the heart to beleeve the Goſpell, as a thing worthy of all acceptation. Thus the Goſpell is a Glorious thing in regard of the Originall and Authour of it.

From whence wee may inferre, that what-ever men thinke of the miniſterie and diſpenſation of the Word, yet

[l] Iam 3.17.

[m] Iohn 16.8,11.

[n] 1 Cor.2.10, 11,12.

[o] Rom.8.2.

[p] 2 Cor.3.8.

[q] Ephes.1.17. Eph.3.16.19. 1 Pet.1.11,12.

[r] 1 Cor.12.3.

[ſ] Mat.12.24. Iohn 8.48.

[t] 1 Cor.1.24.

[u] 2 Theſs.2.13,14 Act.16.14.

Deus nos adjuvat & ut ſciamus, & ut amemus, Aug. Epiſt.143.

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yet undoubtedly the neglect and ſcorne which is ſhewed unto it, is done unto Chriſt himſelfe, and that in his glory: he that receiveth not his Word, rejecteth his perſon; and the ſinne of a man againſt the words which we ſpeake in the name and authority of Chriſt, and in the diſpenſation of that office wherewith he hath entruſted us, is the ſame with the ſinnes of thoſe men who deſpiſed him in his owne perſon. You will ſay Chriſt is in heaven, how can any injuries of ours reach unto him? Surely though he be in heaven, (which is now the Court of his royall reſidence) yet hee hath to doe upon earth, as one of the chiefe territories of his dominion, and, in the miniſterie of his Word, hee ſpeaketh from heaven ſtill. He it was, who, by his Ambaſſadour Saint *Paul, came and preached Peace* to the Epheſians, who were afarre off. *His ſpirit it was which in the Prophets did teſtifie of his ſufferings and glory.* Hee it was who gave manifeſt proofe of his owne power, ſpeaking in his Apoſtles. He then who refuſeth to obey the words of a Miniſter in the execution of his office, when hee forewarneth him of the wrath to come, and doth not diſcerne the Lords voice therein, but in deſpight of this miniſteriall citation unto the tribunall of Chriſt, will ſtill perſiſt in the way of his owne heart, and as he hath beene, ſo reſolveth to continue, a ſwearing, blaſphemous, luxurious, proud, revengefull, and riotous perſon, thinking it baſeneſſe to mourne for ſinne, and unneceſſary ſtrictneſſe to humble himſelfe to walke with God; and yet, becauſe all men elſe doe ſo, will profeſſe his faith in the Lord Ieſus; that man is a notorious liar, yea (as the Apoſtle ſpeaketh) *he maketh God a liar* too, in not beleeving the record which he giveth of his Sonne, which is, that hee ſhould *waſh away the filth, and purge out the bloud of his people with a ſpirit of judgement, and a ſpirit of burning:* that he ſhould *ſit as a refiner and purifier of ſilver, purging his prieſts, that they might offer unto the Lord an offring in righteouſneſſe.*

Ioh. 12.48.

Heb. 12, 25.
Eph. 2. 17.
1 Pet. 1. 11.
2 Cor. 13. 3.

1 Ioh. 5. 10.

Eſai. 4. 4.

Mal. 3. 3.

Hee

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Hee walketh *contrary to that Covenant of mercy* which he profeſſeth to lay hold on; for this is one of the great promiſes of the Covenant, *I will ſprinkle cleane water upon you, and you ſhall be cleane from all your filthineſſe, and from all your idols will I cleanſe you. I will put my ſpirit within you, and cauſe you to walke in my ſtatutes.* Ezek.36.25,27. Hee walketh *contrary to the quality of that feare of God*, which yet he profeſſeth to feele as well as others: *For the feare of the Lord is a cleane thing.* Pſal.19.9. He walketh *contrary to the vertue of that blond*, with which notwithſtanding hee profeſſeth to bee ſprinkled: for *the blond of Chriſt cleanſeth* not onely the lives, but the very *conſciences of men from dead workes:* Heb.9.14. that is, makes them ſo inwardly labour for purity of heart, as that they may not be conſcious to themſelves of any, though the moſt ſecret allowed ſinne. He walketh *contrary to the fruitfulneſſe of that grace* which alone he profeſſeth to boaſt in: for the Spirit of grace which is powred from on high maketh *the very wilderneſſe a fruitfull field.* Eſai.32.15. He walketh *contrarie to the properties of that faith*, by which alone he hopeth to be ſaved. Act.15.9. For *true faith purifieth the heart*; and therefore *a pure heart* and *a good conſcience* are the inſeparable companions of an *unfained faith.* 1 Tim.1.5. And therefore what-ever verball and ceremonious homage hee may tender unto Chriſt, yet in good earneſt he is aſhamed of him, and dares not preferre the yoke of Chriſt before the luſts of the world, or the reproaches of Chriſt before the treaſures of the world.

Why ſhould it be treaſon to kill a Judge in his miniſterie on the bench? or eſteemed an injurie to the ſtate to doe any indignitie to the Ambaſſadour of a great prince? but becauſe in ſuch relations they are perſons publike and repreſentative, *ut eorum bona malaque ad Rempublicam pertineant?* why ſhould the ſupreme Officer of the kingdome write *Teſte meipſo* in the name and power of his Prince, but becauſe he hath a more immediate

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diate repreſentation of his ſacred perſon, and commiſſion thereunto? Surely the caſe is the ſame between Chriſt and his Miniſters in their holy function. And therefore we finde the expreſſions promiſcuous: ſometimes εὐαγγέλιον τοῦ Χριστοῦ, *the Goſpell of Chriſt*; and ſometimes εὐαγγέλιον μου, *My Goſpell*; ſometimes τὸ κήρυγμα Ἰησοῦ Χριστοῦ, *The preaching of Ieſus Chriſt*; and ſometimes τὸ κήρυγμά μου, *My preaching*; In the vertue of which *ſynergie* and *co-partnerſhip* with Chriſt and with God, as he ſaveth, ſo we *ſave*; as he forgiveth ſinnes, ſo we *forgive them*; as he judgeth wicked men, ſo wee *judge them*; as he beſeecheth, ſo we *alſo beſeech*, ſaith the Apoſtle, *that you bee reconciled, and receive not the grace of God in vaine*. Wee by his Grace, and * he by our miniſterie. He therefore that deſpiſeth any conviction out of the Booke of God (and he that obeyeth not doth deſpiſe, for the Lord calleth diſobedience, rebellion, ſtubborneneſſe, and a rejecting of his word, 1 *Sam.*15.22,23.) He that perſiſteth in any knowne ſinne, or in the conſtant omiſſion of any evident dutie, fighteth againſt Chriſt himſelfe, throweth away his owne mercy, ſtoppeth his eares at the entreaties of the Lord, and committeth a ſinne directly againſt Heaven. And if he ſo perſiſt God will make him know, that there is flaming fire prepared for thoſe that obey not the Goſpell of our Lord Jeſus Chriſt, 2 *Theſ.*1.8.

Therefore whenſoever we come unto the Word read or preached wee ſhould come with an expectation to heare Chriſt himſelfe ſpeaking from heaven unto us, and bring ſuch affections of ſubmiſſion and obedience as becommeth his preſence. *Let him that hath an eare heare what the ſpirit ſaith unto the Churches. I will heare what God the Lord will ſpeake, for he will ſpeake peace unto his people. Chriſts ſheepe diſcerne his voyce* in the diſpenſation of the Goſpell, and will not know the voice of ſtrangers. And this was the honour of the Theſſalonians and the men of Berea, that in the preaching of the Word they

Rom.15.19.
Rom.2.16.
Rom.16.25.
1 Cor.2.4.
1 Cor.3.9.
2 Cor.6.1.
Iam.5.20.
Iohn 20.23.
Ezek.20 4.
2 Cor. 5.20.

* διὰμεν τῆς τὸ ἐκείνου εἶναι δέξασθαι χάριν. *Chryſoſt.*

Revel.2 7.
Pſal.85.8.
Ioh.10.4,5.
1 Theſ.2.13.
Act.17.11.

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they did ſet themſelves as in Gods preſence, expecting in it his authoritie, and receiving it in his name. Dareth any man to ruſh with a naked weapon into the preſence of his prince, and with ſcorne to throw backe his owne perſonall commands into his face againe? And ſhall wee dare to come armed with high thoughts, and proud reaſonings, and ſtubborne reſolutions againſt the majeſty of the Lord himſelfe, who ſpeaketh from heaven unto us? *Receive with meekneſſe*, ſaith the Apoſtle, *the ingrafted Word, which is able to ſave your ſoules*. The word doth not mingle nor incorporate, and by conſequence doth not change nor ſave the ſoule, but when it is received *with meekneſſe*, that is, when a man commeth with a reſolution to lay downe his weapons, to fall downe on his face, and give glory to God; he that is *ſwift to wrath*, that is, to ſet up ſtout and fretfull affections againſt the purity and power of the Word, to ſnuffe againſt it, and to fall backward like pettiſh children which will not be led, *will be very ſlow to heare or to obey it, for the wrath of man doth not worke the righteouſneſſe of God*. A proud hearer will be an unprofitable liver. Ever therefore come unto the word with this concluſion. It may be this day will God ſtrike me in my maſter veine. I am an uſuall profaner of his glorious name; a name which I ſhould feare for the greatneſſe, and love for the goodneſſe, and adore for the holineſſe of it; hee will peradventure lay cloſe to my conſcience that guilt which himſelfe hath declared to be in this great ſinne; that whatſoever is more than yea and nay is ſinne unto me, and whatſoever is ſin, is Hell to my ſoule. I am a vaine perſon, a companion of looſe and riotous men; It may bee the Lord will urge upon my conſcience the charge of his owne word, not to companie with fornicators, to have no fellowſhip with the unfruitfull workes of darkeneſſe, not to follow a multitude to doe evill, and that though hand joyne in hand, yet ſinne ſhall not goe unpuniſhed. I am unprofitable, looſe,

Ier. 13. 15, 17.

Iam. 1. 21.

Mal. 1. 13.
Mal. 3 13.
πνεύματι τῷ ἀγίῳ ἀντιπίπτετε.
Act. 7. 51.
Iam. 1. 19, 20.

looſe, and rotten in my diſcourſe, and hee will ply mee with his owne authority, that for every idle word I muſt render an account. I am full of oppreſſion and unjuſt gain, and the Lord will now urge the inſtructions of *Nehemiah*, & the reſtitution of *Zacheus* upon me. In theſe or any other the like caſes, if a man can come with Saint *Pauls* temper of hart, *not to conſult with fleſh and blond*, but *Lord what wilt thou have me to doe?* or with the anſwer of *Samuel, Speake Lord for thy ſervant heareth*; or with the reſolution of *Cornelius, I am here preſent before God to heare all things that ſhalt bee commanded of God.* I am come with a purpoſe of heart to cleave unto thy holy will in all things. Here I am in my ſinnes, ſtrike where thou wilt, cut off which of mine earthly members thou wilt, I will not arme it, I will not extenuate it, I will not diſpute with thee, I will not rebell againſt thee, I will ſecond thee in it, I will praiſe thee for it; This is to give God the glorie of his owne Goſpell. It is not to part from a little monie towards the maintenance of the word, or to vouchſafe a little countenance to the diſpencers of it (and yet alas how few are there who repay unto the miniſters of the Goſpell that double honor which God and not they hath given unto them?) but to part from our luſts, and to ſuffer our old man to be crucified, which giveth honour to the Word If a man had thouſands of rammes, and tenne thouſand rivers of oyle, and would bee content to part from them all for Gods worſhip: If a man had children enough, and in a famine of the word, would buy every ſermon which hee heareth with the ſacrifice of a Sonne: yet all this would not give glorie enough to the ordinance of God. Men naturally love their luſts, the iſſue of their evill hearts, better than their lands, or the children of their body (if *Herods* ſon ſtand in the way of his ambitious ſecurity, it were better to be his Hog than his childe. The loſſe of cattell, and fruits, and water, and light, and the firſt-borne of all the

Nehem.5.11,12
Luk.19.8.
Gal.1.16.
Act.9.6.
1 Sam.3.10.
Act.10.33.

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the land, was not enough to make *Pharaoh* let goe his ſinne, hee will once more ruſh into the midſt of a wonderfull deliverance of Iſrael, and venture his owne and his peoples lives, for but the bondage of his enemies, and the ſatisfaction of his luſt.) To doe juſtly then, to love mercy, and to walke humbly before God, to acknowledge his name in the voyce of the miniſter, and to put away the treaſures of wickedneſſe out of our hands, this onely is to give God the glory which is due unto his Word, *Mic.6.6,10.*

Secondly, the Goſpell is *glorious in the promulgation* & publiſhing of it unto the world. And this may appeare whether we conſider the *initiall Promulgation* in Chriſts owne perſonall preaching. Or the *plenary Revelation* thereof in the ſending of the holy Ghoſt to thoſe ſelected veſſels who were to carry abroad this treaſure unto all the world. For the former wee may note that there was a reſemblance of ſtate and glory obſerv'd in the preaching of Chriſt. *A Forerunner ſent to prepare his way*, and to beare his ſword before him, as a Herald to proclaime his approach, and then at laſt is revealed the Glory of the Lord. And thus we may obſerve how he ſent his Harbingers *before his face into every Citie and place whither he himſelfe would come:* that ſo men might prepare themſelves, and lift up their everlaſting gates againſt this Prince of Glory ſhould enter in. When one poore ordinary man intendeth to viſit another, there is no ſtate nor diſtance, no ceremonies nor ſolemnities obſerved; but when a prince will communicate himſelfe unto any place, there is a publication, and officers ſent abroad to give notice thereof, that meete entertainements may be provided. So doth Chriſt deale with men, he knoweth how unprepared wee are to give him a welcome, how foule our hearts, how barren our conſciences, and therefore he ſendeth his Officers before his face with his owne Proviſion, his Graces of Humiliation, Repentance.

Eſai. 40. 3,4,5.

Mal.3.1,4,5.

Luke 10.1.

Deſire,

Deſire, Love, Hope, Joy, hungring and thirſting after his appearance; and then when hee is eſteemed worthy of all acceptation, he commeth himſelfe.

Looke upon the more conſummate publication of the Goſpell (for Chriſt in his owne perſonall preaching is ſaid but *to have begun to teach,*) and we ſhall ſee that as Princes in the time of their ſolemne Inauguration doe ſome ſpeciall acts of magnificence and honour, open priſons, proclaime pardons, create nobles, ſtampe coyne, fill conduits with wine, diſtribute donatives and congiaries to the people: So Chriſt to teſtifie the glory of his Goſpell, did reſerve the full publication thereof unto the day of his inſtalment and ſolemne readmiſſion into his Fathers glory againe. *When he aſcended up on high he thenled captivity captive, and gave gifts unto men,* namely, the Holy Ghoſt, who is called the *Gift of God, Act.* 2.38. *Act.* 8 20 *Ioh.* 4.10. and in the plurall number *Gifts,* as elſewhere he is called *ſeven ſpirits, Revel.* 1.4. to note the plenty and variety of graces which are by him ſhed abroad upon the Church. Wiſedome, and faith, and knowledge, and healings, and propheſie, and diſcerning, and miracles, and tongues, *All theſe worke one and the ſelfe-ſame ſpirit, dividing to every man ſeverally as he will.* And theſe gifts were all ſhed abroad for Evangelicall purpoſes, for the perfecting of the Saints, for the worke of the miniſterie, and for the edifying of the body of Chriſt. And this ſpirit Saint *Peter* telleth us is *a ſpirit of Glory,* and therefore that Goſpell, for the more plentifull promulgation whereof he was ſhed abroad, muſt needs be a Goſpell of Glorie too.

Act. 1.1. Hebr. 2.3.

1 Cor. 12.8,11. Epheſ. 4. 12,13.

1 Pet. 4.14.

And this further appeares, becauſe in this more ſolemne publication of the Goſpell there was much more *Abundance of glorious light and grace,* ſhed abroad into the world. The Sunne of Righteouſneſſe in his eſtate of humiliation was much eclipſed, with the ſimilitude of ſinfull fleſh, the Communion of our common infirmities,

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the poverty of a low condition, the griefe and vexation of the ſinnes of men, the overſhadowing of his divine vertue, the forme and entertainement of a ſervant, the burden of the guilt of ſinne, the burden of the Law of God, the ignominie of a baſe death, the agonie of a curſed death. But when hee aſcended up on high, like the Sunne in his glory, hee then diſpell'd all theſe miſts, and now ſendeth forth thoſe glorious beames of his *Goſpell* and *Spirit*, which are the *two wings*, by which he commeth unto the Churches, and *under which the healing and ſalvation of the world is treaſured*. *Iohn Baptiſt* was the laſt and greateſt of all the Prophets who foretold of Chriſt, a greater had not beene borne of women, and yet he was leſſe than the leaſt in the kingdome of heaven, that is, than the leaſt of thoſe upon whom the Promiſe of the Spirit was ſhed abroad, for the more glorious manifeſtation of the kingdome of his Goſpell. All the Prophets and the Law propheſied untill *Iohn*; but at the comming of Chriſt they ſeem'd to bee taken away, not by way of abrogation and extinguiſhment, as the ceremonies, but by way of exceſſe and excellency, *ut ſtellæ exiliores ad exortum ſolis*, as the Orator ſpeakes; ſo ſaith the Apoſtle, *Even that which was made glorious, had no glory in this reſpect, by reaſon of the Glory that excelleth*. Therefore the full Revelation of the Goſpell is called an *effuſion of the ſpirit*, not in dew, but in ſhowres of raine, which multiply into *rivers of living water* (for the raine of the ſpirit floweth from heaven as from a ſpring) and into *wels of Salvation*, and into *a ſea of knowledge*. Which attributes note unto us two things: Firſt, *the abundance of ſpirituall grace* and knowledge by the Goſpell, it ſhould be a River: Secondly, *the growth and increaſe thereof*, it ſhould be *living water*, multiplying and ſwelling up like the waters of the Sanctuary, till it came to a bottomeleſſe and unmeaſurable ſea of eternall life. And, to touch that which was before ſpoken of, very glorious

Mal.4.2.
Ezek.47.8,9.
Eſai. 35.5,6,7.
Mat.11.11,13.

2 Cor.3.10.

Tit.3.6.
Heb.6.7.
Ioh.7.38.
Ioh.4.14.
Eſai.11.9.

Eſai.44.3.
Ezek 47.3,4,5.

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are the vertues of the Spirit in the Goſpell inſinuated in this ſimilitude of *living water*. To quench the wrath of God, that otherwiſe conſuming & unextinguiſhable fury, which devoureth the adverſaries with everlaſting burnings. To ſatisfie thoſe deſires of the thirſty ſoule which it ſelfe begetteth: for the Spirit is both for medicine and for meate; for medicine, to cure the dull and averſe appetites of the ſoule; and for meate, to ſatisfie them. The Spirit is both *a Spirit of ſupplication and a Spirit of grace or ſatisfaction*. A Spirit of ſupplication, directing us to pray; and a Spirit of Grace, ſupplying thoſe requeſts and ſatisfying thoſe deſires which himſelfe did dictate. [a] To cleanſe, to purifie, to mollifie, to take [b] away the barrenneſſe of our naturall hearts. To [c] overflow and communicate it ſelfe to others. To [d] withſtand and ſubdue every obſtacle that is ſet up againſt it. To continue and to multiply to the end.

Eſai.33.14. Ioh.4.10. Ezek.47.12. Zech.12.10.

a Ezek.36.25. b Eſai.35.6,7. Ezek.11.19. c Mal.3.16. Gal.6.1,2. d Gal.5.17. Phil.1.27.

By this then wee learne the way *how to abound in grace and glory*, and how to bee transformed into the Image of Chriſt. The beame and light of the Sunne is the *vehiculum* of the heate and influence of the Sunne; ſo the light of the Goſpell of Chriſt is that which conveieth the vertue and gracious workings of his Spirit upon the ſoule. And therefore we are to ſeeke thoſe varieties of grace, which are for meate to ſatisfie the deſires, and for medicine to cure the bruizes of the ſoule, onely upon the bankes of the waters of the Sanctuary, that is, in the knowledge of the word of truth, which is the Goſpell of Salvation. The more of this glorious light a man hath, the more proportion of all other graces will he have too. And therefore the Apoſtle puts the growth of theſe two together, as contributing a mutuall ſuccour unto one another, *Grow in Grace, and in the knowledge of our Lord Ieſus Chriſt*. Your Grace will inlarge your deſires of knowledge, and your knowledge will multiply your degrees of Grace. And Saint *Paul* makes

Ezek.47.12.

2 Pet.3.18.

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Col.1.9,10. the knowledge of the will of God in wisdome, and after a spirituall maner to be the ground of fruitfulnesse in every good worke, and that again an inducement to increase in knowledge, as in the twisting together of two cords into one rope, they are by art so ordered that either shall bind and hold in the other. As in the heavens the inferior orbes have the measure and proportion of their generall motion from the supremest so in the motions of grace in the soule, the proportion of all the rest ariseth frō the measure of our spirituall and saving light. The more distinctly and throughly the spirit of a mans mind is convinc'd of the necessity, beauty, and gloriousnesse of heavenly things, the more strong impressions therof wil be made upon all subordinate faculties; for we move towards nothing without preceding apprehensions of its goodnes, which apprehensions as they more seriously penetrate into the true and intimate worth of that thing, so are the motions of the soule thereunto proportionably strengthen'd. As the hinder wheeles in a Coach ever move as fast as the former which leade them; so the subordinate powers of the soule are overrul'd in their maner & measure of working towards grace, by those spirituall representations of the truth and excellency thereof, which are made in the understanding by the light of the Gospel. Thus the Apo-

Phil.3.8,14. stle telleth us that the *excellency of the knowledge of Christ* was that which made him so earnest to winne him; the knowledge of the power of his resurrection, and fellowship of his sufferings was that which made him reach forth and presse forward unto the marke and price of that high calling which was before him.

Thirdly, the Glory of the Gospell of Christ with his Spirit may be considered in regard of the *matters* which are therin contain'd, namely the Glory, the Excellencies,

2 Cor.3.18. the Treasures of God himselfe: *We all*, saith the Apostle, with open face *beholding as in a Glasse* (that is, in the spirituall ministration of the Gospell, having the veile of carnall

stupidity

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ſtupidity taken away by the Spirit) *The glory of the Lord.* What glory doe we here behold, but that which a glaſſe is able to repreſent? Now *in ſpeculo niſi imago non cernitur,* nothing can be ſeene in a glaſſe but the image of that thing which ſheddeth forth its ſpecies thereupon; and therefore he immediately addeth, we are changed *into the ſame image from glory to glory*; and he elſewhere putteth theſe two together, *Man is the image and the glory of God*, for nothing can have any thing of God in it, any reſemblance or forme of him, but ſo farre it muſt needs be glorious. But how doe we in the Goſpell ſee the Image of God who is inviſible? The Apoſtle expreſſeth that elſe-where, *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Ieſus Chriſt.* Chriſt is the Image and expreſſe Character of his Fathers glory, as the impreſſion in the wax is of the forme and faſhion of the ſeale, there is no excellencie in God which is not compleatly, adequately, and diſtinctly in Chriſt; ſo that in that glaſſe wherin we may ſee him, we may likewiſe ſee the glory of the Father. Now *the Goſpell is the face of Ieſus Chriſt*, that which as lively ſetteth forth his grace and Spirit to the ſoule, as if he were preſent in the fleſh amongſt us. Suppoſe we that a glaſſe could retaine a permanent and unvaniſhing *ſpecies* of a mans face within it, though hee himſelfe were abſent, might we not truly ſay this glaſſe is the face of that man, whoſe image it ſo conſtantly retaineth? So, in aſmuch as Chriſt is moſt exactly repreſented in his Goſpell (ſo that when we come into his perſonall and reall preſence, to know even as we are knowne, we ſhall be able truely to ſay, this is indeed the very perſon who was ſo long ſince in his Goſpell exhibited to my faith, *ſic ille manus, ſic ora gerebat*) it is therefore juſtly by the Apoſtle called *the face of Ieſus Chriſt*; and therefore the *Glaſſe wherein we ſee the Image and glory of God*; as it is the ſame light

1 Cor. 11. 7.

2 Cor. 4. 4, 5, 6.

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which ſhineth from the Sunne upon a glaſſe, and from a glaſſe upon a wall, ſo it is the ſame glory which ſhineth from the Father upon the Sonne, and from the Sonne upon the Goſpell; ſo that in the Goſpell we ſee the unſearchable treaſures of God, becauſe his treaſures are in his Sonne: Therefore that which is uſually called [a] *Preaching the Goſpell*, is in other places called [b] *Preaching the Kingdome*, and [c] *the riches of Chriſt*, to note the glory of thoſe things which are in the Goſpell revealed unto the Church.

a Rom. 15. 19. 1 Cor. 15. 1.
b Act. 20. 25.
c Epheſ. 3. 8.

It containeth the *glory of Gods wiſdome*, and that wiſdome is [d] πολυποικιλος σοφια, a manifold and various wiſdome, as the Apoſtle ſpeaketh, who therefore calleth Chriſt and his Goſpell by the name of [e] *Wiſdome*; wee preach Chriſt crucified, to thoſe that are called the power of God, and the *wiſdome of God*, and we *ſpeake wiſdome amongſt them that are perfect*: wiſdome to reconcile his owne attributes of mercy and truth, righteouſneſſe and peace, which by the fall of man ſeemed to be at variance among themſelves, wiſdome in reconciling the world of obſtinate and rebellious enemies unto himſelfe, wiſdome in ſanctifying the whole creation by the bloud of the croſſe, and repairing thoſe ruines which the ſinne of man had cauſed; wiſdome in concorporating Chriſt and his Church, things in their owne diſtinct natures as unapt for mixture, as fire and water in their remoteſt degrees; wiſdome in uniting the Iewes and Gentiles, and reducing their former jealouſies and diſaffections unto an intimate fellowſhip in the ſame common myſteries: In one word, wiſdome above the admiration of the bleſſed Angels, in finding out a way to give greater ſatisfaction to his offended juſtice, by ſhewing mercie and ſaving ſinners, than he could ever have received by either the confuſion or annihilation of them. It containeth the *Glory of Gods goodneſſe and mercy*, of that εὐδοκια, *good-will towards men*, which brought glory to God,

d Epheſ. 3. 10.
e 1 Cor. 1. 24. 1 Cor. 2. 6, 7.

Rom. 5. 8.

and

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and to the earth peace: for the Goſpell is as it were a Love-token or commendatory Epiſtle of the Lord unto his Church. God left not himſelfe without witneſſes of his care, and evidences *of ſome love* even to thoſe whom he ſuffered to walke in their owne wayes without any knowledge of his Goſpell; he did them good, he gave them raine from heaven and fruitfull ſeaſons; ſo even they had experience of *ſome of his goodneſſe*, the *goodneſſe of his providence*, for hee is the *Saviour of all men*; but the Goſpell containeth *all Gods goodneſſe*, as a heape and miſcellany of univerſall mercy: *I will make all my goodneſſe paſſe before thee, and I will proclaime the name of the Lord before thee, and will be gracious to whom I will be gracious, and I will ſhew mercy to whom I will ſhew mercie.* Gods ſpeciall and gracious mercy, the mercy of his promiſes in Chriſt, doth convey unto the ſoule an intereſt in *all his goodneſſe*, nay, it maketh *all things good unto us*, ſo that we may call them ours, as gifts and legacies from Chriſt. He hath given to us *all things* that pertaine to life and godlineſſe, the world, and life, and death, and things preſent, and things to come; *all are yours*, ſaith the Apoſtle. Death it ſelfe and perſecutions are amongſt the legacies of Chriſt unto the Church, and a portion of all that goodneſſe with which in the Goſpell ſhee is endowed. It containes the *glory of Gods power and ſtrength*, for it is the *Power of God unto ſalvation*, as hath beene declared. It containeth the *glory of Gods grace*. The *grace of his favour* towards us, and the *grace of his Spirit* in us. *The Law was given by Moſes, but grace came by Chriſt*, that is, *favour* in ſtead of Gods fury, and *ſtrength* in ſtead of mans infirmitie; for becauſe man was unable to fulfill the Law, therefore the Law came with wrath and curſes againſt man; but in the Goſpell of Chriſt, there is abundance, even a whole *kingdome of grace* (the Apoſtle ſaith, that *by Ieſus Chriſt grace raigned*) there is *grace to remove the curſe of the Law, by Gods favour to-*

Act. 14. 16, 17.

2 Pet. 1. 3, 4.

1 Cor. 3. 18.

Iohn 1. 17.

Rom. 5. 21.

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wards us: (ſo that on all ſides the Law is weake, unable, by reaſon of mans ſinne, to ſave; and unable, by reaſon of Gods favour, to condemne) and there is *grace to remove the weakneſſe of man by Gods Spirit in us*: for though our owne ſpirit luſt unto envie, or ſet it ſelfe proudly againſt the Law of God; yet hee *giveth more grace*, that is, ſtrength enough to overcome the counter-luſtings of the fleſh againſt his will, and to enable us in ſincerity, and evangelicall perfection to fulfill the commands of the Law. Laſtly, it containeth in ſome ſort the *glory of Gods heavenly kingdome*, in that therein are let in the glimpſes and firſt fruits, the ſeales and aſſurances thereof unto the ſoule by the promiſes, teſtimonies, and comforts of the Spirit. And therefore it is frequently called *the Goſpell of the kingdome*, and the *myſteries of the kingdome of God*, namely, that kingdome which beginneth here, but ſhall never end. As if a man borne in Ireland bee afterwards tranſplanted into England, though he change his countrey, he doth not change his King, or his Law, but is ſtill under the ſame government: ſo when a Chriſtian is tranſlated from earth to heaven, he is ſtill in the ſame kingdome, in heaven it is the kingdome of glory (mended much by the different excellencie of the place and preferment of the perſon) in earth it is the ſame kingdome, though in a leſſe amene and comfortable climate, the kingdome of the Goſpell. Theſe and many other the like things are the glorious matters which the Goſpell containeth.

Iames 4. 5,6.

Matth. 13. 19. Marke 1. 14. Luke 8. 10.

Here then wee ſee how and wherein we are to looke upon God, ſo as that wee may abide his glory, and bee comforted by it; wee muſt not looke upon him in his owne immediate brightneſſe and eſſence, nor by our ſawcie curioſities prie into the ſecrets of his unrevealed glory, for he is a conſuming fire, an inviſible and unapprochable light; we *may ſee his back-parts*, in the proclaiming of his mercy; and wee *may ſee the hornes or*

Deut. 29. 29. Exod. 19 21. Exod. 33. 23.

bright

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bright beames of his hands, in the publiſhing of his Law; but yet all this was under a cloud, or *under the hiding of his Power*; *His face no man can ſee and live*: Wee muſt not looke upon him onely *in our ſelves*. Though wee might at firſt have ſeene him in our owne nature, for we were created after his Image in righteouſneſſe and true holineſſe; yet now that Image is utterly obliterated, and we have by nature the Image onely of Satan and the old *Adam* in us: we muſt not looke upon him onely *in mount Sinai, in his Law*, leſt the fire devoure us and the dart ſtrike us thorow; we can finde nothing of him there but rigour, inexorableneſſe, wrath and vengeance. But we muſt acquaint our ſelves with him in *his Sonne*, wee muſt *know him, and whom he hath ſent together, there is no fellowſhip with the Father, except it be with the Sonne too*: we may have the knowledge of his *Hand*, that is, of his workes, and of his puniſhments, without Chriſt: but we cannot have the knowledge of his *boſome*, that is, of his counſels, and of his compaſſions, nor the knowledge of his *Image*, that is, of his holineſſe, grace and righteouſneſſe; nor the knowledge of his *preſence*, that is, of his comforts here, and his glory hereafter, but onely in and by Chriſt: we may know God in the *World*, for in the Creation is manifeſt τὸ γνωστὸν τοῦ θεοῦ, *that which may bee knowne of him*, namely his *eternall power and God-head*. But this is a barren and fruitleſſe knowledge, which will not keepe downe unrighteouſneſſe; for *the wiſe men of the world when they knew God, they glorified him not as God, but became vaine in their imaginations, and held that truth of him which was in the Creation* revealed, *in unrighteouſneſſe*. Wee may know him in his *Law too*, and that in exceeding great glory *when God came from Teman, and the Holy One from mount Paran* (whereabout the Law was the ſecond time repeated by *Moſes*) *his glory covered the heavens, and the earth was full of his praiſe, his brightneſſe was as the light, &c.* But this is a killing

Habak. 3.4.

Iohn 17.3.
1 Iohn 1.3.

Iohn 1.18.
Col. 1.15.
Iohn 14.6.
Epheſ. 2.18.
3.12.
Heb. 10.19.22.

Habak. 3.3,4.
Deut. 1.1.

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killing knowledge, a knowledge which makes us flie from God, and hide our ſelves out of his preſence, and fight againſt him as our foreſt enemies, and come ſhort of his glory: therefore the Law is called *a firy Law*, or *a fire of Law*, to ſhew not onely the originall thereof, for it was ſpoken out of the middeſt of the fire; but the nature and operation of it too, which of it ſelfe is to heap fire and curſes upon the ſoule; and therefore it is called the *miniſtration of Death*, 2 *Cor.* 3. 7. But now to know the glory of God *in the face of Ieſus Chriſt*, is both a fruitfull and a comfortable knowledge; wee know the patterne we muſt walke by, we know the life we muſt live by, we know the treaſure wee muſt be ſupplied by, we know whom wee have beleeved, wee know whom wee may be bold with in all ſtraits and diſtreſſes, wee know God in Chriſt full of love, full of compaſſion, full of eares to heare us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preſerve us, full grace to transforme us, full of fidelity to keepe covenant with us, full of wiſdome to conduct us, full of redemption to ſave us, full of glory to reward us. Let us therefore put our ſelves into this Rocke, that Gods goodneſſe may paſſe before us, that he may communicate the myſteries of his kingdom and of his glory unto us, that by him our perſons may be accepted, our prayers admitted, our ſervices regarded, our acquaintance and fellowſhip with the Lord increaſed, by that bleſſed Spirit which is from them both ſhed abroad in his Goſpell upon us.

Deut. 33. 2. Deut. 5. 22. Gal. 3. 10. Rom. 12. 20.

Now laſtly, the Goſpell of Chriſt is *glorious* in thoſe *ends, effects, or purpoſes for which it ſerveth*: And in this reſpect principally doth the Apoſtle ſo often magnifie the glory of the Goſpell above the Law. The Law was a glorious miniſtery, as appeares by the thunderings and lightnings, the ſhining of *Moſes* his face, and trembling at Gods preſence, the ſervice of the Angels, and ſound of the

Exod. 19. 16-21.

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the trumpet, the aſcending of the ſmoke, and the quaking of the mountaine: but yet ſtill the glory of the Goſpell was farre more excellent, a better Covenant, a more excellent miniſtery. The Law had *weakneſſe and unprofitableneſſe* in it, (both termes of diminution from the the glory thereof) and therefore it could make nothing perfect: But that which the Law could not doe, in as much as it was weake through the fleſh, the *Law of the Spirit of life in Chriſt Jeſus* (which is a *periphraſis* of the Goſpell, as appeareth, 2 *Cor.*3.6.)did doe for us, namely, make us free from the law of ſin and death. So then the Law was glorious, but the Goſpell in many reſpects did *excell in glory*, 2 *Cor.*3.10.

Hebr.8.6.

Hebr.7. 18,19.

Rom.8.2,3.

To take a more particular view of the ſpirituall glory of the Goſpell of Chriſt in thoſe excellent ends and purpoſes for which it ſerveth: Firſt, It is *full of light*, to informe, to comfort, to guide thoſe who ſate in darkneſſe and the ſhadow of death, into the way of peace. Light was the firſt of all the creatures which were made, and the Apoſtle magnifieth it for a glorious thing in thoſe other luminaries which were after created, 1 *Cor.*15.41. How much more glorious was the light of the Goſpell? The Apoſtle calleth it φῶς θαυμαστὸν, *A marvellous light*: and therefore the kingdome of the Goſpell is expreſt *by light and glory together*, as termes of a promiſcuous ſignification, *Eſay* 60. 1, 2, 3. Of all other learning the knowledge of the Goſpell doth infinitly excell in worth, both in regard of the object thereof, which is God, manifeſted in the fleſh, and in regard of the end thereof, which is fleſh reconciled, and brought unto God. *A knowledge which paſſeth knowledge*, a knowledge which bringeth fulneſſe with it, even all *the fulneſſe of God*, a knowledge ſo excellent, that all other humane excellencies are but dung in compariſon of it. What Angell in heaven would trouble himſelfe to buſie his noble thoughts (which have the glorious preſence of God, and the

1 Pet.2.9.

Λαμπρὸν & σοφὸν πᾶσιν τοῖς αἰῶσι τὸ πάντα θαυμάσαι τὴν ἡμέραν. *Greg.Naz.Or.3.*

Epheſ.3.18.

Phil.3.8.

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δὶ ὧν ἀπόλαυσιν μένει τὸ σφόδρα γλαφυρὸν καὶ ἀκριβὲς ὃν χρὴ σκοπεῖν μετα. Greg Naz. Orat. 1.

1 Pet. 1. 12.

the joyes of heaven to fill them) with metaphyſicall, or mathematicall, or philologicall contemplations, which yet are the higheſt delicacies which humane reaſon doth faſten on to delight in? And yet we finde the Angels in heaven, with much greedineſſe of ſpeculation ſtoope downe, and as it were turne away their eyes from that expreſſeſſe glory which is before them in heaven, to gaze upon the wonderfull light, and bottomleſſe myſteries of the Goſpell of Chriſt. In allother learning a Devill in hell (the moſt curſed of all creatures,) doth wonderfully ſurpaſſe the greateſt proficients amongſt men; but in the learning of the Goſpell, and in the ſpirituall revelations and evidences of the benefits of Chriſt to the ſoule from thence, there is a knowledge which ſurpaſſeth the comprehenſion of any angell of darkneſſe; for it is the Spirit of God onely which knoweth the things of God. It was the devilliſh flout of *Iulian* the Apoſtate againſt Chriſtian Religion, that it was an illiterate ruſticitie, and a naked beliefe, and that true polite learning did belong to him and his Ethnick faction; and for that reaſon he interdicted Chriſtians the uſe of Schooles and humane learning, as things improper to their beleeving religion (a perſecution eſteemed by the Ancients as cruel as the other bloudy maſſacres of his predeceſſors.) To which ſlander, though the moſt learned Father might have juſtly returned the lye, and given proofes both in the canonicall bookes of holy Scripture, and in the profeſſours of that religion, of as profound learning, as invincible argumentation, and as forcible eloquence as in any Heathen Author (for I dare challenge all the Pagan learning in the world to parallel the writings of *Clemens* of *Alexandria*, *Origen*, *Iuſtin*, *Tertullian*, *Cyprian*, *Minutius*, *Auguſtine*, *Theodoret*, *Nazianzen*, and the other champions of Chriſtian Religion againſt Gentiliſme) yet he rather chooſeth thus to anſwer, that that authoritie, which the faith he ſo much derided was built upon,

Ἡμίτειρε φησὶν οἱ λόγοι, καὶ τὸ Ἑλληνίζειν, ὃν καὶ τὸ σέβειν θύρας· ὑμῖν ἡ ἀλογία καὶ ἀγροικία καὶ ἃ δὴ ὑπὲρ τὸ σίζησον, τὸ ὑμέτερον ἐστὶ σοφία. Greg. Naz. Orat. 3.

upon, came to the ſoule with more ſelfe-evidence, and invincible demonſtration, than all the diſputes of reaſon or learning of Philoſophie could create. Though therefore it were to the Iewes an offence, as contrary to the honour of their Law, and to the Greekes fooliſhneſſe, as contrary to the pride of their reaſon; yet to thoſe that were perfect, it was an hidden and myſterious wiſdome, able to convince the gain-ſayers, to convert ſinners, to comfort mourners, to give wiſdome to the ſimple, and to guide a man in all his wayes with ſpirituall prudence; for, what ever the prejudice of the world may be, there is no man a wiſer man, nor more able to bring about thoſe ends which his heart is juſtly ſet upon, than hee who being acquainted with God in Chriſt by the Goſpell, hath the Father of wiſedome, the Treaſurer of wiſedome, the Spirit of wiſedome, and the Law of wiſedome to furniſh him therewithal[1]. It is not for want of ſufficiencie in the Goſpell, but for want of more intimate acquaintance and knowledge thereof in us, that the children of this world are more wiſe in their generation, than the children of light.

Secondly, another glorious end and effect of the Goſpell is to be *a miniſtration of Righteouſneſſe*, a publication of a pardon to the world, and that ſo generall, that there is not one exception therein of any other ſin than onely of the contempt of the pardon it ſelfe. And in this reſpect likewiſe the Goſpell exceeds in glory. *If the miniſtration of condemnation* (ſaith the Apoſtle) *bee glory, much more doth the miniſtration of righteouſneſſe exceed in glory*, 2 *Cor.* 3.9. It is the glory of a man to paſſe by an offence, and the Lord proclaimeth his glory to *Moſes*, in *that he would forgive iniquitie, tranſgreſſion and ſinne*, that is, multitudes of ſinnes, and ſinnes of all degrees, *Exod.* 34.7. And thus the Lord magnifies his mercie, and thoughts towards ſinners, above all the wayes and thoughts of men, even as the heavens are higher than

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Βέλος γὰρ ἐμοῦ ὁ λόγος, μαίζεται διαπρέπει τοῖς ὑπὲρ τῆς θεολήπτου σοφίας ἐμπαθέσι· ἀλλ' ὅπως ἂν εἰδῇς τὸ ἐμὸν τοῦτο, τὸ ἀκίνητον ἀξιόπιστον, σπάνις διανάμεως λόγων καὶ ἀπλοκαμίας ἰσχυρότερον Greg. Naz. ibid.

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than the earth, *becauſe he can abundantly pardon*, or multiply forgiveneſſes upon thoſe who forſake their wayes and turne to him, *Eſay* 55. 7, 8, 9. and therefore juſtifying faith whereby we rely upon the power of God to forgive and ſubdue our ſinnes, is ſaid *to give glory to God*. *Abraham* ſtaggered not at the Promiſe through unbeleefe, but being ſtrong in faith hee gave *glory to God*, namely, the glory of his power and fidelity, *Rom.* 4. 20, 21. Numb. 20. 12. *Ye ſhall not bring this congregation into the Land which I have given them*, ſaith the Lord to *Moſes* and *Aaron*, *becauſe yee beleeved me not, to ſanctifie mee in the eyes of the children of Iſrael*, that is, to give me the glory of my power and truth (for to ſanctifie the Lord of hoaſts, ſignifieth to glorifie his power, by fearing him more than men, and by relying on him againſt the power and confederacies of men, *Eſay* 8. 12, 13. And therefore in the ſame argument touching the happineſſe of the Saints, if they ſuffer for righteouſneſſe ſake, or be reproched for the name of Chriſt: Saint *Peter* uſeth in one place *ſanctifying of the Lord in our hearts*, 1 Pet. 3. 14, 15. and in another *glorifying of him*, 1 Pet. 4. 14. as termes equivalent;) And therefore *unbeleefe is ſaid to make God a lyar*, 1 Iohn 5. 10. that is, to diſhonour him, and to rob him of the glory of his truth; And deſpaire to rob God of his mercy, Gen. 4. 13. and to make the guilt of ſinne greater than the power of God: And therefore murmurers, and unbeleevers are ſaid *to ſpeake againſt God, and to grieve him, to tempt, to limit him*, Pſal. 78. 18, 19. 40. 41. that is, to call into queſtion the glory of his power and truth. Herein then conſiſteth another glorious effect of the Goſpell of Chriſt, that being a miniſtration of righteouſneſſe, it is a glaſſe of that power, truth, mercy, and fidelity of God, which by faith we reſt upon, for the forgiveneſſe and ſubduing of ſinne.

Thirdly, another glorious end of the Goſpell is to be *a miniſtration and a law of life*. *If the miniſtration of death* (ſaith the Apoſtle) *were glorious, how ſhall not the miniſtration*

ſtration of the Spirit be rather glorious? 2 *Cor.*3.6,7,8. The Law alone by it ſelfe is towards ſinners but a *dead letter*, onely the *rule* according unto which a man ought to walke, not any *principle* enabling him to walke. If *Moſes* alone ſhould ſpeake unto men, he could onely tell them what they ought to doe, hee could in no wiſe enable them to doe it: nay, further the Law hath occaſionally from the ſinne of man a malignant propertie in it, to irritate and exaſperate luſt the more, to beget an occaſionall rage and fierceneſſe in our nature. As the Sunne ſhining on a dung-hill exhaleth noyſome vapours, and maketh it ſtinke the more. But now the Goſpell by the Spirit doth not onely *teach*, but *helpe* too, ſheweth us what wee ſhould doe, and giveth us ſtrength to doe it; we doe not onely therein *ſee* the glory of God, but are withall *changed* into the ſame Image, even *from glory to glory*, that is, (as I conceive from that alluſion to a glaſſe) the glory of the Lord ſhining upon the Goſpell, and from the Goſpell ſhining upon our hearts, doth change them into the Image of the ſame glory; even as the glory of the Sunne ſhining upon a glaſſe, and from that glaſſe reflecting on a wall, doth therein produce a more extraordinary image of its owne light: ſo that the Apoſtles ἀπὸ δόξης εἰς δόξαν, is the ſame with the Poets *è ſpeculo in ſpeculum*, from the glory of the Goſpell which is one glaſſe of Gods Image, there is ſhaped the ſame glory in the heart, which is another glaſſe of his Image. This is that which the Apoſtle calleth the *forming of Chriſt in the ſoule*, and the planting of it into the likeneſſe of his death and reſurrection.

Quod operum lex minando imperat, hoc fidei lex credendo impetrat.—lege operum dicit Deus, Fac quod jubeo; lge fidei dicitur Deo, Da quod jubes. Aug. tom.3. lib. de ſpiritu & litera. copp.13.19. 2 Cor.3.18.

Fourthly, it is a glorious Goſpell in the *Iudicature thereof*. The Spirit in the Goſpell doth convince not of righteouſneſſe onely, but of *Iudgement too*; that is, the Spirit ſhall erect a throne in the hearts of men, ſhall pull downe the prince of this world, and diſpoſſeſſe him; ſhal enable mens owne hearts to proceed like upright Iudges with

Ioh.16.11.

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Eſay 42 3. Matth. 12.20.

1 Cor.11.31. 2 Cor.7.11. Hoſ.14.8. Eſay 31.7. Ier.31.19.

Phil.3 20.

with *truth* and with *victory* (which are two of the principall honours of judgement) againſt their owne luſts, to cenſure, to condemne, to crucifie them, though before they were as deare as their owne members; to throw all their idols away as menſtruous rags, and to judge and revenge themſelves. *Ephraim ſhall ſay, what have I to doe any more with idols? In that day*, ſaith the Lord, *every man ſhall caſt away his idols of ſilver, and his idols of gold, which your owne hands have made unto you for a ſin. I have ſurely heard Ephraim bemoaning himſelfe: After that I was turned, I repented; and after that I was inſtructed, I ſmote upon my thigh.* Thus the government of the Goſpell in the heart, makes a man ſevere to ſentence every ſinne, to hang up his *Haman*, his favourite luſts, to give up himſelfe to the obedience of Chriſt, and to have his converſation, his trading, his treaſure, his priviledges, his freedome, his fellowſhip in heaven, as being now conſtituted under the gracious and peaceable government of an heavenly Prince.

Fifthly, it is a glorious Goſpell, in that it was to be a *continuing miniſtration, and an Immortall ſeed. If that which was done away*, ſaith the Apoſtle, *was glorious, much more that which remaineth is glorious*, 2 *Cor.*3.11. Now the Goſpell is able to preſerve a man blameleſſe unto the comming of our Lord Jeſus; it will not ſuffer a man to be ſhaken nor overtum'd by all the powers of darkneſſe; there is ſtrength enough in it to repell, and wiſdome to anſwer all the temptations and aſſaults of the enemies of our ſalvation: If the world ſet upon us with any temptations on the right hand, or on the left, with diſgraces, perſecutions, diſcomforts, exprobrations, lo, this was the man who made God his helpe, and would needs be more excellent than his neighbours; the Goſpel furniſheth us with *ſure promiſes*, and *ſure mercies*; this is anſwer ſufficient againſt all the diſcouragements of the world, *I know whom I have believed*, I know that hee hath

hath overcome the world, *I know that he is able to keepe that which I have committed unto him, until the laſt day*, and in the meane time the world is crucified unto me, and I unto the world, that is, we are at an equall point of diſtance and defiance, the world contemnes me, and I am as careleſſe of the world. If with pleaſures, honours, and gilded baites to draw us away from God, *Faith in the Goſpell eaſily overcommeth the world*, for it giveth both the Promiſes and firſt-fruits of ſuch Treaſures as are infinitely more pretious and maſſie than all the world can affoord; the very reproches of Chriſt (how much more his Promiſes, how infinitely more his Performances at the laſt?) are farre greater riches, than the treaſures of Egypt. The daily ſacrifice of a godly life, and the daily feaſt of a quiet conſcience put more ſweetneſſe into the afflictions of Chriſt, than is in all the profits, pleaſures or preferments of the world, being made bitter with the guilt of ſinne. If Satan, or our owne reaſonings ſtand up againſt the kingdome of Chriſt in us, the Goſpell is a ſtore-houſe which can furniſh us with armorie of all ſorts to repell them. Faith can quench firie darts, the weapons of the ſpirit can captivate the very thoughts of the heart unto the obedience of Chriſt, no weapon which is formed againſt it can proſper, and every tongue which riſeth up againſt it in judgement, it ſhall condemne, it is a ſtaffe which can carry a man over any Jordan, and can ſupport & comfort him in any ſhadow of death. This is the honour of the Word that it doth not onely *ſanctifie* men, but *preſerve* their holineſſe in them. If it were not for the treaſure of the word in the heart every little thing would eaſily turne a man out of his way, and make him revolt from Chriſt againe. How eaſily would *afflictions* make us miſtruſt Gods affection to us, and ſo change ours unto him (for this is certaine, *His Love to us is the originall of our love to him*) make us murmure, repine, ſtruggle, fret under his hand, if in the Goſpell wee

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did not looke upon them as the gentle corrections of a Father, who loves us, as the pruning and harrowing of our ſoules that they may bring forth more fruit? *Except thy Law had beene my delight, I ſhould have periſhed in mine affliction.* My affliction would have deſtroied me, and made mee periſh from the right way, if it had not beene tempered and ſanctified by thy Word. It wrought ſo with that wicked king of Iſrael, *Behold this evill is of the Lord, what ſhould I waite upon the Lord any longer? what profit is there to walke humbly before him,* or to afflict our ſelves before him, who will not ſee, nor take knowledge of it, but continue to be our enemie ſtill? But the Goſpell teacheth a mans heart to reſt in God, aſſureth it that there is hope in Iſrael, and balme in Gilead, that they which beleeve ſhould not make haſte to limit, or to miſconſtrue God, but waite for his Salvation, which will ever come in that due time, wherein it ſhall be both moſt acceptable and moſt beautifull. Againe, how eaſily would *Temptations* over-turne the faith of men, if it were not daily ſupported by the Word? what is the reaſon that the ſheepe of Chriſt will not follow ſtrangers, nor know their voice, that is, will not acknowledge any force, nor ſubſcribe in their hearts to the conviction or evidence of any temptation which would draw them from God, but onely becauſe they heare and know the voice of Chriſt in his Goſpell, and feele a ſpirit in their owne hearts ſetting to its ſeale and bearing witneſſe to that truth from whence thoſe ſolicitations would ſeduce them? The Apoſtle foretold the Elders of Epheſus at his ſolemne departure from them, that *grievous wolves would enter in amongſt them, & that ſome of themſelves would ariſe ſpeaking perverſe things to draw away diſciples after them.* And the maine remedie which the Apoſtle gives them againſt this danger was, *I commend you to God, and to the Word of his grace which is able to build you up, &c.* Noting, that it is the Word of God which

Pſal. 119. 92.

2 King. 6. 33. Mal. 3. 14. Eſai. 58. 3.

Iohn 10. 4, 5.

Act. 20. 29, 32.

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which keepeth men from being drawne away with perverſe diſputes. And the ſame intimation he gives them in his Epiſtle unto them, *Hee gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.---That we henceforth be no more children, toſſed to and fro, and carried about with every winde of doctrine by the ſleight of men, and cunning craftineſſe, whereby they lye in waite to deceive.* The more richly the word of God, in the love and evidence thereof, doth dwell in any man, and enable him to prove all things, the more ſtedfaſtly will he hold that which is good, and ſtand immoveable againſt the ſleights and ſolicitations of men. Againe, how eaſily would our owne *evill hearts* gather a ruſt and unaptneſſe for ſervice over themſelves, if they were not daily whet and brightned upon the Word of God. That onely it is which ſcrapeth away that leproſie and moſſineſſe which our ſoules are apt to contract out of themſelves. *A man may loſe all that hee hath wrought*, all the benefit of what hee hath done already, and all the ſtrength to doe any more, *onely by not abiding in the Doctrine of Chriſt.* Hee onely is no doer of the Word, who looketh in it as a man on a glaſſe, and preſently forgetteth the image and ſtate of his conſcience againe; it is onely hee that *continueth therein*, who is a doer of the worke, and bleſſed in his deed. He that treaſureth up the Goſpell in his heart, and laboureth to grow rich in the knowledge thereof, can never be turned quite out of his way, or become an Apoſtate from the grace of Chriſt.

Ephes. 4. 11-14.

1 Theſ. 5. 21.

2 Ioh. 8. 9.

Iam. 1. 23. 25.

Laſtly, it is a glorious Goſpell in regard of thoſe *noble and majeſticall endowments with which it qualifieth the ſoule of a Chriſtian:* for there is no nobility to that of the Goſpell. It giveth men the higheſt priviledge in the world to bee called the *Sonnes of God*, to bee *kings and prieſts before him*, to be a *Royall prieſthood*, a *holy nation*, a *peculiar* people, a *nation of prieſts*. Nothing doth ſo

Ioh. 1. 12.
1 Ioh. 3. 1.
Revel 1. 6.
1 Pet. 2. 9.

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Rom.3.1,2.

1 Sam.4.22.

Luke 2.32.
Amos 8.7.
Ier.9.24.

* ἀπὸ φιλοτιμεῖσθαι οὕτω δὲ εὐαγγελίζεσθαι. Rom. 15. 20.

honour a land as to bee the ſeate of the Goſpell. It was the honour of the Iewes that unto them were committed the Oracles of God. Therefore the *Arke is called the Glory of Iſrael*, and *Chriſt the glory of Iſrael*, and the *excellency of Iacob*, neither is there any thing elſe allowed a man to glory in ſave onely this that hee underſtandeth and knoweth the Lord in his word. It putteth *magnanimity* into the breaſts of men, high thoughts, regall affections, publike deſires and attempts, a kinde of heavenly * ambition to doe and to gaine the greateſt good. *The maine ends of a Chriſtian are all high and noble.* The favour of God, the fellowſhip of the Father and the Son, the Grace of Chriſt, the peace of the Church; his traffick and negotiation is for heaven, his language the Dialect of heaven, his order a heavenly order, innumerable companies of Angels, and the ſpirits of juſt men made perfect. A holy man, who hath the ſpirit of his minde raiſed and ennobled by the Goſpell, is an Agent in the ſame affaires, and doth in his thoughts, deſires, prayers, emulations purſue the ſame high and heavenly ends, for the advancement of the glory of Chriſt, and demoliſhing the kingdome of Satan, with the bleſſed Angels of God. His deſires looke no lower than a kingdome, a weight of maſſie, and moſt ſuperlative exceeding glory. That which other men make the utmoſt point even of their impudent and immodeſt hopes, the ſecular favours and dignities of the world, theſe put loweſt under their feet; but their wings, the higher and more aſpiring affections of their ſoule, are directed onely unto heaven and heavenly things. They no ſooner are placed in the body of Chriſt but they have publike ſervices, ſome to preach, ſome to defend, all to pray, to practiſe, to adorne the profeſſion they have under-taken. For indeede every Chriſtian hath his talent given him, his ſervice injoyn'd him. The Goſpell is a *Depoſitum*, a publike Treaſure, *committed to the keeping of every Chriſtian*, each man having

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ving, as it were, a ſeverall key of the Church, a ſeverall truſt for the honour of this kingdome deliver'd unto him. As in the ſolemne Coronation of the Prince every Peere of the Realme hath his ſtation about the Throne, and with the touch of his hand upon the roiall Crowne declareth the perſonall duty of that honour which hee is called unto, namely to hold on the Crowne on the head of his Soveraigne, to make it the maine end of his greatneſſe, to ſtudy, and by all meanes endeavour the eſtabliſhment of his Princes Throne: ſo every Chriſtian as ſoone as he hath the honour to be called unto the kingdome, and preſence of Chriſt, hath immediately no meaner a *depoſitum* committed to his care than the very Throne and Crowne of his Saviour, than the publike honour, peace, victorie, and ſtability of his maſters kingdome. The Goſpell is committed to the cuſtody of the Biſhops, and Paſtors of the Church, to preach it. They are, as it were, the Heralds and Fore-runners of Chriſt to prepare his way into the ſoules of men. To the cuſtody of the Princes and Judges of the earth to defend it, to be a guard about the perſon and truth of Chriſt, to command the obedience, and to encourage the teaching of it. The Goſpell is the Law of Chriſts Throne, and the princes of the world are the lions about his Throne, ſet there to watch, and guard it againſt the malice of enemies. And therefore it is recorded for the honour of *David* that he ſet in order the courſes of the Prieſts, and appointed them their formes and viciſſitudes of Service. Of *Salomon* that he built, adorned, and dedicated a Temple for Gods ſolemne worſhip. Of *Ioſiah* that hee made the people to ſerve the Lord their God; Of *Ezekiah*, that he reſtored the ſervice, and repaired the Temple of God, that he ſpake comfortably to the Levites, who taught the good knowledge of the Lord, that hee proclaimed a ſolemne paſſeover, that hee ordered the courſes of the Prieſts and Levites, that hee gave commande-

2 Tim. 1. 14. 2. 2.

1 Chron. 23, 24.

2 Chro. 34. 33.
2 Chro. 29. 3. 30. 1, 22. 31. 2, 3, 4.

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ment concerning the portion of their due maintenance, that they might be encouraged in the Law of the Lord (a patterne worthy the admiration and imitation of all Chriſtian princes, in ſpight of the ſacrilegious doctrine of thoſe men who would rob them of that power and office which God hath given them for the eſtabliſhment of his Goſpell, and it was imitated by the firſt Chriſtian Prince that ever the world had.) Laſtly, the Goſpell is committed to the keeping of every Chriſtian to practiſe it, to adorne it, to pray for it, to be valiant and courageous in his place and ſtation for the truth of it. And for a man to neglect theſe duties is to betray and diſhonour the Kingdome of Chriſt, and to degenerate from that high and publike condition in which God had placed him.

Euſeb. de vit. Conſtantini, l. 2. cap. 37,38,39. Act. 13.26. Iude v. 3. 2 Theſ. 2.15.

Againe, it putteth a ſpirit of *Fortitude and boldneſſe* into the hearts of men. Boldneſſe to withſtand the corruptions of the times, to walke contrary to the courſes of the world, to out-face the ſinnes and the ſcornes of men, to be valiant for a deſpiſed truth or power of religion, not to be aſhamed of a perſecuted profeſſion, to ſpread out *contra torrentem brachia*, to ſtand alone againſt the power and credit of a prevailing faction, as *Paul* againſt the contradiction of the Iewes, and *Peter* and *Iohn* againſt a Synode of Phariſes, and thoſe invincible champions of Chriſt, *Athanaſius* againſt the power of *Conſtantius*, the frequent ſynodicall conventions of countenanced heretiks, and the generall deluge of Arrianiſme in the world. *Ambroſe* againſt the wrath and terrour of the emperour of the world, to whom, having imbrued his hands in much innocent bloud, that holy Father durſt not deliver the bloud of Chriſt. *Chryſoſtome* againſt the pride and perſecution of the Empreſſe *Eudoxa*. *Luther* againſt the miſtreſſe of fornications, the princeſſe of the earth, and as himſelfe profeſſed, if it had beene poſſible, againſt a whole city full of divels. The Chriſtians of all ages againſt

Act. 13.46. 28.28. 1 Theſ. 2.2. Act. 2.14.23.36. Act. 4.8-12,13,19. Act. 5.29,32.

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againſt the fire, fury, and arts of torment executed by the bloudy perſecutors of the Church. Nay further, the Goſpell giveth boldneſſe againſt that univerſall fire which ſhall melt the Elements, and ſhrivell up the heavens like a role of parchment; *Herein*, ſaith the Apoſtle, *is our love made perfect, that we may have boldneſſe in the day of judgement, becauſe as he is, ſo we are in this world*; that is, we have his image in us, and his love ſhed abroad in our hearts, and therefore wee are able to aſſure our hearts before him, and to have confidence towards him. Now he who hath boldneſſe to ſtand before God, to dwell with conſuming fire, and with everlaſting burnings; who can get the Lord on his right hand, and put on the Lord Jeſus, though he bee not out of the reach, or beyond the blow, yet is hee above the injurie of the malice of men, they may kill, but they can never overcome him. *I am he that comforteth you, who art thou* (ſaith the Lord) *that thou ſhouldeſt be afraid of a man that ſhall dye, and forgetteſt the Lord thy Maker, &c?* What an invincible courage was that of *Eliah*, which retorted the ſlander of *Ahab* upon his owne face: *I have not troubled Iſrael, but thou and thy fathers houſe?* And that of *Micaiah*, againſt the baſe requeſt of a flattering Courtier, who thought God to bee ſuch an one as himſelfe, that would magnifie and cry up the ends of a wicked king, *As the Lord liveth, what the Lord ſaith unto me, that will I ſpeake.* And that of *Amos* againſt the unworthy inſtructions of *Amaziah*, the prieſt of Bethel, *Thou ſaieſt propheſie not againſt Iſrael, and drop not thy words againſt the houſe of Iſaac; therefore thus ſaith the Lord, Thy wife ſhall be an harlot in the citie, and thy ſonnes and thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line, and thou ſhalt dye in a polluted land, and Iſrael ſhall ſurely goe into captivitie forth of his land.* And that of *Ieremiah*, who boldly gave the lye to *Iriah* the captaine of the ward; *It is falſe, I fall not away to the Caldeans.*

1 Ioh. 4. 17.

Eſai. 51. 12, 13.

1 King. 18. 18.

1 King. 22. 14.

Amos 7. 16, 17.

Ier. 37. 13, 14.

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The time would faile if I ſhould ſpeake of the unbended conſtancy (or as the Gentiles ſtiled it, obſtinacie) of *Ignatius, Polycarp, Iuſtin, Cyprian, Pionius, Sabina, Maximus*, as thoſe infinite armies of holy martyrs, who poſed the inventions, tyred out the cruelties, withſtood the flatteries, and with one word (*Chriſtiani ſumus*) overcame all the tyrannies, quenched the fire, and ſtopped the mouthes of their proudeſt perſecutors.

Tertull. Apolog. cap. ult. Baron. A. 179. num. 27. Euſeb. Hiſt. l. 5. c. 1. Chriſtiani ſumus, Chriſtiani, & Deos tuos imperator non colemus. Baro. A. 301 num. 46. A. 165. n. 4.

Againe, the Goſpell putteth a kinde of *luſtre and terrour* on the faces of thoſe in whom it raigneth, and maketh them, as the Law did *Moſes*, to ſhine as lights in the world, and to bee more excellent than their neighbours; worketh in others towards them a dread and awfulneſſe. Though *Ieremie* were a priſoner, caſt into the dungeon, and in ſuch extremity as he was there likely to periſh: yet ſuch a majeſtie and honor did God even then put upon him, and that in the thoughts of the king himſelfe, that he could not be in quiet till hee conſulted with him about the will of the Lord, and by his many conferences with him made it plainely appeare that hee ſtood in awe of his perſon and propheſies. So it is ſaid,

Ier. 37. 16, 17. 38. 15, 16.

Marke 6. 20.

That Herod feared Iohn, knowing that he was a juſt and a holy man, and obſerved him; to note that Holineſſe maketh mens perſons and preſence dreadfull to the wicked, by reaſon of that grace and majeſtie which God hath put into them. The whole Councell of Scribes and Phariſes, they who afterwards gnaſhed on *Stephen* with their teeth, were forc'd to acknowledge the majeſtie of holineſſe ſhining upon him, *They ſtedfaſtly looked on him, and ſaw his face as it had beene the face of an Angell.* The mighty power of the Goſpell of Chriſt maketh unbeleevers fall on their faces, and confeſſe of a truth that God is in thoſe who preach it. This wee finde verified in the poore aſtoniſhed keeper of the priſon into which *Paul* and *Silas* had been caſt, he ſprang in and came trembling and fell downe before them, and brought them forth,

Act. 6. 15.

1 Cor. 14. 24, 25. Act. 16. 29, 30.

and

and ſaid, κύριοι, *Sirs* (which is an honourable appellation, fit rather for Princes than for priſoners) *what muſt I doe to be ſaved?* It is true that naturally men hate Chriſt and his ſervants, but this is not as a man hateth a Toade (which hee can eaſily cruſh) with a ſimple hatred; but as a man hateth a Lion, or as a Malefactor hateth his Judge, or as a Theefe hateth the light, with a compounded hatred, mixed with a feare and dread of that majeſtie within them. Which Majeſtie hath ſometimes ſhined ſo brightly even under torments and perſecutions, that it hath forced from Heathen Emperours a deſire of the Chriſtians Prayers, ſometimes not aſtoniſhed onely, but * converted the adverſaries.

* *Adjectos ideo vocabant, quia cum in eo eſſent ut torquerent martyres, ipſi martyres fuerunt, verbo Dei, & conſtantiâ martyrum permoti. Camcron De Eccleſi. pa. 83.*

Laſtly, the Goſpell bringeth *liberty and joy* into the hearts of men with it. The liberty a *Glorious liberty*, *Rom.* 8. 21. and the joy a *glorious joy*, 1 *Pet.* 1. 8. therefore the Goſpell is called *a Goſpell of great joy*, *Luke* 2. 10. Liberty is ſo ſacred a thing, that indeed it belongs in the whole compaſſe of it onely to the Prince: for though other men be free from ſervitude, yet they are not free from ſubjection. Now the Goſpell giveth a plenary freedome to the conſciences of men; they may be commanded by their owne conſciences, but their conſciences cannot be commanded by any but by Chriſt. The Sonne hath made them free from all others, that he onely might be the Lord over them. Theſe are thoſe noble effects of the majeſtie of the Goſpell in the hearts of men, and all, ſo many ſeverall evidences of that glorie which belongs unto it.

Now then, to draw ſome inferences from this moſt uſefull and excellent doctrine of the glory of the Goſpell, we learne from thence firſt what liberty, and what ſincerity the Miniſters of Chriſt ought to uſe in the adminiſtration of this his Kingdome in the Word. Firſt, *What Libertie.* The Officers of a Prince who goe before

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before him to prepare his way, make bold to ſtrike, and to ſcatter thoſe unruly throngs of men, who preſſe too neere upon his ſacred perſon. We are the Meſſengers of Chriſt ſent before-hand with his royall proclamation of peace to make roome in the hearts of men for him, and to open their everlaſting doores, that this King of Glorie may enter in. We may therefore boldly ſmite with the Rod of his mouth, wee muſt cry aloud, and not ſpare, pull downe mountainous luſts, ſubdue ſtrong holds, take unto us iron pillars, and braſen walls, and faces of flint, to roote up, to pull downe, to batter and deſtroy, not to teach onely, but to command with all authority, and to commend our ſelves to every mans conſcience in the ſight of God. This uſe the Apoſtle maketh of the Glorie of the Goſpell, *ſeeing we have ſuch Hope*, that is, ſeeing in this glorious Goſpell we have the diſpenſation of a bleſſed Hope unto men; or the revelation of Chriſt, who is unto us the Hope of Glorie, or the aſſured confidence of doing excellent workes by the vertue of this ſo glorious a word; πολλῇ παῤῥησίᾳ χρώμεθα, *We uſe great boldneſſe or liberty of ſpeech*; for why ſhould he, who bringeth unto men glad tidings of glorious things, which offereth unto them the bleſſed Hope of Eternall life, bee affraid or aſhamed of his Office? Though Rome were the ſeate, and that * emperour the firſt Dedicator of the perſecutions of the Church, yet even unto that place the Apoſtle was not aſhamed to preach the Goſpell of Chriſt, becauſe it was *the Power of God unto Salvation*. There is no ſhame in being a Saviour. And therefore it is both the honour and duty of the diſpencers of the Goſpell *to ſpeake boldly as they ought to ſpeake*; and of the people to pray that that excellent Spirit might ever accompanie ſo glorious a meſſage. This was the prayer of the Primitive Saints for the Apoſtles of Chriſt, *Grant unto thy ſervants, that with all Boldneſſe they may ſpeake thy Word*. And this duty lies upon

Ier.1.17,18.
Ezek.3.8,9.
1 Tim.4.11.
2 Cor.4.1,2.

2 Cor.3.12.

* *Tertull. Apol. c.5.*

Rom.1.16.

Ephes.6.20.

Act.4.29.

upon us with an heavie neceſſitie.

For firſt, wee are diſpenſers of *all Gods counſell*, there muſt not be a Word which God hath commanded that we ſhould refuſe to make knowne unto the people, for the things revealed are for them and their children. Thus we finde when the Angell of the Lord brought forth the Apoſtles out of priſon, he gave them this command, *Goe ſtand and ſpeake in the temple to the people all the words of this life*: and certainely ſome of theſe words will require boldneſſe. When wee lay the axe to the roote of the tree, when wee hew off mens very members, when we ſnatch them like brands out of the fire, when wee make them to ſee their owne faces in the Law of liberty, the face of a guilty, and therefore curſed conſcience, there will be neede of much boldneſſe. A Chirurgian who is to ſearch an inveterate wound, and to cut off a putrified member, had not need to be faint-hearted, or bring a trembling hand to ſo great a worke.

Secondly, the ſevereſt meſſage we are ſent withall, and which men are moſt unwilling to heare, is for them expedient. No newes could be ſo unwelcome to the Apoſtles as to heare of Chriſts departure, *Becauſe I have ſaid theſe things ſorrow hath filled your hart, nevertheleſſe I tell you the truth, it is expedient for you that I goe away*. The firſt newes which we bring unto men is of Chriſts abſence, of their falſe conceits and preſumptions of their being in him, of the diſtance, and unacquaintance which is betweene them, of our feare of them and their condition, and in all this we are not their enemies, becauſe we tell them the truth. As it is our office to ſpeake, ſo it is the peoples duty and profit *to heare all things which ſhall be told them of God*, for *all Scripture*, as well that which reproveth and correcteth, as that which teacheth and inſtructeth in righteouſneſſe *is profitable*, and tends to the perfection of the Saints. *All his precepts concerning all things are right*. The contempt of one is virtually and inter-

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Act. 20.27. Ioſh. 8.35. Deut. 29.29. Act. 5.20.

Ioh. 16.6,7.

Gal. 4.16.

2 Tim. 3.16,17. Deut. 12.28. Pſal. 119.128. Iam. 2.10,11.

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interpretatively, in the conſtitution and preparation of heart, the violation of all, becauſe they are all grounded upon the ſame divine authority, and directed unto the ſame ſaving ends: and therefore wee ought not to picke and chooſe either in the preaching or practiſing thereof.

Thirdly, we are to anſwere for the bloud of the people if wee prevaricate, if wee let their ſinnes alone they will have a double edge, to kill them and us both, like the mutuall embracements of two in a river, which is the meanes to drowne them both. *Speake unto them all that I command thee; be not diſmaied at their faces,* ſaith the Lord to his Prophet, *leſt I confound thee before them.* Ier.1.17. *If thou warne not the wicked from his wicked way that hee may live, he ſhall dye in his wickedneſſe,* (thy baſhfulneſſe ſhall doe him no good) *but his bloud will I require at thy hands.* Ezek.3.18. Is it at all congruous that men ſhould have boldneſſe enough to declare their ſinnes, to ſpeake them, to proclaime them, to weare them, to glorie in them, and that thoſe officers, who are ſent for no other buſineſſe, but in the name and authority of Almighty God to fight againſt the corruptions of the world, ſhould in the meane time hang downe the head and be tongue-tied? that men ſhould have more boldneſſe to deſtroy themſelves, and to doe Satans works, than we to ſave them, or to ſerve God?

Fourthly, we are to ſpeake in the perſon of Chriſt, and in the vertue of his Spirit. We muſt ſpeake as *the* [a] *Oracles of God,* and [b] *with his words,* [c] *as if he himſelfe did by us ſpeake unto the people.* We muſt give manifeſtation *of* [d] *Chriſt ſpeaking by us,* that men may be [e] *convinc'd that God is in us of a truth,* and that we are [f] *full of power by his ſpirit,* that his ſpirit ſetteth to his ſeale to authorize our commiſſion, and to countenance our miniſtery: and therefore we muſt uſe *judgement and might,* that is, ſpirituall diſcretion, and inflexible conſtancy againſt

[a] 1 Pet.4.11.
[b] Ezek.3.4.
[c] 2 Cor.5.20.
[d] 2 Cor.13.3.
[e] 1 Cor.14.25.
[f] Mic.3.8.

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againſt the ſinnes of men (for theſe two are contrary to the two grand props of Satans kingdome, which are πανουργία, and πανοπλία, his craftineſſe, and his weapons of power:) [g] for *where the ſpirit of the Lord is there is liberty*, [h] *his ſpirit will not be ſtraightned, neither will the Lord keepe ſilence*; hee that ſpeaketh by the ſpirit of Chriſt, muſt ſpeake, though not in equality (which is impoſſible) yet in ſome ſimilitude and proportion, as he ſpake, that is, as thoſe that have [i] *Authority and power* committed to them for the edification of the Church.

Laſtly, a partiall, unſearching and unreproving Miniſter is one of Gods curſes and ſcourges againſt a place, the forerunner of a finall and fearefull viſitation. [k] *The dayes of viſitation and recompence come*, ſaith the Lord. *The Prophet is a foole, the ſpirituall man is mad, for the multitude of thine iniquity, and the great hatred.* [l] *If a man walking in the ſpirit and falſhood*, that is, profeſſing the worke of a ſpirituall man, and yet betraying his office, or in a falſe and lying ſpirit *prophecying of wine and ſtrong drinke*, that is, cheriſhing and encouraging ſenſuall livers in their pernitious courſes, *he ſhall even be the prophet of this people*. And therefore when the Lord will puniſh with an extreme revenge the rebellion of a people againſt his Goſpell, who judge themſelves unworthy of ſo great a ſalvation, hee either [m] removeth their Candleſticke and taketh it away from them, or elſe [n] ſealeth up the mouth of his Prophets, that they may bee dumbe and reprove them no longer, and that they may not bee purged any more from their filthineſſe, or elſe infatuates their Prophets, and ſuffereth Satan to ſeduce them, and to be a lying Spirit in their mouthes, that he may deſtroy them, as wee ſee in the [o] ruine of *Ahab*, and in the [p] captivity of *Iudah*.

Againe, as the Miniſters of the Goſpell muſt uſe liberty, ſo muſt they likewiſe uſe *ſinceritie* in the diſpenſation thereof, becauſe it is a *glorious Goſpell*. This likewiſe

is

g 2 Cor. 3.17. 103

h Mic 2.7.

i Mat.9.29.

k Hoſ.9.7.

l Mich. 2.11.

m Revel.2.5. Mat.21.41-43. 23.37,38. 1 Theſ.2.16.

n Ezek.3 26. Ezek 24.13.

o 2 King 22.20. 23.

p Ier.4.10. Ier 14.13. Ier.23.13.33.40. Lam.2.14.

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¶ 2 Cor. 4 1, 2. 2 Cor. 2. 17. ὥς οἱ μὴ καπηλεύοντες τὸν λόγον τ. ἀναμιγνύοντες τὸν οἶνον ὕδατι — τὰς ἰδίας ἐπινοίας διαπλέοντες λόγοις ἐκ γῆς φρυγιμβρύοις, ἢ συνθέσεσιν ἡδυσμάτων, &c. Greg. Naz. Orat. 1. & Iſid. Pelut. lib. 1. epiſt. 169.

r Ezek. 13. 10. Ier. 14. 13.

ſ Ephe ſ. 4. 14. Col. 2. 4. 8.

t Ier. 5. 31.

Ἐν ἀποδείξει πνεύματος & δυνάμεως. 1 Cor. 2. 4. *Demonſtratio autem nihil relinquit aut inevidentiæ in re, aut formidinis in intellectu.*

is the Apoſtles inference, for having ſpent a whole chapter in this one argument of the glory of the Goſpell, he preſently concludeth, ¶ *Therefore ſeeing we have this miniſtery*, that is, the diſpenſation of ſuch a Goſpell committed unto us, *wee faint not, but have renounced the hidden things of diſhoneſtie*; that is, as I conceive, the arts of dawbing, and palliating, and covering over uncleane courſes with plauſible reaſonings, and fleſhly apologies (ſ which is the uſe of falſe prophets) *not walking in craftineſſe*, that is, not uſing ſ humane ſleights or cogging, to carry men about with every wind of falſe doctrine (as ſinners are very willing to be deceived, t and love to have it as falſe prophets ſay it is) *nor handling the Word of God deceitfully*, that is, falſifying and adulterating it with corrupt gloſſes, and ſo tempering it to the palat of ſinners, that the working & ſearching vertue thereof, whereby of it ſelfe it is apt to purge out and wreſtle with the luſts of men, may be deaded, and ſo it may well conſiſt with the power of luſts ſtill (as Phyſitians uſe ſo to qualifie and allay poiſon by other correctives, and croſſe ingredients, that it ſhall ſerve as an inſtrument to ſtrengthen us, not extinguiſh life: or as immodeſt Poets may ſo tamper with the chaſt expreſſions of *Virgil* or *Homer*, as by them both to notifie, and, in corrupt minds, to kindle uncleane luſtings) *but by manifeſtation of the truth*, that is, by ſuch ſpirituall and perſpicuous demonſtrations, as under which there cannot *ſubeſſe falſum*, there can no falſitie nor deceit lurke, *commending our ſelves to every mans conſcience in the ſight of God*, that is, working not the fancies, or humours, or fleſhly conceits of men (which alwayes take the part of ſinne) but their very conſciences (which alwayes is on Gods ſide) to beare witneſſe unto the truth which wee ſpeake, to receive it not as the wit or learning of a man, but as the Word and wiſdome of God, to acknowledge the conviction, the judicature, the penetration thereof, and

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and ſo to fal down upon their faces, and to glorifie God, and report that he is in us of a truth; and all this *in the ſight of God*, that is, ſo handling the Word as that wee may pleaſe and approve our ſelves to his eye, whoſe ſervants we are, and whoſe worke wee doe. This is that which the Apoſtle calleth, ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, λόγον ὑγιῆ, ὑγιαίνοντα ἀκατάγνωστον, *Uncorruptneſſe, gravitie, ſinceritie, ſoundneſſe of doctrine*, ſuch as the very adverſaries themſelves ſhall not be able to picke quarrels withall, or to ſpeake againſt: we muſt not then make account to adorne the Goſpell with our owne inventions, or with ſuperſtructions of humane wit and fancie; though theſe things may to fleſhly reaſon ſeeme full of beautie, yet indeed they are but like the mingling of glaſſe-beads with a chaine of diamonds, or of lime with pure and generous wine; they are indeed but *latebræ dedecoris*, lurking places for uncleane luſts to hide themſelves under, or to eſcape away, while the corrupt fancies of men ſtand gazing at that which pleaſeth them; as *Agag*, when he was glorioufly arrayed, thought nothing of the bitterneſſe of death, or *Siſera* of the naile and the hammer, while he ſaw nothing but the milke and the butter. Some there are not unlike *Praxiteles* the Painter, in *Clem. Alex.* who made the ſilly people worſhip the image of his ſtrumpet, under the title and pretence of *Venus*; who by ſleight and cunning craftineſſe impoſe upon weake and incautelous hearers, the viſions of their owne fancie, the crude and unnouriſhing vapours of an empty wit (things infinitely unſutable to the majeſtie and ſerioufneſſe of the foundation in the Goſpel) for the indubitate truth of God in his Word; which (with reverence may it be ſpoken) is nothing elſe but to put the holy Prophets and Apoſtles into a fooles-coat: But how-ever theſe men may pleaſe and puffe up themſelves in the admiration of their owne wind, yet certaine it is that the Goſpell of Chriſt doth as much ſcorne humane contemperations,

Tit. 2. 1, 7, 8.

Clem. Alex. in Protrept.

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as a wall of marble doth a roofe of ſtraw, or the Sunne at noone doth the light of a candle. And therefore the palate of thoſe who cannot away with the naked ſimplicitie of the Goſpell, without the blandiſhments of humane wit, who muſt needs have Quailes to their Manna, is hereby diſcovered to be manifeſtly diſtempered with an itch of luſt, and their eyes blinded by the god of this world.

2 Tim. 4. 3.
2 Cor. 4. 3.

Secondly, this glory of the Goſpell may teach us what admiration and acceptation it ſhould finde amongſt men, even as it doth with the bleſſed Angels themſelves. This is *a faithfull ſaying, and worthy of all acceptation*, worthy to be received with all readineſſe of mind, worthy to be gazed upon, like the Starre of the Wiſemen, with exceeding great joy, worthy to be enamel'd in the crownes of Princes, and to be written in the ſoule of every Chriſtian with a beame of the Sun; *That Ieſus Chriſt came into the world to ſave ſinners.* And indeed the faithfull have ever found *beauty in the feet of thoſe that bring them glad tidings of this their King*, that is, in the *comming* of this Word of grace and ſalvation unto them, which is the uſuall phraſe of the Scripture (ſetting forth more abundantly the mercy of the Lord, who did not chooſe one fixed place for his Goſpell to reſide in, and unto which all nations, who would have benefit by it, ſhould take the paines to reſort (as hee did for the Iewes at Ieruſalem) but hath made it an itinerary ſalvation, and hath ſent it abroad to the very doores of men, who elſe would never have gone out of doores to ſeeke it) what man in a ſad and diſconſolate eſtate would not ſpread wide open his heart, and let out his ſpirits, to run upon the embraces of that man who was comming into him with a meſſage of more lovely and acceptable newes, than the very wiſhes of his heart could have framed to himſelfe? When *Ioſeph* was ſent for out of priſon unto *Pharaohs* Court, when *Iacob* ſaw the chariots which

1 Tim. 1. 15.
4. 9, 10.
Act. 17 11.
Matth. 2. 10.

Rom. 10. 15.

Rom. 1. 10.
Epheſ. 2. 17.
Col. 1. 6.
1 Theſſ. 1. 5.
2. 1.
Rom. 10. 6, 7, 8.
Ier. 26. 4.
Eſay 65. 1.

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which were brought to carry him unto *Ioſeph* his ſonne, how were they revived and comforted after their diſtreſſes? When *Caligula* the Emperour ſent for *Agrippa* (the ſame which was afterwards ſmitten by the Angel) whom *Tiberius* had bound in chaines, and caſt into priſon, cauſed him to change his garments, and cut his haire (it ſeemes that long and ugly haire was then the faſhion of diſcontented priſoners) and placed a Diademe on his head, made him Tetrarch of Iturea and Trachonitis, and Governour of Judea, and for his chaine of iron, gave him another of gold, of equall weight, as the Hiſtorian relateth, he ſaith that men were ἐκπλῆξαι οὐκ ἀπὸ μετρίου, they could not beleeve ſo wonderfull a change; for things of extraordinary goodneſſe are very difficultly beleeved. When the Lord turned againe the captivitie of Sion, we were like them that dreame, the thing was ſo incredibly ſutable to their deſires, that it ſeemed rather the imaginary wiſh of a dreame, than a deliverance really acted: as *Peter*, when he was delivered out of priſon, thought he had ſeene a viſion; *Iacob* could not at firſt beleeve the newes of the life and honour of *Ioſeph* his ſonne; and the Diſciples for very joy were not able to beleeve the Reſurrection of Chriſt. Now what are all the good tidings to the Goſpell? which is a Word of ſalvation, which opens priſons and lets out captives, which brings our King unto us, and makes us kings too, which gives us ſuch a joy, as the whole world cannot rob us of? *Your joy ſhall no man take from you.* The joy which *Caligula* gave unto *Agrippa*, (*Iaudius* might have taken from him, as he did after from *Agrippa* his ſonne, and, though he did not, yet we ſee the Angell did. But the joy of the Goſpell is unvariable, the Angels themſelves, (to whom one might thinke the joyes of men ſhould ſeeme but ſmall) call it χαρὰν μεγάλην, *a great joy*, *Luke* 2.10. It is the *joy of a treaſure*, infinitely more worth than all which a man hath beſides. *A joy of a triumphall harveſt*, and

Joſeph. Antiq. lib.18. cap.8.

Pſal.126.1.

Act.12.9. Gen.45.26. Luke 24.41.

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Matth.13.44. Eſay 9 3, 4. Iohn 15.11. Rom.15.13.

of victorious ſpoiles, wherein there is not onely an eſcape from dangerous hazard, but a large reward of peace and plenty. It is *a full joy*, there is no ſorrow mingled with it, nay, it is *all joy*, and therefore there is nothing but ſorrow without it. All joy in it ſelfe, and all joy in the middeſt of oppoſition too. A joy in the heart like gold in the mine, which turneth every thing about it into joy. Divers temptations take not away one ſcruple of it, no more than fire doth of gold, it is *all joy* ſtill. *My brethren*, ſaith the Apoſtle, *count it all joy when you fall into divers temptations.* It turneth the reproches of men into riches, nay, in the middeſt of all other tribulations it is our *peace*, and our *glory:* Therefore being ſo full of joy when once aright apprehended, needs muſt it likewiſe be worthy of *all acceptation* too. And therefore the Prophet calleth the time of the Goſpell *tempus acceptabile*, the acceptable time or yeare of the Lord, which *Baronius* falſely underſtands of the firſt yeare of Chriſts preaching onely, ſince the Apoſtle uſeth the ſame phraſe for the whole time of evangelicall diſpenſation.

Iames 1.2. Hebr.11.26. Mic.5.5. Rom.5.3.

Eſay 61.2.

Baron. An 31. *num.* 78. 2 Cor.6.2.

And indeed if we looke into the Church, we ſhall ſee what worthy acceptation this Goſpell hath found. *Zacheus* made haſte, and received Chriſt into his houſe *gladly*; ſo did the brethren at Ieruſalem receive the Apoſtles; ſo did the men of Berea receive the Word, μετὰ πάσης προθυμίας, *with all readineſſe of minde, or forward affection*; ſo did the Galatians receive Saint *Paul* with the *honour of an Angell, yea, even as Chriſt Ieſus himſelfe* (for indeed Chriſt and his Goſpell goe ſtill together:) the man in the Goſpell ſold all he had for it; the Saints did earneſtly contend for it, and take the kingdome of heaven by violence. Though they ſuffered the loſſe of all for Chriſt, yet they counted godlineſſe great gaine ſtill. In a ſhipwrack I throw my goods over-board, and get my life for a prey; in this caſe I come no loſer to heaven; *vita ſibi merces*, a mans life is ſufficient treaſure in ſuch

Luke 19.6. Act.21.17. Act.17.11. Gal.4.14. Marke 10.29.

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an adventure. We are all by nature *in maligno poſiti*, every man is a ſea and a tempeſt to himſelfe, as impoſſible to eſcape ruine, as to put off himſelfe. Now in the Goſpell, Chriſt ſheweth a man a way to get out of himſelfe, and ſo to eſcape the tempeſt, ſheweth a way how with him he ſhall walke upon the ſea and not ſinke, how he ſhall be in the world, and not of it, nor ſwallowed by it. O how willingly will the man who is convinced of his danger, caſt off every thing which would preſſe him downe, and account it a plentifull deliverance to have his ſoule ſaved from ſuch a tempeſt of wrath as was falling upon him? We ſee what hazards men runne to get temporary riches, to the bottome of rocks for diamonds, to the bowels of the earth for gold and ſilver: ſuch affections have the Saints had towards the Goſpell. If they muſt digge in mines for Chriſt (as it was an uſuall condemnation, *Chriſtiani ad metalla*) they were moſt willing ſo to doe, they had a treaſure there which the Emperour knew not of, they had infinite more pretious wealth from thence than he: If they muſt fetch Chriſt in the fire, or wreſtle for him, as for a pretious price, with the wilde beaſts of the earth; if they be not ſuffered to weare Chriſt, except they put off themſelves, how willing, how thankefull are they for ſo rich a bargaine? Looke to your life, ſaid the Governour to Saint *Cyprian* that bleſſed martyr, be not obſtinate againſt your owne ſafetie, but adviſe well with your ſelfe, *fac quod tibi præceptū eſt*, ſaith the holy man, *in re tam juſta nulla eſt conſultatio*; Sir, you are my Judge, you are none of my counſellour, doe the office which is committed to you, in ſo righteous a cauſe there is no further need of conſultation. Take pitie upon your ſelfe, and ſacrifice and ſave your life, ſaid the officers to *Polycarpe*; no, ſaith the martyr, this eightie ſix yeares I have ſerved Chriſt, and he hath done me no harme, *I will not doe what you perſwade me*. That rich and bleſſed Virgin in Baſil, who was for Chriſtianitie

Baron. An. 261. num. 30.

Euſeb. lib. 4. hiſt. cap. 14.

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ſtianitie condemned to the fire, and was offered, if ſhee would worſhip idols, to have her life and ſtate ſafe reſtored unto her, was obſtinate in her reſolution, *Valeat vita, pereat pecunia*; I ſhall have more life in Chriſt, than in my ſelfe; all the Emperours, all the Phyſitians in the world cannot make my life, which I have in my ſelfe, ſo long to morrow as it is to day; but in Chriſt my life is not onely an *abiding*, but an *abounding* life, I ſhall have more of that by loſing mine owne; my life in him is an *hidden life*, free from all injuries and perſecutions of men: I ſhall have more riches in him than in my ſelfe, even unſearchable riches, which can never be ſtollen away, becauſe they can never be exhauſted. It is as poſſible for theeves to draw out the mines of India, or to ſteale away the Sunne out of his orbe, as for any humane violence to take away Chriſt from a man. Alike honourable was the anſwer of *Frederick* the Elector of Saxonie, who being priſoner to *Charles* the fifth, was promiſed enlargement and reſtitution of dignitie, if he would come to Maſſe, *Summum in terris Dominum agnoſco Cæſarem in cœlis Deum*, In all Civill accommodations I am ready to yeeld unto *Cæſar*, but for heavenly things I have but one Maſter, and therefore I dare not ſerve two; Chriſt is more welcome to me in bonds, than the honours of *Cæſar* without Chriſt. Such acceptation hath the Goſpell found amongſt renowned Worthies heretofore: and the like entertainment ſhould we all give unto it, even preferre it above our greateſt glory, and, as the Theſſalonians did, receive it with joy in the middeſt of afflictions, abide with Chriſt in his temptations, eſteeme his Goſpell glorious as the Starres are, in the darkneſſe of the night, or as a torch, which blazeth moſt when it is moſt ſhaken.

Scultet. Exercitat. Evangel. lib. 2. cap. 5.

1 Theſſ. 1. 6.

Luke 22. 28, 29.

This alone it is which proves our love to Chriſt to be ὁ ἀδιαφορία, *ſincere and uncorrupt*, when wee embrace his Goſpell for it ſelfe, and can therein in any condition ſee Chriſt

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Chriſt full of glory, grace and truth: when a man can with Saint *Paul* not rejoyce onely in the name and profeſſion of the Croſſe of Chriſt, but in conformitie and obedience thereunto, in that vertue of the Goſpell which crucifies him unto the world and the world unto him. Gal. 6.14. In dayes of peace and religion men may eaſily afford to magnifie the Goſpell, becauſe they get by it. The Perſians, who, had the bloudy decree held, would have beene the ſlaughterers of the Iewes, yet when leave was given to that people to deliver themſelves from the malice of *Haman, even many of them turned Iewes themſelves, becauſe the feare of that people fell upon them.* Iohn 4.14. We may obſerve this affection in the woman of Samaria, the firſt reaſon why ſhee gave ſome heed to Chriſt, ſpeaking of his water of life unto her, was, becauſe *ſhee ſhould thirſt no more, nor come thither to draw.* So long as *Ephraim* might have her worke and her wages together, ſhee was contented to doe God ſome ſervice, *like an Heifer which loveth to tread out the corne,* Hoſ 10.11. that is, while ſhee hath no yoke on her necke, no muzzell on her mouth, while ſhe is not put to plow, but to eaſie and pleaſant ſervice, ſhee is willing to yeeld unto it. To note, that it is but baſe and hypocriticall obedience, which is ſupported by no other than preſent rewards. *They ſeeke me daily,* Eſay 58. 2,3. ſaith the Lord of the hypocrites among his people, *and delight to know my wayes, as a nation that did righteouſneſſe.* But the end was that they might have their owne wils, and as it were oblige God to reward them: and therefore as ſoone as God ſeemeth to neglect them and their ſervices, they proudly expoſtulate with him, and even twit him with their workes, *Wherefore have wee faſted, and thou ſeeſt not?* &c. This then is the proofe of our ſincere love unto Chriſt, which is not raiſed upon mercinarie reſpects, when we can receive the Goſpell with perſecution. [a] Perſecution is amongſt Chriſts legacies, a part of the Churches portion [b] and of Gods gifts unto her;

[a] Marke 10.30.

[b] Phil.1.29.

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her; [c] no man that will live godly can be without them. Even in *Abrahams* houſe, which was at that time, if not the ſole, yet the moſt glorious Church on the earth, there was a Perſecutour, and [d] *as it was then, ſo is it now*, ſaith the Apoſtle. The Saints of God ever have beene, and ever will be to the worlds end eſteemed for [e] wonders, and markes, and mad-men, and proverbs of reproch. And hereby the Lord doth provide to make his Goſpell more glorious, becauſe hee giveth men hearts to ſuffer ſcorne and reproch for it. *To receive the word in affliction, and yet with joy*, is an exemplary thing, which maketh the ſound and glory of the Goſpell to ſpread abroad. Now then, if perſecution bee thus an appendant to the Goſpell, every man muſt reſolve to receive it in ſome affliction, when he muſt be put to diſcard his wicked companies, to ſhake off his flattering and ſharking luſts, to forſake his owne will and wayes, to runne a hazard of undeſerved ſcorne, diſreputation, and miſconſtructions in the world, and yet for all this to ſet an high price upon the pretious truths of the Goſpell ſtill, is not this to receive the Word in much affliction? And ſurely till a man can reſolve upon this concluſion, I am ready to be bound, and to die for the name of Ieſus, I count not my life, much leſſe my liberty, peace, credit, ſecular accommodations deare, ſo I may finiſh my courſe with joy; Lord, my will is no more mine, but it ſhall be in all things ſubject unto thee; hee can never give ſuch entertainment to the Word as becommeth ſo glorious a Goſpell. All his ſeeming profeſſion and acceptation, is but like the Gadarens courteſie in meeting of Chriſt, which was onely to be rid of him, *Matth.* 8.34.

Laſtly, we ſhould from hence learne a further Chriſtian dutie, which is to adorne this glorious Goſpell in an holy converſation. This uſe the Apoſtle every where makes of the Goſpell of Chriſt; that wee ſhould walke as becommeth the Goſpell, that we ſhould in all things adorne

[c] 2 Tim. 3.12.

[d] Gal. 4.29.

[e] Zech. 3.8. Eſay 8.18. 2 King. 9.11. Ier. 29.26. Wiſd. 5.6.

Phil. 1.27. Tit. 2.10.

adorne the doctrine of God our Saviour, that we ſhould walke worthy of him who hath called us unto his kingdome and glory, that we ſhew forth the vertues of him who hath called us out of darkneſſe into his marvellous light, that we ſhould not receive ſo great a grace, as the miniſtery of reconciliation in vaine, but that wee ſhould walke fittingly to the holineſſe and efficacie of ſo excellent a rule, as becommeth a royall nation, a people of glory, a peculiar and ſelected inheritance, even zealous of good workes. It was once the expoſtulation of *Nehemiah* with his enemies, ſhould ſuch a man as I flie from ſuch men as you? ſuch ſhould be our expoſtulation with Satan and our owne luſts, ſhould ſuch men as wee are, who have the Goſpell of Chriſt for our rule, conforme our ſelves unto another Law? Is not this the end why the Goſpell is preached, that we ſhould live unto God? Doth it become the ſonne of a King to goe in ragges, or to converſe with meane and ignoble perſons? Now by the Goſpell we have that great honour and priviledge given us to be called *the ſons of God*; and ſhall we then walke as ſervants of Satan? Would any Prince endure to ſee the heire of his crowne live in bondage to his own vaſſall and moſt hated enemie? Herein is the greateſt glory of the Goſpell above the Law, that it is a Law of life and libertie, a Word which transformeth men into the Image of Chriſt, and maketh them ſuch as it requireth them to be. So that to walke ſtill according to the courſe of the world as we did before, is, as much as in us lies, to make the Goſpell as weake and unprofitable as the Law. *How doe you ſay we are wiſe,* ſaith the Prophet, *and the Law of the Lord is with us? Certainely in vaine made he it, the pen of the Scribe is in vaine:* That is, the priviledge of having the oracles and ordinances of God committed unto us, will doe us no more good, if we walke unworthy of ſo great a grace, than if thoſe ordinances had never beene written or revealed to men.

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1 Theſſ. 2. 12.

1 Pet. 2. 8.

2 Cor. 6. 1-3.

Gal. 6. 16.

Tit. 2. 14.

Nehem. 6. 11.

1 Pet. 4. 3-6.

Ier. 8. 8.

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Here then it is needfull to enquire in *what manner* we are to adorne and ſet forth the glory of the Goſpell? To this I anſwer, that the firſt and greateſt honour wee can doe unto the Goſpell, is, to ſet it up in our hearts, as our *onely rule*, by which we are to walke, that we preferre it above all our owne counſels, and venture not to mingle it with the wiſdome and reaſonings of the fleſh; that wee raiſe up our converſation unto it, and never bend it unto the crookedneſſe of our owne ends or rules. *As yee have received Chriſt Ieſus the Lord, ſo walke yee in him*, ſaith the Apoſtle; that is, faſhion your converſation to the doctrine of Chriſt, let that have the higheſt roome, and the over-ruling ſuffrage in your hearts. There is *all wiſdome* in the Goſpell, it is able to make men *wiſe unto ſalvation*, that is, there is wiſdome enough in it to compaſſe the uttermoſt and moſt difficult end. And what can the reaſonings of the fleſh contribute to that which was all wiſedome before? and which can throughly furniſh a man unto every good worke? This glory Saint *Paul* (though a man of great learning, of ſtrong intellectuals, of a working and ſtirring ſpirit, qualities very unapt to yeeld and be ſilent) did, at the very firſt revelation thereof, give unto the Goſpell, *Immediatly*, ſaith he, *I conferr'd not with fleſh and blond*, I did not compare the Goſpell of Chriſt with the principles of my carnall wiſdome, I did not reſolve to diſpute againſt Gods grace, or to conforme unto this myſtery no farther than the precepts of mine owne reaſon, or the coexiſtence of mine owne ſecular ends and preferments would allow; but I captivated all my thoughts, and laid downe all the weapons of the fleſh at Chriſts feet, reſting onely on this Word, as a treaſury of wiſdome, and yeelding up my whole heart to be in all things ordered by this rule. It is an horrible boldneſſe in many men to wreſt, and torture, and diſtinguiſh the Goſpell into all ſhapes for their owne luſts ſake. As

Col. 2. 6.

Col. 1. 28.

2 Tim. 3. 15, 16, 17.

Pſal. 119. 98, 99. Ier. 8. 9.

Gal. 1. 16.

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we ſee what ſhifts men will uſe, to make the way of life broader than it is, by looking upon it thorow their owne multiplying glaſſes, what evaſions and ſubterfuges ſinne will finde out to eſcape by, when the letter of the Word preſſeth ſore upon them. O how many ſinnes might men eſcape, how wonderfully might they improve the Image of Chriſt in their hearts; if they did with *David* make the Law their counſellor, and weigh every action which they goe about, thoſe eſpecially which they have any motions of reluctancie in the ſpirit of their minde unto, *Non in ſtatera doloſa conſuetudinum, ſed in recta ſtatera ſcripturarum*, not in the deceitfull balance of humane cuſtome, but in the balance of the Sanctuary, the holy Scriptures: If they would ſeriouſly remember that they muſt alwayes *walke in Chriſt*, *Coloſſ.* 2. 6. make him the rule, the way, the end, the Judge, the companion, the aſſiſtant in all their workes, that as the members of the body doe nothing at all but in the fellowſhip of the body, and as they are thereunto applied by the ſame common ſoule which animates them all: ſo Chriſtian men ſhould doe nothing but as parts of Chriſt, and as actuated by the ſame gracious Spirit which is in him. This is the meaning of our being Chriſtians, and of that conſent which in our Baptiſme we yeeld unto the Covenant of Chriſt, that we will not follow nor be led by Satan, the world, or the fleſh, that is, by that wiſdome which is earthly, ſenſuall, or devilliſh, but that we will be ordered by that Spirit of regeneration, the ſeale of whoſe Baptiſme wee receive in our ſacramentall waſhing. O then what is become of the Chriſtianity of many men, who forget that they have beene purged? who live as if they had never beene baptized into Chriſt, who live as if they had never learned Chriſt? What a prodigie and contradiction is it, that that tongue, which even now profeſſed it ſelfe to be Chriſtian, and ſaid Amen to a moſt cleane and holy prayer, ſhould, like thoſe beaſts which

Pſal. 119. 24.

Aug. contr. epiſt. Parmen. lib. 3. cap. 2.

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which *Seneca* ſpeaketh of, which by but turning aſide their head to ſome other ſpectacle, doe immediately forget the meat which they ſeemed moſt greedily to eat before, breake forth preſently into blaſphemies, oathes, lies, revilings, clamours, obſcenities, which are the very fumes and evidences of hell in the heart? That thoſe hands which even now were reached forth to receive the ſacred pledges and moſt dreadfull myſteries of ſalvation, which were even now imployed in diſtributing almes to the members of Chriſt, or in helping to heave and lift up a prayer unto heaven, which ſeemed like the hands of *Ezekiels* living creature to have wings of devotion over them, ſhould ſuddenly have their wings melted off, and fall downe to covetous and cruell practices againe? that thoſe feet which in the morning carried men into the Lords Sanctuary, and into the preſence of Chriſt, ſhould the ſame day turne the backes of the ſame men upon the Temple of the Lord, and carry them to ſtews and ſtages, the nurſeries of uncleanneſſe? that thoſe eyes which even now ſeemed to have beene nail'd unto heaven, and to have contended with the tongue and the hand which ſhould more earneſtly have preſented the prayers of the ſoule to God, ſhould almoſt in the ſpace of their owne twinkling, be filled with ſparkles of uncleanneſſe, gazing and glutting themſelves upon vaine or adulterous objects? What is this but for men to renounce their Baptiſme, to teare off their ſeale, and daſh out their ſubſcription from the covenant of grace, to deny the Lord that bought them, to repent of their bargaine which they had made for ſalvation, and *really* to diſhonour that Goſpell which they *hypocritically* profeſſe? This then is the firſt honour which wee can doe unto the Goſpell of Chriſt, when we ſet it up in our hearts as a moſt adequate rule of all wiſedome, and the alone principle of every action.

Secondly, wee continue to honour the Goſpell of Chriſt

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Chriſt by walking in Obedience thereunto as our perfect Rule. Firſt, in the *Obedience of faith*, receiving it, and leaning upon it, laying hold on the covenant which is therein revealed, as on the onely hope which is ſet before us; for this is a great acknowledgement of the glorie and praiſe of God when we truſt in him for ſalvation. Therefore the Apoſtle having ſhewed the Glorie of Chriſt above *Moſes*, maketh this principall uſe of it, that therefore we ſhould *heare his voyce, and take heed of an evill and unbeleeving heart, in departing from him*, Wee, ſaith he, *are to the praiſe of Gods Glory, who truſt in Chriſt*. Hebr. 3. 3-12. Ephes. 1. 12.

Secondly, in *Obedience of life and Holineſſe*. When for the honour of the Goſpell we can denie our ſelves, and diſhonour our luſts, and part from all that wee had before as from dung and droſſe, and expreſſe the image of Chriſt in our converſations. [a] This is indeed the true learning of Chriſt when we ſhew forth his life in ours, when we walke as he alſo walked, when as he was ſo we are in this world, when the ſame minde, judgement, affections are in us which were in Chriſt. Thus the faithfull are ſaid to honour God, when they ſanctifie his Sabbath, and to glorie him when they bring forth much fruit.

[a] Eph 4. 20. 22. 1 Ioh. 2. 6. 1 Ioh. 4. 17. Phil. 2. 5. Eſay 58. 13. Ioh. 15. 8.

Thirdly, we honour the Goſpell of Chriſt by *conſtancie and continuance* in our faith and obedience thereunto; for ſtanding faſt, or perſiſting immoveably in our courſe without ſorrow or repentance is an argument of the excellencie of the Goſpell. [b] *Walke*, ſaith the Apoſtle, *as becommeth the Goſpell*-- that I may heare of your affaires, *that you ſtand faſt in one ſpirit*. [c] Luſts ever bring inconſtancie with them, and make the ſoule like weary and diſtempered bodies never well in any poſture or condition; wicked men flye like Bees from one flower to another, from one vanity to another, can never finde enough in any to ſatiate the endleſſe intemperancie of un-

[b] Phil. 1. 27.

[c] *Non ſtant uno loco vitia, ſed mobilia & inter ſe diſſidentia tumultuantur, pellunt invicem, fugantur. Senec. de Benef. l. 1. c. 16*

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unnaturall deſires: onely the Goſpell, being ſpiritually apprehended, hath treaſures enough for the ſoule to reſt in, and to ſeeke no farther. And therefore falling away from the truth, power, or puritie of the Goſpell is ſaid to expoſe Chriſt to ſhame, and to crucifie him againe. For as in [d] Baptiſme when wee renounce ſinne, and betake our ſelves to Chriſt, we doe as it were, expoſe ſinne unto publike infamie, and naile it on the Croſſe of Chriſt: So when we revolt from Chriſt unto ſinne againe, and in our hearts turne backe unto Egypt, and thruſt him from us, we doe then put him to ſhame againe, as if hee were either in his power deficient, or unfaithfull in thoſe promiſes which before we pretended to relie upon. If Iſrael, as they conſulted, ſhould likewiſe actually have rebelled againſt *Moſes*, and returned in body as well as in heart unto Egypt againe, what a ſcorne would it have wrought in that proud nation, that their vaſſals ſhould voluntarily reſume their thraldome, after ſo many boaſts and appearances of deliverance? If a man ſhould relinquiſh the ſervice of ſome noble perſon, and apply himſelfe unto ſome ſordid matter for ſubſiſtence, would not the mouths of men be quickly open, or their mindes jealous to ſuſpect that however ſuch a man carry an high name, and there bee great expectations from attending on him, yet in truth he is but a dry matter, whom his own ſervants doe ſo publikely diſhonour? So when any men turne Apoſtates from the power and Profeſſion of the Goſpell of Chriſt, preſently wicked men are apt to blaſpheme, and to conceive deſperate prejudices againſt our high and holy calling. If any man make a boaſt of the Law, and yet breake it, hee diſhonoreth God the more, for (ſaith the Apoſtle) *The name of God is blaſphemed among the Gentiles through you, as it is written*, ſo then conſtancie in Chriſts ſervice giveth him the glory of an honourable maſter, and his Law of a royall law, * *putteth to ſilence the ignorance of thoſe fooliſh men*, who lie in twaie

[d] διὰ τῆς ἐπὶ τὸν ἁμαρτίαν ἥττας μιμήσεως, παραδείγματος ἀνατίθησι τῷ σταυρῷ τὴν ἁμαρτίαν, ὡς ἀξίαν ὕβρεως. *Greg. Naz. Orat. 40. de Baptiſmo.* Rom. 2. 23, 24.

* 1 Pet. 2. 15, 16.

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waite to take advantages that they may blaſpheme the name of God, and his doctrine.

Fourthly, the Goſpell of Chriſt is honoured by the *unitie of the Spirit*, and concurrent judgements and affections of men to ward it. When all the ſincere profeſſors thereof, doe unanimouſly *ſtrive* together, and *earneſtly contend for it*; when all that ever have been or are acquainted therewith doe gloriſie it with their ſuffrages and ſubſcription, *Nemo omnes, neminem omnes fefellere*, it muſt needs be a glorious Goſpell, if all that ever looked on it doe ſo conclude: Nothing was ever able to deceive all men, neither did ſo many ever combine to deceive others. When the Philoſophers ſeverally ſtrove for the precedence of their ſeverall ſects, and every man, after his owne order, gave the next place unto *Plato*, it was undoubtedly concluded that his was the moſt excellent, becauſe after their owne prejudice and perſonall reſpects, it was honoured by the equall ſuffrages of all the reſt: How much more muſt the Goſpell needes bee glorious which hath the joynt atteſtation of Angels and all holy men ſince the world began to honour it withall? Therefore when the Apoſtle proveth the greatneſſe of this heavenly myſtery, he uſeth a word which importeth the conſent of men, ὁμολογουμένως, *without any doubt, or by an univerſall confeſſion, Great is the myſterie of Godlineſſe.* Doth it not much ſet forth the Glory of a Law, that there ſhould be ſo much wiſedome, power, equitie, majeſtie, beautie in the face of it, that every true ſubject in a Realme ſhould concurre in a conſtant and uniforme love and obedience to it? Let us therfore expreſſe the glory of the Goſpell, not only in our joynt confeſſions, but in our united obedience thereunto, and in our unanimous zeale and contention for it, in our brotherly affections and compaſſions to one another therby: for the ſchiſmes and diſaffections of Christians bring much diſhonour upon their holy profeſſion, which in all their miſcariages doth ever

2 Cor. 6. 3.
1 Tim. 6 1.

Phil. 1. 27.
Iud. v. 3.

1 Tim. 3. 16.

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ever by occaſion of the unreaſonableneſſe of wicked men ſuffer together with them. Therefore the Apoſtle from the unitie of Chriſt in himſelfe concludeth that ſuch he ſhould be in his members too. *Is Chriſt divided?* hath he divers opinions, or hath he the truth of God in reſpect of perſons? ſuch as he is ſuch ſhould you bee likewiſe, leſt by your contentions you ſeeme to make another Chriſt, or another Goſpell, than that which you have received.

Fifthly, the Goſpell of Chriſt is honoured in our *ſtudying of it*, and digging after it in our ſerious and painefull enquiries into the myſteries of it. Saint *Paul* deſpiſed all other knowledge, and ſhooke off every weight that he might preſſe forward with the more unwearied affections towards ſo excellent a treaſure. Surely if men had the ſpirit of the Apoſtle, or of thoſe bleſſed Angels which deſire to pry into the Goſpel of Chriſt, they would not miſſe-ſpend ſo much pretious time in frothy and fruitleſſe ſtudies, nor waſte away that lampe of reaſon in their boſomes, in empty and unnouriſhing blazes; but would ſet more houres apart to looke into the patent of their ſalvation (which is the booke of God) and to acquaint themſelves with Chriſt before-hand, that when they come into his preſence they may have the entertainement of friends and not of ſtrangers. Men that intend to travaile into forraigne kingdomes with any advantage to their parts, or improvement of their experience, doe before-hand ſeaſon and prepare themſelves with the language, with ſome topographicall obſervations of the Countrey, with ſome generall notions of the ingenie, manners, formes, civilities, entertainements of the natives there, doe delight to converſe with thoſe men who are beſt learned in theſe or the like particulars. Surely we al profeſſe a journey to heaven, a pilgrimage in this preſent world, to have our converſation now where wee looke to have our everlaſting abode with the Lord here-

hereafter. Now in the Goſpell of Chriſt we have as it were a map, a topographicall delineation of thoſe glorious manſions which are there prepared for the Church, we have a taſte and deſcription of the manners of that people, we have ſome rudiments of the heavenly language, in one word, wee have abundantly enough, not onely to prepare us for it, but to enflame all the deſires of our ſoule unto it, even as exiles or captives deſire to returne to their native Countrey. Now then if wee no way regard to ſtudy it, or acquaint our ſelves with it, if wee ſeeme to deſire the ſight of Chriſt in heaven, and when we may every day have a moſt bleſſed view of his face in the Glaſſe of his Goſpel, we turne away our eyes, and regard it not, we doe as good as proclaime to all the world, that either our hopes of heaven are very ſlender, or our care thereof little or none at all. And this I take for a moſt undoubted truth, that there is ſo much of the knowledge, grace, and ſpirit of Chriſt, and through him of the Father in the holy Scriptures (and thoſe onely are the things which make heaven to bee the home and the hope of men) as that whoſoever neglecteth the ſtudy of them, and ſuffereth the Scriptures to lye by him as a ſealed booke, would bee every whit as unwilling if heaven gates were wide open unto him, to relinquiſh his portion in the earth, and to ſpend his time in the fruition or contemplation of that glorious Countrey.

Laſtly, wee honour the Goſpell when in our greateſt diſtreſſes we make it our *Altar of refuge*, our doore of eſcape, the ground of all our hope and comfort, the only anchor to ſtay our ſoules in any ſpiritual tempeſt, the only ſtaffe to leane upon in our greateſt darkeneſſe. What ever other carnall comforts men may for a time rejoyce in, they will all prove but as a fire of ſparkes, or as a blaze of thornes, which can yeeld no ſolid or abiding light unto the ſoule. When ſinners in Sion begin once to be affraid, and to be ſurprized with the fearefulneſſe

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of a guilty ſoule, when the affrighted conſcience ſhall put that dreadfull queſtion in the Prophet to it ſelfe, How can I dwell *with devouring fire?* how can I dwell *with everlaſting burnings?* there will no other anſwere allay the ſcorching terrour thereof but that in the end of the ſame Chapter, *The people that dwell therein ſhall be forgiven their iniquity.* A man may as ſoone drinke up the water of the ſea with ſpunges, or remove mountaines with one of his fingers, as be able to draine out theſe cloſe and incorporated ſorrowes which together with ſinne doe ſoake through the whole ſubſtance of the ſoule, with vaine companie, worldly imployments, or youthfull pleaſures. All theſe doe but reſpite them for a time that they may returne the ſtronger. But if thou wilt indeed be comforted, ſue out thy pardon, flye to the court of mercy which is erected in the Goſpell; This was our Saviours argument to the man that was ſicke of the Palſie, *Sonne, be of good cheere, thy ſinnes be forgiven thee.* There is no worldly affliction goeth cloſer to the life of a man than ſickeneſſe, and yet as in the midſt of laughter the heart of a wicked man is ſorrowfull, becauſe it is ſtill under the guilt of ſinne, ſo in the midſt of paine and ſorrow the heart of a godly man may be cheerefull, becauſe his ſinnes are forgiven.

Eſai. 33. 14, 24.

Mat. 9. 2.

To conclude this point, we may for our better encouragement in ſo neceſſary a dutie lay together theſe conſiderations: Firſt, in point of *honour* we ſhould learne to walke as becommeth the Goſpell, for the Goſpell is a Chriſtians Glorie, and therefore ought to bee preſerved in his heart, as his chiefeſt priviledge. The Spirit of God will not endure to have holy things profaned as if they were common or uncleane. *Balthazzar* converted the conſecrated veſſels of the Temple into inſtruments of luxurie and intemperance; but the Lord temper'd his wine with dregges, and made them prove unto him as cups of trembling and aſtoniſhment. *Herod* pollured

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the ſepulchers of the Saints with a ſacrilegious ſearch of treaſures preſum'd to have beene there hidden, and God made fire riſe out of the earth to devoure the over-buſie ſearchers. *Antiochus* ranſack'd the Temple of the Lord; *Heliodorus* emptied the treaſures of their conſecrated monies; *Pompey* defiled the Sabbath and the Sanctuarie; *Craſſus* robb'd the houſe of God of ten thouſand talents. But inquire into the event of theſe inſolencies, and we ſhall finde that true then, of which latter ages have given many examples, and are ſtill likely to give more, that ſtollen bread hath gravell in it to choake thoſe that devoure it, that ruine is ever the childe of ſacrilege, that miſchiefe ſetteth a period to the lives and deſignes of prophane men. Now then if the Lord were thus jealous for the types of his Goſpell, how, thinke wee, can he endure to ſee the Goſpell it ſelfe diſhonoured by an unſuteable profeſſion, or the bloud of the Covenant trampled under foot, as if it were a common or uncleane thing? In the contempt of the Goſpell there is more diſhonour done unto every perſon of the bleſſed Trinity, than can be by any other ſinne. An undervaluing of the *Fathers wiſdome*, that great myſterie and counſell of redemption which was hidden from former ages: and what an indignity is it unto him, for a man to ſhut out the light of the ſunne, that ſo hee may enjoy that pittifull benefit of darkeneſſe, to gaze upon the falſe gliſtering of rotten wood, or of earthly ſlime, the deceit whereof would bee by the true light diſcovered? And undervaluing of his *wonderfull love*, as if he had put himſelfe unto a needleſſe compaſſion, and might have kept it ſtill in his owne boſome. A ſcorne unto the Sonne of God, when wee ſuffer him to ſtand at our doores with his locks wet with the dew of heaven, to put his finger into the hole of the locke, as if he deſired to ſteale an entrance upon the ſoule; to emptie, to humble, to denie himſelfe, to ſuffer the wrongs of men, and

Joſeph. Antiq. lib. 16. ca. 11.
2 Mac. 3. 5.

Tacit. Hiſt lib. 5.
Joſeph. Antiq. lib. 12. cap. 13.

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the wrath of God, and after all this to have that pretious bloud which was ſqueezed out with ſuch woefull agonies, counted no other than the bloud of a common malefactor, nor that ſacred body which was thus broken, diſcerned from the bodies of the theeves which were crucified with him. An indignitie beyond all apprehenſion to *the ſpirit of Grace*, when wee ſuffer him to waite daily at our Bethesda, our houſes of mercy, and all in vaine, to ſpend his ſacred breath in the miniſterie of reconciliation, in doubling and redoubling his requeſts unto our ſoules, that we would be contented to bee ſaved, and we ſhall harden our hearts, and ſtop our eares, and ſet up the pride and ſtoutneſſe of our owne reaſonings, till wee doe even wearie him and chide him away from us. Now this is a certaine rule, God will not loſe any honour by mens ſinnes; if they refuſe to give him the glory of his mercy, he will ſhew the glory of his Power and juſtice, in treading downe the proud enemies of Chriſt under his feet. As they that honour him ſhall be honoured; ſo they who caſt any diſgrace upon his truth and covenant, ſhall be ſure to meet with ſhame and diſhonour at the laſt.

Secondly, to avoid *Scandall*. The Goſpell is the *light* of a nation: And ſinnes in the light as they are committed with more impudence, ſo likewiſe with more offence. An offence or ſcandall tending unto ſinne in miſguiding the weake, in heartening and confirming the obdurate, in opening the mouthes of adverſaries to revile our holy profeſſion; and a ſcandall tending unto ſorrow in wounding the hearts of the godly, and vexing their righteous ſpirits with a filthy converſation.

Thirdly, wee ſhould learne to walke as becommeth the Goſpell, even in reſpect to the *ſtate*, for the Goſpell is the foundation of true peace and tranquility in a common-weale, and thoſe who ſhew forth the power thereof are, as it were, Lions about the Throne of their King.

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By righteouſneſſe the Throne is eſtabliſhed, but ſinne is a reproch unto any people. One *Ioſeph* in Egypt is a ſtorehouſe to all the kingdome; one *Eliſha* an armie of chariots and of horſemen unto Iſrael; one *Moſes* a fence to keepe out an inundation of wrath which was breaking in upon the people; one *Paul* an haven, an anchor, a deliverance to all that were in the ſhip with him. And now *Si ſtella cadunt venti ſequentur:* If the ſtarres fall we muſt needes looke for tempeſts to enſue, if the ſalt be infatuated we cannot looke that any thing ſhould be long preſerved. If Chriſtians live as if they had no Goſpell, or as if they had another Goſpell, what can wee expect but that God ſhould either plague us, or forſake us, either ſend his judgements, or curſe his bleſſings?

Prov. 16. 12. 20. 28. 25. 5.

Ariſt. Prob. ſect. 26. qu. 25.

Laſtly, the Goſpell makes ſinne more filthy, if it doe not purge it; as a taper in the hand of a Ghoſt makes him ſeeme more gaſtly than he was before. Sweet ointment cauſeth ranke and ſtrong bodies to ſmell worſe than they did before. So the ſweet ſavour of the Goſpell maketh the ſinnes of men more noiſome and odious in the noſtrils of the Almightie. And therefore wee ſee what a fearefull doome the Apoſtle pronounceth againſt thoſe, who having taſted of the good Spirit of God, and been illightened, and in ſome ſort affected with his grace doe yet afterwards fall away, even an impoſſibilitie of repentance or renovation. From which place, perverſly wreſted, though the Novatians of old did gather a deſperate and uncomfortable concluſion, that ſinne committed after regeneration was abſolutely unpardonable (to avoide the danger of which damnable and damning doctrine, ſome have boldly queſtioned both the Author and authenticalneſſe of that Epiſtle) yet, all theſe inferences being denied, wee learne from thence this plaine obſervation, That precedent Illumination from the Goſpell of Chriſt, doth tend much to the aggravation of

Qui hircos redolent, fœdius olent cum ſe unxerint. Ariſt. Prob.

Heb. 6. 4-7. Heb. 10. 26.

Vid. Sixt. Senenſ. biblioth. l. 7. Melch. Can. loc. Theolog. l. 2. c. 10. Greg. Tholoſ. de Rep. lib. 12. ca. 7.

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those sinnes which are committed against it. And therefore in all these considerations we should labor to walke worthy of so glorious a Gospell, and of so great a salvation.

Thus have we at large spoken of the *Rod of Christs strength*, as it is *Insigne regium*, or *Sceptrum majestatis*, an Ensigne and Rod of Majestie: we are now to speake a little of it as it is *Pedum pastorale*, an episcopall Rod, which denoteth much heedfulnesse and tender care. This is the Precept which the Apostle giveth unto the Pastors of the Church that they should προσεχειν τῳ ποιμνιῳ, *Take speciall heed to all the flocke over which the holy Ghost had made them overseers.* And the Apostle againe reckoneth *Vigilancie or care over the flocke* amongst the principall characters of a bishop: and hee professeth of himselfe, that there did daily lye upon him μεριμνα πασων τῶν ἐκκλησιων, *The Care of all the Churches.* And this consideration affordeth us another note out of the words, namely, That *Christ in the ministerie of his Gospell and dispensation of his Spirit, is full of care and tenderneſſe towards his Church.* This Christ maketh one maine point of opposition betweene himselfe and hirelings, that these *Care not for the flock*, but suffer the Woolfe to come, and to scatter them while they fly away; whereas hee keepeth them, that none may bee lost, and prayeth unto the Father to keepe them through his owne name. The Lord committed the Church unto Christ as their Head, gave them into his hands, not as an ordinary gift, wherein he did relinquish his owne interest in them or care of them (for hee careth for them still) but as a blessed *depositum* entrusted them with him, as the choicest of his Iewels, as the most pretious casket amongst all the treasures of the Creation, that he should polish, preserve, present them faultlesse, and without spot before the presence of his glory at the last day. And for this purpose hee gave him a *Commaundement* of the greatest care and tenderneſſe that

Act. 20. 28.

1 Tim. 3. 2.

2 Cor. 11. 28.

Ioh. 10. 12, 13.
Ioh. 17. 11, 12.

1 Pet. 5. 7.

Mal. 3. 17.

Iud. v. 24.

Eph. 5. 26, 27.

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that ever the world knew, that hee ſhould lay downe his life for his ſheepe, and ſhould loſe nothing of all that was given him, but ſhould raiſe it up at the laſt day. So that now want of care or compaſſion of Chriſt towards his Church, would be an argument of unfaithfulneſſe; If he had not been a mercifull high prieſt, neither could he have beene faithfull to him that appointed him, for he was appointed to bee mercifull, and was by the Spirit of God filled with moſt tender affections, and qualified with an heart fuller of compaſſion than the ſea is of waters, that he might commiſerate the diſtreſſes of his people, and take care of their ſalvations.

Ioh. 10.18. Ioh. 6 39. Heb. 2.17. 3.2.

Notably doth this Care of Chriſt ſhew it ſelfe: Firſt, in the apportioning and meaſuring forth to every one his due *dimenſum*, and in the midſt of thoſe infinite occaſions and exigencies of his ſeverall members in providing ſuch particular paſſages of his Word as may be thereunto moſt exactly ſutable; for this ſheweth that his Care reacheth unto particular men. It is the dutie of a faithfull biſhop, ὀρθοτομεῖν, to make ſuch a difference betweene men, and ſo to divide or diſtribute the word aright, as that every one may have the portion which is due unto him: ſome are but Lambes in Chriſts flocke, young, tender, weake, eaſily offended or affrighted; others ſheepe, growne up to more ſtrength and maturity: ſome in his garner are but Cummin ſeede, others Fitches, and ſome harder corne, ſome can but beare a little Rod, others a greater ſtaffe or flaile, and ſome the preſſure of a Cart wheele, that which doth but cleanſe ſome would batter and breake others into pieces: ſome are *great with young*, in the pangs of a loaded conſcience, in the travaile under ſome ſore affliction, or in the throwes of a bitter repentance, as it were in fits of breeding or new forming of Chriſt in their ſoule: and theſe hee leadeth with a gentle hand. Others are, as it were, *new borne*, paſt their paines, but yet

2 Tim. 2.15.

Iud. v. 22, 23.

Ioh 20.15, 16.

Eſai. 28.27, 28.

Eſai. 40.11.

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very tender, weake, and fearefull; and theſe he gathers with his arme, and carries in his boſome, ſhewes them that his care doth not onely reach unto the leaſt of his kingdome, but that his compaſſions are moſt enlarged to thoſe that are too weake to helpe themſelves, that hee hath breſts of conſolation to ſatisfie and delight with abundance the ſmalleſt infant of his kingdome. Some are broken-hearted, and thoſe he bindeth; ſome are captives, to thoſe hee proclaimeth liberty; ſome are mourners in Sion, and for them he hath beautie, and oile of joy, and garments of praiſe: ſome are bruized reedes, whom every curſe or commination is able to cruſh, and ſome are ſmoaking flax, whom every temptation is able to diſcourage, and yet even theſe doth hee ſo carefully tend, and furniſh with ſuch proportionable ſupplies of his Spirit of grace, as makes that ſeede and ſparkle of holineſſe, which hee began in them, get up above all their owne feares, or their enemies machinations, and grow from a *judgement of truth*, and ſincerity (as it is called by the Prophet) unto a *judgement of victory* and perfection, as it is tearmed by the Evangeliſt. In one word, ſome are ſtrong and others are weake; the ſtrong hee feedeth, the weake he cureth, the ſtrong hee confirmeth, the weake hee reſtoreth, hee hath trials for the ſtrong to exerciſe their graces, and hee hath cordials for the weake to ſtrengthen theirs. According unto the ſeverall eſtates, and unto the ſecret demands of each members condition; ſo doth the Care of Chriſt ſeverally ſhew it ſelfe towards the ſame in his Word: there is proviſion for any want, medicine for any diſeaſe, comforts for any diſtreſſe, promiſes for any faith, anſweres to any doubt, directions in any difficulty, weapons againſt any temptation, preſervatives againſt any ſinne, reſtoratives againſt lapſe; garments to cover my nakedneſſe, meate to ſatisfie my hunger, phyſicke to cure my diſeaſes, armour to protect my perſon, a treaſure

Eſai. 66. 11.

Eſai. 61. 1, 2, 3.

Eſai. 42. 3.
Mat. 12. 20.

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treaſure to provide for my poſteritie. If I am rich, I have there the wiſedome of God to inſtruct me; and if I am poore, I have there the obligations of God to enrich mee. If I am honourable, I have there the ſight of my ſins to make me vile; and rules of moderation to make me humble: If I am of low degree, I have there the Communion and conſanguinitie of Chriſt, the participation of the divine nature, the adoption of God the Father to make me noble. If I am learned, I have there a law of charitie to order it unto edification, and if I am unlearned, I have there a Spirit which ſearcheth the deepe things of God, which can give wiſedome unto the ſimple, which can reveale ſecrets unto babes, which can command light to ſhine out of darknes, which can give the light of the knowledge of the glory, fulneſſe, and love of God in the face of Ieſus Chriſt, which can make me, though ignorant of all other things, to learne Chriſt, in whom there is more wiſdome, more various and admirable curioſitie, more filling and plentifull ſatisfaction, more proportion to the boundleſſe deſires of a ſoule once rectified, more fruit and ſalvation (which ſhould bee the end of every Chriſtian mans learning) than in all other knowledge which either paſt or preſent ages can afford. In one word, every where and in all things I am there taught how to want, and how to abound, and how to do all things through Chriſt that ſtrengthens me. A Chriſtian can be ſet in no eſtate, wherein the abundant Care of Chriſt over him is not in the Goſpell wonderfully magnified. And commonly in the greateſt ſtraits he ſheweth the greateſt care, as waters runne ſtrongeſt in the narroweſt paſſages: when we walk in darkneſſe and have no light, when we ſeeke water and there is none, and our tongue faileth for thirſt, then is his fitteſt time to helpe us, and then is our fitteſt time to ſtay upon him. Iſrael were deliverd by *miracles* of mercy from their Egyptian bondage, and in the wilderneſſe conducted by a *miraculous* preſence, and fed with Angels food.

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Isaak was upon the Altar, and then in the mount was the Lord ſeene, and his mercy ſtepped in betweene the knife and the ſacrifice. *Iacob* in great feare of his brother *Eſau*, and then comforted by prevailing with an Angell which was ſtronger than *Eſau*. *Peter* in ſoreſt diſtreſſe for denying Chriſt, and he the firſt man to whom Chriſt ſent newes of his Reſurrection. *Paul* in the ſhippe viſited by an Angell. *Peter* in priſon delivered by an Angell. The diſtreſſed woman at Chriſts Sepulcher comforted by an Angell. Such as the extremities of the Saints are, ſuch is Chriſts care for their deliverances.

Marke 16.7. *Timuit ex nomine, ne deſperaret ex negatione. Gregor. Mor.*

And this Care is further commended, that it proceedeth ſolely from the *grace and compaſſion of Chriſt*: there is no affection naturally in us to deſire it, there is no vertue in us to deſerve it: when we were in our bloud, well pleaſed with our owne pollution, hee doubled his goodneſſe, and uſed a kinde of violence and importunitie of mercy to make us live, when we did not ſeeke after him, when wee did not ſo much as aske whether hee were fit to bee ſought, when wee were aliens from his Covenant, and ſtrangers to his name, hee even then multiplied his invitations unto us, *I ſaid, behold mee, behold me, unto a people that were not called by my name.* When we were *weake*, full of impotencie; when wee were *ſinners*, full of antipathy; when we were *enemies*, full of obſtinacie and rebellion; when wee cared not for him, but turned our backes, and ſtopped our eares, and ſuffered him to throw away in vaine ſo many Sermons, ſo many Sacraments, ſo many mercies, ſo many afflictions upon us; when we cared not for our ſelves, *no man repented, or ſaid, what have I done*; even then did hee magnifie his compaſſion towards us; hee cared for us, when we neglected our ſelves, and deſpiſed him; he beſtowed his mercy not onely upon the unthankfull, but upon the injurious.

Ezek. 16.6.

Eſay 65.1.

Rom. 5.6.8.10.

But then a little compaſſion is enough for thoſe that had

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had deſerved none, for thoſe that had provoked ſcorne and diſpleaſure againſt themſelves: but herein is the care and tenderneſſe of Chriſt abundantly magnified, that it hath in it all the ingredients of a moſt ſoveraigne mercy, that nothing more could have beene done, than he hath done for us. Firſt, for the foundation and original of al mercy, there is in him an overflowing of *love*, without ſtint or meaſure, a turning of heart, a rouling and ſounding of bowels, a love which ſurpaſſeth all knowledge, which is as much beyond the thoughts or comprehenſions, as it is above the merits of men. Eſay 5.4.

Hoſ.11.8. Ier.31.20. Ephel.3.19. Eſay.55.9. Ier.29.11.

Secondly, there is a *ſtudie and inquiſitiveneſſe* how to doe good, a debating within himſelfe, a conſulting and projecting how to ſhew mercy, an arguing, as it were, of his grace with mans ſinne, and his owne ſeveritie; *How ſhall I give thee up Ephraim? How ſhall I deliver thee Iſrael? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? mine heart is turned within me, my repentings are kindled together.* True it is, thou haſt beene unto me as the Rulers of Sodome, and as the people of Gomorrah: But ſhall I be unto thee, as I have beene unto them? Am I not God, and not man? ſhall I change my Covenant, becauſe thou haſt multiplied thy backſlidings? The Lord uſeth ſuch humane expreſſions of his proceedings with men, as if their ſinnes had put him to a ſtand, and brought him to difficulties in ſhewing mercy. *I ſaid, how ſhall I put thee amongſt the children, and give thee a pleaſant Land? &c.* Thy caſe is very deſperate, and thou haſt ſtopped up the courſes of my mercy towards thy ſelfe; how then ſhall I make good my reſolutions of compaſſion towards thoſe that reject and nullifie it to themſelves? ſurely there is no way but one, to over-rule the hearts of obſtinate ſinners, that they may not turne away any more. *Thou ſhalt call mee, my Father*, that is, I will put filial affections, awful thoughts, conſtant reſolutions into thy heart, and thou ſhalt not turne

Hoſ.11.8. Eſay 1.10.

Ier.3.19.

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turne away from mee. *I will melt them and trie them,* ſaith the Lord, *for how ſhall I doe for the daughter of my people?* The Lord ſetteth himſelfe to ſtudy and contrive mercie for his people, that as they ſet up their ſinnes, as it were, in pride to poſe his Covenant; ſo he gathereth together his thoughts of mercy, as it were, to conquer their ſinnes.

Ier.9.7.

Thirdly, there is *conſtancie and continuance* in this his Care: *His mercy endureth, his compaſſions faile not, but are renewed every morning.* And therefore the mercies of *David*, that is, of Chriſt, for ſo he is called, or the mercies of the Covenant made with *David*, are called *Sure mercies*, they have a foundation, the everlaſting love and counſell of God upon which they are built, they have many ſeales by which they are confirmed, the faithfulneſſe, the immutabilitie, and the oath of God: If there were not continuance in his mercies, if he were not the ſame yeſterday, and to day, and for ever in his truth and fidelitie to his Church; if hee ſhould change and turne from us, as oft as we forſake him, if he ſhould leave us in the hand of our owne counſell, and not afford us ſuch daily ſupplies of his Spirit, as might ſupport us againſt the ruinous diſpoſition of our owne nature, wee ſhould be children of wrath every day anew. But herein doth the abundant care of Chriſt in the Goſpell declare it ſelfe unto us, that though we are *wormes* in our ſelves, full of weakneſſe, and of earthly affections, yet God hath *a righe-hand of righteouſneſſe*, which can uphold us; that though we are bent to back-ſliding, yet *he is God and not man*, unchangeable in his Covenant with the Perſons, almighty in his power and mercy towards the ſinnes of men, both to cover them with his righteouſneſſe, and to cure them by his Spirit, both to forgive for the time paſt, and to heale and prevent back-ſlidings for the time to come.

Lament.3.22, 23.

Act.13.34.

2 Tim.2.19. Pſal.89.2. Mal.3.6. Eſay 64.5. Hebr.13.8.

Eſay 41.10-14.

Hoſ.11.7-11.

Fourthly, that he might be fit for ſo meane and humble

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ble a ſervice, there was *a leſſening and emptying of himſelfe*; he was contented to be ſubject to his owne Law, to be the childe of his owne creature, to take upon himſelfe not the ſimilitude onely, but the infirmities of ſinfull fleſh, to deſcend from his throne, and to put on rags, in one word, *to become poore for us, that we through his povertie might be made rich.* Amongſt men, many will be willing to ſhew ſo much mercy as will conſiſt with their ſtate and greatneſſe, and may tend to beget a further diſtance, and to magnifie their heighth and honour in the mindes of men; but when it comes to this exigent, that a man muſt debaſe himſelfe to doe good unto another, that his compaſſion will be to a miſerable man no benefit, except he ſuffer ignominie, and undergoe a ſervile condition for him, and doe, as it were, change habits with the man whom he pities; what region of the earth will afford a man who will freely make his owne honour to be the price of his brothers redemption? yet this is the manner of Chriſts Care for us, who though hee were the Lord of Glory, the brightneſſe of his Fathers Majeſtie, and the expreſſe Image of his Perſon, did yet humble himſelfe to endure ſhame, and the contradiction of ſinners, that he might be the Author and finiſher of our faith.

Phil.2.7,8.
Gal.4.5.
Rom.8.3.
2 Cor.8.9.

Fifthly, There was not onely an humbling or metaphoricall emptying of himſelfe, in that he made himſelfe of no reputation; but there was likewiſe *a reall and proper emptying of himſelfe*, he therein teſtified his wonderfull Care of the buſineſſes of man, that for them he put himſelfe to the greateſt expence, and to the exhauſting of a richer treaſure, than any either heaven or earth could afford beſides: yee were not redeemed, ſaith the Apoſtle, with corruptible things, as ſilver and gold from your vaine converſation, *but with the precious blood of Chriſt, as of a Lambe without blemiſh, and without ſpot*: That which no man will beſtow upon himſelfe, and that which

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which was in nature, and might justly in love have beene neerest to Christ himselfe, even the soule in his body, and the bloud in his veines, he was contented to make a sacrifice for them, who powred it out as the bloud of a malefactour.

Sixthly, besides this great price which he paid to his Father for us, hee hath opened another treasure of his *Grace and Spirit*, out of which he affordeth us daily supplies, and putteth into our hands, as it were, an heavenly stocke, for the better negotiating and improvement of our salvation. Hee setteth up his Spirit in our hearts, thereby conversing and communing with us, teaching us the trade of the citizens of heaven, and of laying up treasures there, where our finall abode must be, of having our conversation and commerce with innumerable companies of Angels, and with the spirits of just men made perfect, and withall that generall assembly or Church of the first-borne, which is inrolled in heaven.

1 Cor. 2. 9. Phil. 4. 19.

Lastly, to all this he addeth *Preparations and provisions* for the future for us, he doth not onely *give*, but he *prepareth things for those that love him*, and what-ever is wanting now, he will *make it up unto us in the riches of his glory*. It was for our expediencie that hee left the Church on earth (in regard of his carnall presence) and went unto his Father againe: Hee was not beholden to change of place for his *owne glory*, for his heaven was within him as a fountaine, and indeed it is his presence which maketh heaven to be the place of glory; therefore Saint *Paul* desired to depart, and to be with Christ (noting that it is not heaven, but Christs presence which is the glory of the Saints:) Therefore, I say, it was *for us*, that he went to heaven againe; *for their sakes*, saith he, *I sanctifie my selfe*; it is *expedient for you that I goe away*. Expedient, to seale and secure our full and finall redemption unto us; for as the Leviticall Priest entred not into the holiest of all without bloud, so neither did

Phil 1. 23. Iohn 17. 19. Iohn 16. 7.

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Christ into heaven without making satisfaction, hee first obtained eternall redemption for us, and then he entred into the holy place, and expedient to prepare a place for us, that the glory which is given to him, hee may give unto us, that being raised up together, we may likewise *sit together* with him in heavenly places; for when the head is crowned, the whole body is invested with royall honour: Hee by the vertue of his Ascension opened the kingdome of heaven for all beleevers; even the Fathers before Christ entred not in without respect unto that consummate redemption which hee was in the fulnesse of time to accomplish for his Church. As a man may be admitted into an actuall possession of land, onely in the vertue of covenants, and under the intuition of a payment to be afterwards performed. Thus we see in how many things the abundant Care of Christ doth shew it selfe towards the Church.

Heb. 9.12.

Iohn 14.2,3.

Iohn 17.22.

Ephes. 2.6.

And as there are therein all the particulars of a tender care, so by the Gospell likewise, doe all the fruits and benefits thereof redound unto the faithfull. First, in the Gospell he [a] *feedeth* and strengthneth them, even in the presence of their enemies he prepareth them a table, and feedeth them with his rod, and according to their comming out of Ægypt he sheweth unto them marvellous things. And therefore our Saviour calleth his Gospell, *The childrens bread*. It is that which quickneth, which strengthneth them, which maketh them fruitfull in spirituall workes.

[a] Psal. 23.5. Mica 7.13.15. Ezek. 34.14,23. Matth. 15.26. Phil. 4.12. Heb 6.12. Ioh. 15.4.

Secondly, He *upholdeth* them from fainting; if their strength at any time faile, hee *leadeth them gently*, and *teacheth them to goe*. [b] As *Iacob* led on his cattell and his children softly, according as they were able to endure; so Christ doth lead out his flocke, and hold his children by the hand, and teach them to goe, and draweth them *with the cords of a man*, that is, with meeke and gentle institution, such as men use towards their children, and not

[b] Gen. 33.14. Iohn 10.3. Psal. 78.52. Esay 63.13. Deut. 1.31. Esay 40.11. Esay 41.13. Hos. 11.3,4. Deut 32.11,12.

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not to their beasts, and *with bands of love.* As an Eagle fluttereth over her young, and spreadeth abroad her wings, and taketh them and beareth them on her wings: so doth the Lord in his Gospel sweetly lead on and institute the faithfull unto strength and salvation: he dealeth with them as a compassionate nurse with a tender infant, condescendeth to their strength and capacitie; when we stumble, he keepeth us; when we fall he raiseth us; when we faine, hee beareth us in his armes; when wee grow weary of well-doing, the Gospell is full of encouragements to hearten us, full of spirit to revive us, full of promises to establish us, full of beautie to entice us; when we seeme to be in a wildernesse, a maze, where there is no issue, nor view of deliverance, even there he openeth a doore of hope, and allureth, and speaketh comfortably unto us.

Hos. 2. 14, 15.

Thirdly, he *healeth our diseases*, our corruptions, our back-slidings; easily are the best of us misled out of the right way, drawen and enticed away by our owne lusts, driven away by the temptations of Satan, the frownes or follies of the world, possest with carnall prejudices against the wayes of God, as if they were [a] grievous, [b] unprofitable, and [c] unequall wayes; apt to take every pretence to flinch away, and steale from the eye of God; apt to [d] turne aside into every diverticle which a carnall reason, and a crooked heart can frame unto it selfe; for a corrupt heart is like [e] a wilde beast, that loveth *confusa vestigia*, to have intricacies and windings in his holes, it cannot away with strait paths; [f] but loveth to wrie and pervert the rule of life. In these cases it is the care and office of Christ to [g] gather that which was scattered, to seeke that which was lost, to bring againe that which was driven away, to binde up that which was broken, to strengthen that which was sicke, and so restore by his Spirit of meeknesse those which are overtaken with a fault; his Gospell is like the trees of the Sanctuary,

Hos. 14. 4.
a Iohn 6. 60. Matth. 25. 24.
b Iob 21. 14, 15. Mal 3. 14, 15.
c Ezek. 18. 25.
d Ier. 11. 10. Act. 7. 39. Psal 14. 3.
e *Animalia quedam, ne inveniri possint, vestigia sua circa cubile ipsum confundunt.* Senec. epist. 68.
† ὡς ὁ μυελὸς ἐν τοῖς ὀστέοις. Clem. Alex.
f Gal. 1 7. 2 Pet. 3. 16.
g Ezek. 34 16. Gal 6 1. Ezek. 47. 12.

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Sanctuary, not for *meat* onely, but for *medicine* too.

Fourthly, as hee healeth our diſeaſes, and giveth us ſtrength, ſo in the mids of enemies and dangers he removeth our feares, and giveth us *comfort* and refreſhment. [h] *I will make with them,* ſaith he, *a Covenant of peace, and I will cauſe evill beaſts to ceaſe out of the Land, and they ſhall dwell ſafely in the wilderneſſe, and ſleepe in the woods.* [i] When the Aſſyrian ſhall be in our Land, and ſhall tread in our Palaces, then ſhall hee raiſe *up ſeven ſhepherds, and eight principall men,* namely, the Miniſters of his Goſpell, in abundance, to eſtabliſh the hearts of his people againſt all dangers. This is that [*] *Shilo* who ſhould bring *tranquilitie* and peace into the Church, even when the Scepter ſhould depart from *Iuda.* When the heart is full of doubts and diſtreſſes, diſquieted with the feare of Gods diſpleaſure, accuſed by the Law, purſued by the adverſary, and condemned by it ſelfe; then doth he ſtill the raging of the ſea, and command the evill ſpirit to be dumbe; then [k] doth he wipe away teares from the conſcience, and refreſh it with living waters, even with the ſweet communion of his Spirit, and with the abundance of his graces.

Laſtly, hee keepeth a *continuall watch* over us by his ſpirituall preſence and protection: As [l] *Iacob* teſtified his great care for the good of *Laban,* that the *drought conſumed him by day, and the froſt by night, and that ſleepe departed from his eyes:* ſo doth the Lord commend his care towards the Church, in that he is the keeper or the watch-man of Iſrael, which doth neither ſlumber nor ſleepe. His preſence is with his people to guide them in their pilgrimage, and unto which they have daily recourſe for comfort and eſtabliſhment. In that great tempeſt when Chriſt was aſleepe in the ſhip, his Diſciples awaked him and expoſtulated with him, *Maſter, careſt thou not that we periſh?* But when hee had rebuked the wind and the ſea, hee then rebuked them likewiſe, hee had

h Ezek. 34.25.

i Mica 5.5.

* *Scultet exercit. Evang. l. 1. cap. 4.*

k Revel. 7.17.

l Gen. 31.40.

Pſal. 121.4.

Exod. 33.14.

Marke 4.38.40.

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had another ſtorme of feare and unbeleefe to calme in their hearts, who could not ſee him in his providence watching over them, when his body ſlept.

The grounds of this great Care, which Chriſt in his Goſpell teſtifieth towards his Church, are theſe: Firſt, *He is our kinſman*, there is affinitie in bloud, and therefore a naturall care and tenderneſſe in affection: wee know amongſt the Jewes when a woman had buried an husband without fruit of his body, the next of the kindred was to take care of her, and to raiſe up the name of the dead upon his inheritance: And if any man had waxen poore, and ſold any of his poſſeſſion, the neereſt kinſman was to have the firſt option in the recovery and redemption of it: And from hence the Apoſtle argueth to prove the mercifulneſſe and fidelitie of Chriſt, in ſanctifying or bringing many ſonnes unto glory (for I take thoſe phraſes to be in that place equivalent) becauſe he was *not aſhamed to call us brethren, but was made in all things like unto us.* And wee may obſerve that in the Scripture he hath almoſt all the relations of conſanguinitie, to note that his care is univerſall and of all ſorts. He is a *Father*, *Behold, I and the children which thou haſt given me:* and the care of a father is to governe, to nouriſh, to inſtruct, to lay up for his children. He is as *a mother*, he carrieth his young ones in his boſome, he gathereth them as a hen her chickens, hee milketh unto them out of the breſts of conſolation. And thus he hath a care of indulgence and compaſſion. Hee is a *Brother*, *Goe to my brethren and ſay unto them, I aſcend unto my Father, and your Father, and unto my God, and your God.* And the care of a brother is to counſell, adviſe, and comfort. A brother is borne for adverſity. Laſtly, hee is a *Huſband*; yee are married to him who is raiſed from the dead, and that word compriſeth all care, to love, to cheriſh, to inſtruct, to maintaine, to protect, to compaſſionate, to adorne, to communicate both his ſecrets and himſelfe,

Deut. 25. 5. Ruth 3. 9. 4. 5. Levit. 25. 25.

Heb. 2. 11. 17.

Eſay 8. 18.

Eſay 49. 15. Eſay 40. 11. Matth. 23. 37. Eſay 66. 11. Ioh. 20. 17. Prov. 17. 17. Rom. 7. 4. Epheſ. 5. 25. 32.

himselfe. A father may maintaine his childe, but hee cannot suckle it; a mother may give it a breſt, but ſhee cannot ordinarily provide it a portion; a brother can give counſell, but he cannot give himſelfe unto his brother: A husband may comfort his wife, but it becomes him not to correct her. There is no degree of neereneſſe that hath power enough to anſwer al the offices of love, but in one point or other it will be defective: Therefore Christ is ſet forth unto us *under all relations of blond and unitie*; to note that there can no caſe or condition of the Church be ſuppoſed, wherein the care of Christ ſhall be impotent or deficient towards it, wherein he is not able to correct, to nouriſh, to inſtruct, to counſell, to comfort, to provide for it.

Secondly, He is our *Companion* in ſufferings, he himſelfe ſuffered and was tempted, and this the Apoſtle maketh a maine ground of his care towards us, and of our confidence in him: wee have not an high Prieſt which cannot be touched with a feeling of our infirmities, but was in *all points tempted as we are*, onely without ſinne; and therefore he is able to ſuccour thoſe that are tempted, and to take compaſſion on thoſe that are out of the way, becauſe he was compaſſed with ſuch infirmities, as were much leſſe grievous than the weight of ſinne.

Heb. 4. 15.
Heb. 2. 17.
Hebr. 5. 2.

Thirdly, He is *our Head*, and ſo is One with us in a neerer relation than that of affinitie, in a relation of Vnitie, for he and his members make but *one Christ*. And being head, hee is the ſeat of Care, and the fountaine of influences into the reſt of the body; all the wiſedome, ſpirits, ſenſes, which are in the head, are there placed as in a Watch-tower, or Councell-chamber, to conſult and provide for the good of the whole; the eye ſeeth, the eare heareth, the tongue ſpeaketh, the fancie worketh, the memory retaineth for the welfare of the other members, and they have *all the ſame care one for another*.

1 Cor. 12. 25.

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1 Iohn 2.2. Fourthly, He is *our Advocate*, and Mediatour, he is the onely practicer in the court of heaven, and therefore he must needs be full of the businesses of his Church: It is his office to dispatch the affaires of those that come unto him, and crave his favour and intercession to debate their causes, and he is both faithfull and mercifull in his Hebr. 3.2. place, and besides, furnished with such an unmeasurable unction of Spirit, and vast abilities to transact all the businesses of his Church, that whosoever commeth unto him for his counsell and intercession, Iohn 6.37. *hee will in no wise cast them out*, or refuse their cause: And this is one great assurance we may take comfort in, that be our matters never so foule and unexcusable in themselves, yet the very entertaining him of our counsell, and the leaning upon his wisdome, power, fidelity, and mercy to expedite our businesses, to compassionate our estate, and to rescue us from our owne demerits, doth, as it were, alter the propertie of the cause, and produce a cleane contrary issue to that which the evidence of the thing in triall would of it selfe have created. And as we may observe that men of extraordinary abilities in the Law, delight to wrestle with some difficult businesse, and to shew their learning in clearing matters of greatest intricacie, and perplexitie before; so doth Christ esteeme himselfe most honoured, and the vertue and wisedome of his Crosse magnified, when in cases of soreest extremitie, of most hideous guilt, of most blacke and uncomfortable darknesse of soule, which pose not onely the presumptions, but the hope, faith, conjectures, thoughts, contrivances which the hearts of men can even in wishes make to themselves for mercy, they doe yet trust him Esay 55.8. Esay 50.10. *whose thoughts are infinitely above their thoughts, and whose wayes above their wayes; who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? let him trust in the name of the Lord, and stay upon his God:* When the soule can goe unto Christ

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Christ with such complaints and acknowledgements as these; Lord, when I examine my cause by mine owne conscience and judgement of it, I cannot but give it over as utterly desperate, and beyond cure, my bones are dried, my hope is cut off, I am utterly lost, my sins, and my sorrowes are so heavie that they have broken my spirit all to peeces, and there is no sound part in me: But Lord, I beleeve that thou knowest a way to make dead bones live, that thy thoughts and waies are above mine, that thou knowest thine owne thoughts of peace and mercy, though I cannot comprehend them, that thy riches are unsearchable, that thy love is above humane knowledge, that thy peace passeth all created understandings, that though I am the greatest of all sinners, and feele enough in my selfe, to sinke me as low as *Iudas* into hell, yet thou hast not left me without patternes of all long-suffering, of thy royall power in enduring, and in forgiving sinnes. And now Lord, though thou afford me no light, though thou beset me with terrours, though thou make me to possesse the sinnes of my youth, yet I still desire to feare thy name, to walke in thy way, to wait upon thy counsell, I know there is not in men or Angels so much wisdome, compassion, or fidelity as in thee, and therefore if I must perish, I will perish at thy feet, I will starve under thy table, I will be turned away and rejected by thee, who hast promised to cast away none that come unto thee; I have tried all wayes, and I here resolve to rest, and to looke no further, thou that hast kept such a sinner as I am out of hell thus long, canst by the same power keep me out for ever; upon thy wisdome and compassion (who canst make dried bones to flourish like an herbe, and broken bones to rejoyce and sing) I cast the whole weight of my guilty spirit, into thy bosome I emptie all the feares, cares and requests of my distracted and sinking soule: I say, when a man can thus powre out himselfe unto Christ, he esteemeth the

Ezek.37.3. Ier.29.11. Ephes.3.8.19.

1 Tim.1.16.

Esay 66 14. Psal.51.8. 1 Pet.5.7.

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price and power of his bloud moſt highly honoured, when men beleeve in him againſt reaſon and above hope, and beyond the experience, or apprehenſions they have of mercy; for Chriſt loveth to ſhew the greatneſſe of his skill in the ſalvation of a *Manaſſe*, a *Mary Magdalen*, a crucified Theefe, a perſecutour and injurious blaſphemer, in giving life unto them that nailed him to his Croſſe; the more deſperate the diſeaſe, the more honourable the cure.

Ioh.17.6. Fifthly, He is *our Purchaſer*, our Proprietary, wee belong unto him *by grant* from the Father, *Thine they were, and thou gaveſt them unto me*; and *by payment* from him unto the Father, *yee are bought with a price*. There is no good that concernes the Church that he hath not fully paid for with his owne pretious bloud: And Chriſt will not die in vaine, he will take order for the accompliſhing of that redemption which himſelfe hath merited. And this is the greateſt argument of his care and fidelitie, that he is not as a ſervant, but as a Lord, and his
1 Cor.6.20. care is over *His owne houſe*. An ordinary advocate is
Hebr.3.6. faithfull onely *ratione officii*, becauſe the dutie of his office requireth it; but the buſineſſes which he manageth, come not cloſe unto his heart, becauſe he hath no perſonall intereſt in them: but Chriſt is faithfull, not as *Moſes*, or a ſervant onely, but *ratione Dominii, as Lord in his owne houſe*; ſo that the affaires of the Church concerne him in as neere a right, as they concerne the Church her ſelfe, ſo that in his office of interceſſion hee pleadeth his *owne cauſes* with his Father, and in the miſcarriages of them, himſelfe ſhould loſe that which was infinitely more pretious than any thing in the world beſides, even the price and merit of his owne bloud. Theſe are the grounds of the great care of Chriſt towards his people.

And from hence we ſhould learne faith and dependence on Chriſt in all our neceſſities, becauſe we are under

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der the protection and provision of him who careth for us, and is able to helpe us. A right judgement of God in Christ, and in his Gospell of salvation, will wonderfully strengthen the faith of men. *Paul* was not ashamed of persecutions, because he knew whom he had beleeved, hee doubted neither of his care or power, and therefore hee committed the keeping of his soule unto him against the last day, and therefore when all forsooke him, he stood to the truth, *because the Lord forsooke him not.* The reason why men trust in themselves, or their friends, is, because they are assured of their care and good-will to helpe them: But if men did compare the affections of Christ to other succours, they would rather choose to build their hopes and assurances on him. This consideration of the care and the power of God, made the three Children at a point against the edict of an idolatrous King, *Our God is able to deliver us, and hee will deliver us:* And this made *Abraham* at a point to offer his sonne without staggering, because he rested upon the promise and the power of God, who was able to raise him from the dead, from whence, in a sort, he had received him before, namely, from a dead body, and from a barren wombe. And *this is the ground of all diffidence that men consider not the power and the care of God towards them,* but conceive of him as if he had forgotten to be gratious, as if he had cast them out of his sight, as if he had given over his thoughts of them, and that maketh them feare second causes, and seeke unto things which cannot profit. And therefore the Lord suffereth second causes to goe crosse, to faile and disappoint a man, because he loveth to be glorified by our dependance on his all-sufficiencie and protection. Hee suffereth friends to faile, to be off and on, promises to be uncertaine, assurances to vanish, projections and frames of businesses to bee shattered, that men may know how to trust him; for man being impotent in himselfe, must needs have

2 Tim. 1. 12.

2 Tim. 4. 16, 17, 18.

Dan. 3. 16, 17. Hebr. 11. 17-19. Rom. 4. 20, 21.

Ier. 17. 5-8.

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Hebr. 11.6. Pſal. 73.28. 1 Pet. 5.7.

ſomething without himſelfe to ſubſiſt upon. Now when a man findeth the creatures to be deceitfull, and ſecond cauſes vaine, and conſidereth that God is *I Am*, a moſt certaine rewarder of thoſe that diligently ſeek him, then the ſoule findeth it good to draw neere to God, to live under his fidelitie, and to caſt all its care on him, becauſe he careth for it.

And indeed *a right judgement of God will helpe us to imploy our faith in any condition.* In wealth men are apt to truſt in their abundance, to ſtand upon their mountaine, and to ſay, I ſhall never be moved. But now in this eſtate, if a man conceive aright of God, that it is he who giveth ſtrength to be rich, & who giveth riches ſtrength to doe us good, that hee can blaſt the greateſt eſtate with an imperceptible conſumption, and in the midſt of a mans ſufficiencie make him bee in ſtraits, that hee can embitter all with his ſore diſpleaſure, and not ſuffer the floore nor the winepreſſe to feed him: In great wiſdome and deepe counſels, if a man conſider that the counſell of the Lord ſhall ſtand, and that hee can turne the wiſdome of oracles into fooliſhneſſe, and catch the wiſe in their owne craftineſſe: In great proviſions of worldly ſtrength, and humane combinations, if he conſider that God can take off the wheeles, and amaze the phantaſies, and diſſipate the affections, and melt the ſpirits, and way-lay the enterpriſes of the hugeſt hoſts of men, that he can arme flies, and lice, and duſt, and wind, and ſtarres, and every ſmall unexpected contingencie againſt the ſtrongeſt oppoſition; it muſt need make him ſet his reſt, and hang his confidences and aſſurances upon an higher principle. Againe, in povertie and the extremeſt ſtraits which a man can be in, if he conſider that God is a God as well of the valleyes as of the hils, that he will be ſeene in the mount, when his people are under the ſword, and upon the Altar; that the Lord knoweth the dayes of the upright, and will ſatisfie them

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in the time of famine, that when the young Lions famiſh for hunger, (they which live not by the fruits on the earth, but by their prey, they which can feed of the dead bodies of thoſe other creatures whom a famine had devoured) yet even then hee can provide abundantly for his; that when things are marvellous unto us, then they are eaſie unto him; that when they are impoſſible unto us, then they are poſſible with him; that he can lead in a wilderneſſe, and feed with an unknowne and an unſuſpected bread; that when the light of the Sun and the Moone ſhall faile, he can be an everlaſting light and glory to his people; that *as a Father*, ſo he pitieth; and *as an heavenly Father*, ſo he knoweth, and can ſupply all our needs; that when we are without any wiſdome to diſappoint, or ſtrength to withſtand the confederacies of men, when they come with chariots of iron, and walls of braſſe, even then the eyes of the Lord runne to and fro to ſhew himſelfe valiant in the behalfe of thoſe that walke uprightly, that he can then order ſome accident, produce ſome engine, diſcover ſome way to extricate and to cleere all; then will a man learne to be carefull or diſtracted in nothing, but in every thing by prayer and ſupplication, with thankeſgiving, make his requeſt knowne unto him who is at hand, and who careth for him.

Zech. 8. 6.

Marke 10. 27.

Pſal. 136. 16.

Ier. 2. 6.

Amos 2. 10.

Deut. 8. 15, 16.

Eſay 60. 19.

Matth. 6. 32.

2 Chron. 16. 9.

Phil. 4. 6.

The like may be ſaid of mens ſpirituall condition; when men deſpaire, as *Cain*, that their ſinne is greater than can be forgiven? the onely ground is, becauſe they judge not aright of God in Chriſt, they looke not on him in his Goſpell as a God that careth for them, they doe not leane upon the ſtaffe of his ſtrength. Deſpaire is an affection growing out of the ſenſe of ſin and wrath, as it is, *malum arduum, inſtans, & inluctabile*, an evill too heavie to be borne, and yet impoſſible to be removed. All victory ariſeth either out of an inward power of our owne, or by the aſſiſtance of forren power, which is

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more than our owne. Now then when we deſpaire becauſe of ſinne, this commeth firſt from the conſideration of our owne everlaſting diſability to breake thorow ſin by our owne ſtrength; and this is a good deſpaire, which helpeth to drive men unto Chriſt.

Secondly, it commeth from a miſconceiving either of the *Power* or *Care* of thoſe which might aſſiſt us, ſometimes *from the miſ-judging of Gods power*, for the forgiveneſſe of ſinnes is an act of omnipotencie, and therefore when the Lord proclaimeth himſelfe a forgiver of iniquitie, tranſgreſſion, and ſinne, he introduceth it with his titles of power, *The Lord, the Lord God, Gracious and mercifull, &c.* To pardon malefactours is a power and royaltie which belongeth onely unto Princes. There is much ſtrength required in bearing burdens, and therefore patience eſpecially towards ſinners, is an act of power, and impatiencie ever a ſigne of impotencie. And therefore * the weakeſt affections are ever moſt revengefull, children, old men, ſicke or indigent perſons, are ever moſt ſubject to anger, and leaſt able to concoct an injury: ſo that to conceive ſin greater than can be forgiven, is to miſ-judge the omnipoteneie of God, but ordinarily deſpaire proceedeth *from the miſ-judging of Gods affection and good-will towards men*; the ſoule conceives of him, as of one that hath utterly caſt off all care or reſpect towards it. This is an errour of Gods benevolence, and the latitude of his mercy, and heighth of his thoughts towards ſinners. Hee hath declared himſelfe willing that all men ſhould be ſaved, he hath ſet forth examples of the compaſſe of his long-ſuffering, his invitations run in generall termes, that no man may dare to preoccupate damnation, but looke unto God, as to one that careth for his ſoule. Let a mans ſinnes be never ſo crimſon, and his continuance therein never ſo obdurate (I ſpeake this for the prevention of deſpaire, not for the encouragement of ſecurity or hardneſſe) yet as ſoone as he is willing to turne,

Exod. 34. 6.

* ὀργιλώτεροι γὰρ εἰσὶ καὶ πρὸς τὰς ἐπιθυμίας ἀκριβέστερον καὶ πρὸς τὰς ἐπιθέσεις καὶ πρὸς τὰς ἀμυνάς. *Ariſt. Rhet. lib. 2. cap. 2.*

2 Pet. 3. 9. Iohn 5. 34. 1 Tim. 1. 16.

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turne, God is willing to ſave, as ſoone as he hath an heart to attend, God hath a tongue to ſpeake ſalvation unto him. Wee ſee then the way to truſt in Chriſt is to looke upon him as the Biſhop of our ſoules, as the Officer of our peace, as one that careth and provideth for us, as one that hath promiſed to ſave to the uttermoſt, to give ſupplies of his Spirit, and Grace in time of need, to give us daily bread, and life in abundance, to bee with us alwayes to the end of the world, never to faile us nor forſake us. Heb.7.25. Heb.4.16. Ioh.10.10. Heb.13.9.

And we may hereby learne our dutie one to another, to put on the affections of members, and the minde of Chriſt, in compaſſionating, conſidering, and ſeeking the good of one another, in bearing one anothers burthens, in pleaſing not our ſelves but our neighbour for his edification, for even Chriſt pleaſed not himſelfe; that man cannot live in honour, nor dye in comfort, who liveth only to himſelfe, and doth not by his praiers, compaſſions, and ſupplies imitate Chriſt, and intereſt himſelfe in the good of his brethren. Col.3.12,13. Eph.5.2. Phil.2.4,5. Rom.14.7.15. 15.2,3.

Now the ground of all this power, majeſtie, and mercie of the Goſpell is here ſet forth unto us in two words. Firſt, it is the ſtrength of Chriſt; Secondly, it is ſent by God himſelfe. The Lord ſhall *ſend* the Rod of *Thy ſtrength* out of Sion.

Here then we may firſt note, That *the Goſpel is Chriſts owne Power and ſtrength*, and the Power of God his Father, by whom it is ſent abroad; So the Apoſtle cals it, The [a] Power of God unto Salvation, and the demonſtration of the Spirit, and of Power; that our faith ſhould not ſtand in the wiſedome of men, but in the Power of God. Therefore in one place we are ſaid to be [b] *taught of God*, and in another to be [c] *taught of Chriſt*; in one place it is called the [d] *Goſpell of the bleſſed God*, and in another the [e] *Goſpell of Chriſt*, to note that [f] whatſoever things the Father doth in his Church, the ſame the

[a] Rom.1.16. 1 Cor.2.4,5.

[b] Ioh.6.45. [c] Eph.4.20,21. [d] 1 Tim.1.11. [e] Rom 15.19. [f] Ioh.5.19.

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g 2 Cor.5.19.

h Ioh.1.18. Ioh.14.17.

i 1 Cor.1.23. 2 Cor.4.5. Col.1.28. k Heb.12.25. Eph.2.17. 1 Pet.3.19.

l Ioh.5.25,26. Ioh.10,27,28.

m 2 Cor.1.24. n Ioh.13.13,14. o 2 Cor.4.5. p 1 Pet.5.3,4. q Ioh.21.15.

r 2 Cor.5.19. Eph.3.2. 2 Tim.1.14.

s 1 Pet.4.11. 1 Cor.4.1. 2 Cor.5.19,20.

the Sonne doth alſo, and that the Father doth not make knowne his will of mercie, but by his Sonne; g that as in the Sonne he did reconcile the world unto himſelfe; ſo in the Son hee did h reveale himſelfe unto the world. No man hath ſeene the Father at any time, but the Sonne, and he to whom the Sonne ſhall reveale him. Chriſt is both the Matter and the Authour of the Goſpell. As in the worke of our Redemption he was both the ſacrifice, and the Prieſt to offer, and the Altar to ſanctifie it: So in the diſpenſation of the Goſpell, Chriſt is both the Sermon, and the Preacher, and the Power, which giveth bleſſing unto all. He is the Sermon, i *Wee preach Chriſt crucified*, ſaith the Apoſtle, *wee preach not our ſelves, but Chriſt Ieſus the Lord.* And he is the Preacher, k *See that yee refuſe not him that ſpeaketh--Hee came, and preached peace to thoſe afarre off, and to thoſe that were nigh.* And laſtly, he is the Power which enliveneth his owne word; l *The dead ſhall heare the voice of the Sonne of man, and they that heare ſhall live; for as the Father hath life in himſelfe, ſo hath he given to the Sonne to have life in himſelfe. My ſheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life, &c.* m He is the *Lord of your faith, we are but the Helpers of your joy.* He is the n *Maſter* in the Church, wee are but o *your ſervants for Ieſus ſake.* p He is the *chiefe Shepheard*, the Lord of the ſheepe, q *the ſheepe are his owne*; we are but his r Depoſitaries, entruſted with the miniſterie of reconciliation, unto us is committed the diſpenſation of the Grace of God. So then the Word is his, but the ſervice ours.

From whence both the Miniſters of the Word, and they which heare it may learne their ſeverall duties. Firſt, we ſhould learne to s ſpeake as the Oracles of God, as the Servants and Stewards of a higher Maſter, whoſe Word it is which wee preach; and whoſe Church it is which we ſerve. We ſhould therefore doe his worke, as men

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men that are ſet in his ſtead, preach him, and not our ſelves. There can bee no greater ſacrilege in the world, than to put our owne image upon the Ordinances of Chriſt, than to make another Goſpell than we have received. Saint *Paul* durſt not [t] *pleaſe men*, becauſe hee was the ſervant of Chriſt; neither durſt he *preach himſelfe*, becauſe hee was the ſervant of the Church. For hereby men doe even juſtle Chriſt out of his owne throne, and, as it were, ſnatch the Scepter of his kingdome out of his owne hand, boldly intruding upon that ſacred and uncommunicable dignitie which the Father hath given to his Sonne onely, which is to bee the Authour of his Goſpell, and the totall and adequate Object of all Evangelicall Preaching. This ſacrilege of ſelfe-preaching is committed three manner of wayes: Firſt, when men make themſelves the Authors of their owne preaching, when they preach their owne inventions, and make their owne braines the ſeminaries and forges of a new faith; when they ſo gloſſe the pure Word of God, as that withall they poiſon and pervert it. This is that which the Prophet calleth *lying viſions, and dreames of mens owne hearts*, which Saint *Peter* cals *perverting*, or maketh crooked the rule of faith, and Saint *Paul* the huckſtering, adulterating, and uſing the *Word of God deceitfully*. Which putteth mee in minde of a ſpeech in the Prophet, *The Prophet is the ſnare of a fowler in all his wayes*. Birds wee know uſe to be caught with the ſame come wherewith they are uſually fed, but then it is either adulterated with ſome venemous mixture which may intoxicate the bird, or elſe put into a ginne which ſhall impriſon it; and ſuch were the carnall Preachers in the Prophets and in Saint *Pauls* time, who turned the truth of Chriſt into a ſnare, that by that meanes they might *bring the Church into bondage*; The occaſions and originals of this perverſe humour are, firſt, without men, the ſeducements of Satan, unto which by the

[t] Gal.1.10.

Ezek.13.3,9,17.
Ier.14.14.
Ier.23.16.
2 Pet.3.16.
2 Cor.2.17.
2 Cor.4.2.
Hoſ.9.8.

Gal.2.4.

Mic.3.5,6.
1 King.22.23.

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the juſt ſeverity of God, they are ſometimes given over for the puniſhment of their owne and others ſinnes. Secondly, within them (upon which the other is grounded) as [a] Pride of wit, joyned with ambition and impatiencie of repulſe in vaſte deſires, which hath anciently beene the ground of many hereſies and ſchiſmes: Nothing hath ever beene more dangerous to the Church of God than greatneſſe of parts unſanctified and unallaid with the love of truth, and the Grace of Chriſt. Secondly, [b] envie againſt the paines and eſtimation of thoſe that are faithfull. This was one of the originals of *Arrius* his curſed hereſie, his envie againſt *Alexander* the good biſhop of Alexandria, as *Theodoret* reports. Thirdly, impatiencie of the ſpiritualneſſe and ſimplicitie of the holy Scriptures, which is ever joyned with the predominancie of ſome carnall luſt, whereby the conſcience is notoriouſly waſted or defiled. Hee that hath once put away a good conſcience, and doth not deſire truth in order and reſpect to that, that thereby his conſcience may be illightened, purified, and kept even towards God, will without much adoe make ſhipwracke of his faith, and change the truth for any thriving errour. And this impatiencie of the Spirit of truth in the Scriptures is that which cauſed [c] heretikes of old to reject ſome parts and to adde more to the Canon of ſacred Scriptures, and in theſe dayes to ſuper-adde traditions and apocryphall acceſſions thereunto; and in thoſe which are pure and on all ſides confeſſed to uſe ſuch licentious and carnall gloſſes, as may hale the Scripture to the countenancing and conformitie of their luſts and prejudices rather than to the rectifying of their owne hearts by the Rule of Chriſt.

Secondly, men preach themſelves when they make themſelves the Object of their preaching, when they preach ſelfe-dependencie and ſelfe-concurrencie, making themſelves, as it were, joynt-faviours with Chriſt: ſuch

was

2 Thel.2.10,12.

[a] *Mater omnium Hæreticorum ſuperbia. Aug. de Gen. contr. Manich. l.2. cap. 8. & Confeſſ. li.12.c.24.*

[b] *Theodor. Eccle. Hiſtor. l.1.c.2. vid. Petr. Ærod. Decret. Lt. Tit. 6. ſect. 12.*

[c] *Tertull. con. Marcd. 4. c. 6. & 43. & li. 5. c. 4.*

was the preaching of *Simon Magus*, who gave out that himselfe was some great one, even the great Power of God. Of *Montanus* and his scholars who preached him for the Comforter that was promised. Of *Pelagius* and his associates, who though they did acknowledge the Name of Grace, to decline envie, and avoide the curse of the great Councell of Carthage, yet still they did but shelter their proud heresies under equivocations and ambiguities. Of the *Massilienses* in the times of *Prosper* and *Hilarie*, and of some ancient Schoolemen touching pre-existent congruities for the preparations of Grace, and co-existent concurrencies with the Spirit for the production of Grace. Of the papists in their doctrines of indulgences, authoritative absolution, merits of good workes, justification, and other like, which doe all in effect out-face and give the lye unto the Apostle, when hee calleth Christ an able or sufficient Saviour.

Gratiæ vocabulo frangens invidiam, offensionemque declinans, Aug. de Grat. Christ. l. 1. c. 37. & Epist. 105.

Hebr. 7. 25.

Thirdly, men preach themselves when they make themselves the end of their preaching, when they preach their owne parts, passions, and designes, and seeke not the Lord; when * out of envie, or covetousnesse, or ambition, or any other servile or indirect affection, men shall prevaricate in the Lords Message, and make the Truth of God serve their owne turnes. When men shall stand upon Gods holy mount as on a theater, to act their owne parts, and as on a step to their owne advancement; when the truth of God, and the death of Christ, and the kingdome of heaven, and the fire of hell, and the soules of men, and the salvation of the world shall be made basely serviceable and contributary to the boundlesse pride of an Atheisticall *Diotrephes*. Such as these were they, who in the times of *Constantius* the emperor, poisoned the world with Arrianisme, & in the times of S. *Cyprian* provoked persecutions against the Church; and in the times of Israel ensnared the tenne Tribes till

* Ier. 10. 21. Phil. 1. 16. Ezek. 34. 2, 3. Esay 56. 11. Mic. 3. 5. 2 Pet. 2. 14, 15. Iud. v. 11. 3 Ioh. v. 9. Amos 7. 12, 13.

Sulpit. Sever. l. 2. Cyprian. ac Lapsis.

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till they were utterly deſtroied, and blinded the two Tribes till they were led away captive by the Babylonians: ſo horrid are the conſequences of taking away the Goſpell of Chriſt from him, and making it the Rod not of his ſtrength, but of our owne pride or paſſion. Wee muſt therefore alwayes remember that the Goſpell is Chriſts owne, and that will encourage us to ſpeake it as we ought to ſpeake.

Hoſ.5 1. 9.7,8. Ier.23.2 ,29.

Firſt, with authoritie and boldneſſe, without ſilence or connivence at the ſinnes of men. Though in our private and perſonall relations we are to ſhew all modeſtie, humilitie, and lowlineſſe of carriage towards all men, yet in our maſters buſineſſes, wee muſt not reſpect the perſons, nor bee daunted at the faces of men; *Paul* a priſoner was not affraid to preach of righteouſneſſe and temperance, and judgement to come before a corrupt and laſcivious Prince, though it made him tremble.

Secondly, with wiſedome; as a Scribe inſtructed to the kingdome of heaven. This was Saint *Pauls* care to worke as a wiſe maſter-builder: When Chriſts enemies watched him to picke ſomething out of his mouth, wherby they might accuſe him, wee finde ſo much depth of wiſedome in the anſweres and behaviours of Chriſt, as utterly diſappointed them of their expectations, and ſtrooke them with ſuch amazement that they never durſt aske him queſtions more: So ſhould wee endeavour to behave our ſelves in ſuch manner as that our miniſterie may not be blamed, nor the truth of God expoſed to cenſure or diſadvantages: for ſacred truthes may bee ſometimes either ſo unſeaſonably, or ſo indigeſtedly, and uncoherently delivered, as may rather open than ſtop the mouthes of gain-ſayers, and ſooner diſcredit the truth than convert the adverſary. The Apoſtle ſaith that we are to *make a difference to ſave ſome with compaſſion, others with feare.* This is to ſpeake *a word in due ſeaſon,* and as our Saviour did, *to ſpeake as men are able to heare;*

Mat.13 52. 1 Cor.3 10. Mat.22.22,46. 2 Cor.6.3. Iud.v.22,23.

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to preſſe the Word upon the conſcience with ſuch ſeaſonable and ſutable enforcements as may bee moſt likely to convince thoſe judgements, and to allure thoſe affections which we have to doe withall. It is not knowledge in the generall, but the right uſe thereof, and wiſe application unto particulars which winneth ſoules. *The tongue of the wiſe uſeth knowledge aright.* This is that heavenly Craft wherewith the Apoſtle caught the Corinthians as it were *by guile:* ſuch Art he uſeth towards the Philoſophers of Athens, not exaſperating men who were heady and confident of their owne rules, but ſeeming rather to make up the defects which themſelves in the inſcription of their Altar confeſſed, and to reveale that very God unto them, whom they worſhipped, but did not know. Therefore wee finde him there honouring their owne learning, and out of that diſputing for a reſurrection, and againſt idolatry, to ſhew that Chriſtian Religion was no way againſt that learning or rectified reaſon which they ſeemed to profeſſe. The like art hee uſed towards king *Agrippa*, firſt preſuming of his knowledge and credit which he gave to the Prophets, and then meeting and ſetting on his inclinable diſpoſition to embrace the Goſpell; like the wiſedome of the ſervants of *Benhadad* unto *Ahab*, *They did diligently obſerve whether any thing would come from him, and did haſtily catch it; and they ſaid, Thy Brother Benhadad.* And the like wiſedome he uſed every where, hee denied himſelfe his owne libertie, and made himſelfe a ſervant unto all; to the Jew as a Jew, to the Greeke as a Greeke, to the weake as weake, and all things to all, that by all meanes he might ſave ſome, and ſo further the Goſpell. One while he uſed Circumciſion that he might thereby gaine the weake Jewes, another while hee forbade Circumciſion, that he might not miſguide the converted Gentiles, nor give place by ſubjection unto falſe brethren. *Who is weake*, ſaith he, *and I am not weake? who is offended, and I burne*

Prov. 11.30.
Prov. 15.2.
2 Cor. 12.16.
Act. 17.23,28.

Act. 26.2,3, 27,29.

1 King. 20.33.

1 Cor. 9.19-23.

2 Cor. 11.29.

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burne not? His care of mens ſoules made him take upon him every mans affection, and accommodate himſelfe unto every mans temper; that hee might not offend the weake, nor exaſperate the mightie, nor diſ-hearten the beginner, nor affright thoſe which were without from comming in, but be All unto All for their ſalvation. The ſame love is due unto all, but the ſame method of cure is not requiſite for all: With ſome Love travelleth in paine, with others it rejoyceth in hope, ſome it laboureth to edifie, and others it feareth to offend; unto the weake it ſtoopeth, unto the ſtrong it raiſeth it ſelfe; to ſome it is compaſſionate, to others ſevere, to none an enemy, to all a mother. But all this it doth *non mentiendo, ſed compatiendo*, not by belying the truth, but by pitying the ſinner. It is not the wiſedome of the fleſh, nor to bee learned of men. The Scripture alone is able to make the man of God *wiſe unto the worke of Salvation.*

Eadem omnibus debetur charitas, non eadem medicina, &c. Aug. de Catechi. Rudib. ca. 15.

Thirdly, with meekneſſe, for that is the childe of wiſedome; *Who is a wiſe man*, ſaith Saint *Iames, let him ſhew out of a good converſation his workes* ἐν πραΰτητι σοφίας, *with meekneſſe of wiſedome*, and againe, the *wiſedome which is from above is pure, peaceable, gentle, eaſie to be intreated, full of mercie.* The Goſpell is Chriſts Goſpell, and it muſt be preached with Chriſts ſpirit, which was very meeke and lowly; When the Diſciples would have called for fire from heaven upon the Samaritanes for their indignitie done unto Chriſt, hee rebuked them in a milde and compaſſionate manner, *Ye know not what ſpirit ye are of.* A right Evangelicall Spirit is ever a meeke and a merciſull Spirit. *If a man* (ſaith the Apoſtle) *be overtaken in a fault, ye which are ſpirituall reſtore ſuch an one in the ſpirit of meekeneſſe:* and againe, *In meekeneſſe*, ſaith the Apoſtle, *inſtruct thoſe that oppoſe themſelves*, if God peradventure will give them repentance to the acknowledging of the truth.

Iam. 3. 13, 17.

Matth. 11. 29. 21. 5.

Luk. 9. 55.

Gal. 6. 1. 2 Tim. 2. 25.

Laſtly, with faithfulneſſe, in as much as the Goſpell is none

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none of ours, but Christs whose servants and stewards we are. Christ was faithfull, though hee were a Son over his owne house, and therefore might in reason have assum'd the more liberty to doe his owne will: much more doth it become us who are but his Officers, to be faithfull too, not to dissemble any thing which the estate and exigence of those soules committed to our charge shall require us to speake, not to adde, diminish, or deviate from our commission, preaching one Gospell in one place, and another in another; but to deliver onely the Counsell of God, and to watch over the soules of men, as they that must give an account. Heb.3.2. 1 Cor.4.2. 2 Tim.2.2. Deut.4.2. Gal.1.6. Act.20.27. Heb.13.17.

Againe, since the Gospell is Christs *owne Power*, wee must all learne from thence two duties: first, to receive it as from him with the affections of subjects which have been bought by him, that is, first in hearing of the word to expect principally *his voyce*, and to seeke him speaking from heaven. This is the nature of Christs sheep, to turne away their eares from the voyce of strangers, and *to heare him*. Two things principally there are which discover the voice of Christ in the ministerie of the word: First, it is a spirituall and *heavenly doctrine*, full of purity, righteousnesse, and peace, touching the soule, with a kind of secret and magneticall vertue, whereby the thoughts, affections, conscience, and conversation are turned from their earthly center, and drawne up unto him as Eagles to a carcasse. Secondly, it is a powerfull, an edged, a *piercing doctrine*. If the word thou heareſt speak unto thy conscience, if it search thy hart, if it discover thy lusts, if it make thy spirit burne within thee, if it cast thee upon thy face, and convince and judge thee for thy transgressions, if it bind up thy sores, and cleanse away thy corruptions, then it is certainly Christs word, and then it must bee received with such affections as becommeth the word of Christ. Ioh.10.4,5,27. John 3.12. Iam.3.17. Heb.4.12.

First, with Faith: if we conferre with flesh and bloud, we shall be apt ever to cavill against the truth; For hee

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that rejecteth Chriſt, doth never receive his word. A fleſhly heart cannot ſubmit unto a heavenly Doctrine. Chriſt and his Apoſtles did every where endure the contradiction of ſinners. But yet hee claimeth this honour over the conſciences of men to over-rule their aſſents againſt all the miſts, and ſophiſticall reaſonings of the fleſh. The Apoſtles themſelves preached nothing but either by immediate commiſſion from him, or out of the Law and the Prophets. But his uſuall forme was, *Verily I ſay unto you*, noting that hee onely was unto the Church the Author and fountaine of all heavenly Doctrine, that unto him onely belongeth that authoritative and infallible Spirit which can command the ſubſcription and aſſent of the conſcience, that hee onely can ſay with boldneſſe to the ſoule, as hee did to the Samaritan woman, *Beleeve mee*. And that therefore no authority either of men, or Churches, either Epiſcopall, Papall, or Synodicall can without open ſacrilege uſurpe power to over-rule the faith of men, or impoſe any immediate and Doctrinall neceſſity upon the conſcience in any points which are not ultimately and diſtinctly reſolv'd into the evident authority of Chriſt in his word. *S. Paul* himſelfe durſt not aſſume Dominion over the faith of men; nor *S. Peter* neither ſuffer any Elders (amongſt whom hee reckoneth himſelfe as an Elder alſo) *intrudere ſe to over-rule, or preſcribe* unto the heritage of God. It is onely Chriſts word which the hearts of men muſt ſtoope and attend unto, and which they muſt mingle with faith that it may bee profitable unto them; that is, they muſt let it into their hearts with this aſſurance, that it is not the breath of a man, but the meſſage of Chriſt, who is true in all his threatnings, and faithfull in all his promiſes, and pure in all his precepts, that hee ſendeth this miniſterie abroad for the perfection of the Saints, & the edification of his Church, and therefore if they bee not hereby cleanſed, and built up in his body, they doe

Ioh.12.48. Rom.8.7. Heb.12.3. Act.13.45. Act.28.23. 1 Ioh.1.1,2. Gal.1.12.

Matth 5.22.

Ioh.4.21.

2 Cor.1.24. 1 Pet.5.3.

Heb.4.2. 1 Theſſ.2.13.

Eph.4.12. Eſai.55.11.

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as much as in them lieth make void the holy ordinance of God, which yet muſt never returne in vaine. The word of God doth *effectually worke* onely in thoſe that beleeve. It worketh in hypocrites, and wicked hearers, (according to the meaſure of that imperfect faith which they have) but it worketh not effectually, that is, it doth not conſummate nor accompliſh any perfect worke but onely in thoſe that beleeve; in the reſt it proves but an abortion, and withers in the blade.

Secondly,[a] with love, and readineſſe of minde, without deſpiſing or rejecting it. No man can bee ſaved who doth not *receive the truth in love*, who doth not receive it (as the primitive Saints did) *with gladneſſe, and readineſſe of minde*, as *Eli*, though from the hand of *Samuel* a Child, as *David*, though from the hand of *Abigail* a woman, as the Galatians, though from the hand of *Paul*, an infirme and perſecuted Apoſtle. For herein is our homage to Chriſt the more apparent, when we ſuffer a little childe to lead us.

a 2 Theſ. 2. 10. Act. 2. 41. Act. 17. 11. Act. 21. 17. 1 Sam. 3. 18. 1 Sam. 25. 32. Gal. 4. 14. Eſai. 11. 6.

Thirdly,[b] with meekneſſe and ſubmiſſion of heart, reverencing and yeelding unto it in all things. Wreſting, ſhifting, evading, perverting the word is as great an indignity unto Chriſt, as altering, interlining, or raſing a patent which the King hath drawen with his owne royall hand, is an offence againſt him. Patience and effectuall obedience even in affliction, is an argument that a man eſteemes the word to bee indeed Gods owne word, and ſo receives it. Hee onely who putteth off the old man, the corrupt deceitfull luſts of his former converſation, and is renewed in the Spirit of his minde, is the man that hath heard, and been taught by Chriſt, that hath received the *Truth in him*.

b Iam. 1. 21. Levit. 26. 2. Act. 10. 33. 1 Theſ. 2, 13, 14. Eph. 4. 20-22.

Againe, in as much as the Goſpell is the Rod of *Chriſts owne ſtrength*, or the inſtrument of his arme (who hath beleeved our report and to whom is the *arme of the Lord revealed*) and the inſtrument is no further operative or

Eſai. 53. 1.

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effectuall than according to the meaſure of that impreſſed vertue which it receiveth from the ſuperior cauſe: therefore wee ſhould learne alwayes to repaire unto Chriſt for the ſucceſſe of his word. For he onely is the teacher of mens hearts, and the author of their faith. To him onely it belongeth to call men out of their graves, and to quicken whom hee will. Wee have nothing but the miniſterie, he keepeth the power in his own hands, that men might learne to waite upon him, and to have to doe with him, who onely can ſend a bleſſing with his word, and teach his people to profit thereby.

Another ground of the power of the word is, that it is *ſent from God*. The *Lord ſhall ſend forth the Rod of thy ſtrength*. From which particular likewiſe wee may note ſome uſefull obſervations, as,

Eſai. 55. 11. Exod 3. 4.

First, that Gods appointment and ordination is that which gives being, life, majeſty, and ſucceſſe to his owne word, authority, boldneſſe, and protection to his ſervants. When hee ſendeth his word hee will make it proſper. When *Moſes* diſputed againſt his going down into Egypt to deliver his brethren, ſometimes alleaging his owne unfitneſſe and infirmity, ſometimes the unbeliefe of the people, this was ſtill the warrant with which God encouraged him, *I will bee with thee, I have ſent thee, doe not I make mans mouth? I will bee with thy mouth and teach thee what thou ſhalt ſay*. I was no Prophet, neither was I a Prophets Sonne (ſaith *Amos*) but I was an heardſman & a gatherer of ſycamore fruit: *And the Lord tooke me as I followed the flock and ſaid unto mee, Goe, prophecie unto my people Iſrael*. And this made him peremptory in his office to prophecie againſt the idolatry of the Kings Court, and againſt the flattery of the Prieſt of Bethel. And this made the Apoſtles bold, though otherwiſe unlearned and ignorant men, to ſtand againſt the learned councill of Prieſts and Doctors of the Law, *Wee ought to obey God rather than men*. Vpon which, Grave was the

Amos 7. 14, 15.

Act. 4. 13. 19. 35, 36.

advice

advice of *Gamaliel*; If this counſell or worke bee of men, it will come to nought; ***But if it bee of God, yee cannot overthrow it***, leſt haply yee bee found even to fight againſt God. For to withſtand the power or progreſſe of the Goſpell, is to ſet a mans face againſt God himſelfe.

Secondly, in as much as the Goſpell is ſent forth by God, that is, revealed and publiſhed out of Sion, wee may obſerve, That Evangelicall learning came not into the world by humane diſcovery or obſervation, but it is utterly above the compaſſe of all reaſon or naturall diſquiſition, neither men nor Angels ever knew it but by divine revelation. And therfore the Apoſtle every where calleth it a *Myſtery*, a *great and a hidden Myſtery*, which was kept ſecret ſince the world began. There is a *Naturall Theologie*, without the world, gathered out of the workes of God, out of the reſolution of cauſes and effects into their firſt originals, and out of the Law of nature written in the heart. But there is *no naturall Chriſtianity*. Nature is ſo farre from finding it out by her owne inquiries, that ſhee cannot yeeld unto it when it is revealed without a Spirit of faith to aſſiſt it. The Iewes ſtumbled at it as diſhonorable to their Law, and the Gentiles derided it, as abſurd in their Philoſophy; It was a *Hidden and ſecret wiſedome*, the execution and publication whereof was committed onely to Chriſt. In God it was an *Eternall Goſpell*, for Chriſt was a lambe ſlaine from before the foundations of the world, namely in the predeterminate counſell & decree of his father; but revealed it was not till the diſpenſation of the *fulneſſe of time*, wherein he gathered together in one all things in Chriſt. The purpoſe and ordination of it was eternall, but the preaching and manifeſtation of it reſerved untill the time of Chriſts ſolemne inauguration into his Kingdome, and of the obſtinacy of the Iewes, upon whoſe defection the Gentiles were called in.

Rom.16.25. 1 Cor.2.7-9. Rom.1.20. 2. 14.15.

Revel.14.16. 1 Pet.1.20. 1 Cor.2.7.10. Eph.1.9.10. Eph.3.9.11.

Act.14.16.17. 30.

Which might teach us to adore the unſearchableneſſe

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of Gods judgements unto former ages of the world, whom hee ſuffered to walke in their owne wayes, and to live in times of utter ignorance, deſtitute of any knowledge of the Goſpell, or of any naturall parts, or abilities to finde it out. For if theſe things bee true: Firſt, that without the knowledge of Chriſt there is no ſalvation. *This is eternall life to know thee and him whom thou haſt ſent Ieſus Chriſt. By his knowledge ſhall my righteous ſervant juſtifye many.* Secondly, that Chriſt cannot bee knowen by naturall, but Evangelicall and revealed light. *The naturall man cannot know the things of the Spirit of God*, becauſe they are ſpiritually diſcerend. The light ſhined in darkneſſe, and the darkneſſe was ſo thick and fixed that it did not let in the light nor apprehend it. Thirdly, that this light was at the firſt ſent onely unto the Iewes, as to the firſt borne-people, (excepting onely ſome particular extraordinary diſpenſations and priviledges to ſome few firſt fruits and preludes of the Gentiles.) *He ſheweth his word unto Iacob, his ſtatutes and his judgements unto Iſrael. Hee hath not dealt ſo with any nation.* Hee hath not afforded the meanes of ſalvation ordinarily unto any other people; the world by wiſedome knew him not. Fourthly, that this ſeverall diſpenſation toward one and other, the giving of ſaving knowledge to one people, and with-holding it from others, was not grounded upon any preceding differences and diſpoſitions thereunto in the people, but onely in the *Love of God. The Lord thy God hath choſen thee to bee a ſpeciall people unto himſelfe, above all people that are upon the face of the earth.* The Lord did not ſet his love upon you nor chooſe you becauſe yee were more in number than any people (for ye were the feweſt of all people) *but becauſe the Lord loved you, &c. The Lord thy God giveth thee not this good land to poſſeſſe it for thy righteouſneſſe, for you art a ſtiffe-necked people. Your Fathers dwelt on the other ſide of the flood in old time, and they ſerved other gods.*

Ioh.17.3. Eſai.53.11.

1 Cor.2.14.

Ioh.1.5.

Exod.4.22.

Pſal.147.20. *Vide Cameron. de Eccl. pag.81.*

Deut.7.6,7.

Deut.9.6.

Ioſ.24.2,3.

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There was no difference betweene them and the Gentiles from whom I gathered them. Fiftly, that the Goſpell was hidden from others *in God*, his owne will and counſell was the cauſe of it. Hee forbad men to goe into the cities of the Gentiles, neither were they to goe unto them without a ſpeciall gift, and commiſſion. The ſame *Beneplacitum* was the reaſon of revealing it to ſome, and of hiding it from others; *Even ſo ô father, for ſo it ſeemed good in thy ſight.* If all theſe particulars bee true, needs muſt we both admire the inſcrutableneſſe of Gods judgments towards the Gentiles of old, (for no humane preſumptions are a fit meaſure of the wayes and ſeverities of God towards ſinners.) And alſo everlaſtingly adore his Compaſſions towards us, whom hee hath reſerved for theſe times of light, and, out of the alone unſearchable riches of his grace, hath together with principalities and powers in heavenly places, made us to ſee what is the fellowſhip of that great myſterie which from the beginning of the world was hidden in himſelfe.

Ephes.3.9. Math.10.5. Eph.3.7,8. Math.11.25,26. Eph.3.9.11. Rom.11.33.

Thirdly, in that the Lord doth ſend forth the Goſpell of Chriſt out of *Sion* into the world, wee may further obſerve that the Goſpell is a Meſſage, and an invitation from heaven unto men. For, for that end was it ſent that thereby men might bee invited and perſwaded to ſalvation. The Lord ſendeth his Sonne up and down, carrieth him from place to place; he is ſet forth before mens eyes, he comes, and ſtands, and calls, & knocks at their doores, and beſeecheth them to bee reconciled. Hee ſetteth his word before us, at our doores, and in our mouths and eares. He hath not erected any ſtanding ſanctuary or city of refuge for men to fly for their ſalvations unto, but hath appointed Ambaſſadors, to carry this treaſure unto mens houſes where hee inviteth them, and intreateth them, and requireth them, and commandeth them, and compelleth them to come into his feaſt of mercy. And this muſt needs bee ὁλόθεν ἀνεξιχνίαστον an unſearchable

Gal.3.1. Col.1.6. Revel.3.20. Ier.26.4. Deut.30.19. Rom.10.8. 2 Cor.5.20. Matth.11.28. Mic.6.8. 1 Ioh.3.23. Luk.14.23.

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riches of grace, for mercy, pardon, preferment, life, ſalvation to goe a begging, and ſue for acceptance; and very unſearchable likewiſe muſt needs bee the love of ſinne, and madneſſe of folly in wicked men, to trample upon ſuch pearles, and to neglect ſo great ſalvation when it is tendered unto them. O what a heavy charge will it bee for men at the laſt day, to have the mercy of God, the humility of Chriſt, the entreaties of his Spirit, the proclamations of pardon, the approches of ſalvation, the dayes, the years, the ages of peace, the miniſters of the word, the booke of God, the great Myſterie of Godlineſſe, to riſe up in judgement, and to teſtifie againſt their ſoules?

Heb. 5. 4. Laſtly, in that the Goſpell is ſent from God, the Diſpencers thereof muſt looke unto their miſſion, and not intrude upon ſo ſacred a buſineſſe before they are there-

Gal. 1. 12. unto *called by God*. Now this *call* is twofold: *Extraordinary* by immediate inſtinct, and revelation from God, which is ever accompanied with immediate and infuſed gifts (of this wee doe not now ſpeake:) And *Ordinary*, by impoſition of hands, and Eccleſiaſticall deſignation. Whereunto there are to concurre three things. Firſt, an Act of *Gods providence* caſting a man upon ſuch a courſe of ſtudies, and faſhioning his minde unto ſuch affections towards learning, and diſpoſing of him in ſuch Schooles and Colleges of the Prophets, as are congruons preparations, and were appointed for nurſeries and ſeminaries of Gods Church. It is true many things fall under Gods *providence*, which are not within his *allowance*, and therefore it is no ſufficient argument to conclude Gods conſent or commiſſion in this office, becauſe his wiſedome hath caſt mee upon a collegiate education. But when therewithall, hee in whoſe hands the hearts of all men are as clay or wax, to bee moulded into ſuch ſhapes as the counſell of his will ſhall order, hath bended the deſires of my heart to ſerve him in his Church, and hath ſet the ſtrongeſt delight of my minde upon thoſe kindes of learning

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learning which are unto that ſervice moſt proper and conducent; when meaſuring either the good will of my heart, or the appliableneſſe of my parts, by this, and other profeſſions of learning, I can cleerly conclude that that meaſure and proportion which the Lord hath given mee is more ſuteable unto this, than other learned callings, I ſuppoſe, other qualifications here with concurring, a man may ſafely from thence conclude, that God, who will have every man live in ſome profitable calling, doth not onely by his *providence* permit, but by his *ſecret direction* lead him unto that ſervice, whereunto the meaſure of gifts which he hath conferred upon him are moſt ſuteable and proper. And therefore ſecondly, there is to bee reſpected in this *Ordinary miſſion*, the meet qualification of the perſon who ſhall bee ordained unto this miniſterie: For if no Prince will ſend a mechanick from his loome, or his ſheers, in an honorable Embaſſage to ſome other forraigne Prince, ſhall wee thinke that the Lord will ſend forth ſtupid and unprepared inſtruments about ſo great a worke as the perfecting of the Saints, and Edification of the Church? It is regiſtred for the perpetuall diſhonor of that wicked King *Ieroboam* (who made no other uſe of any Religion but as a ſecondary bye thing, to bee the ſupplement of policie) *that he made of the Loweſt of the People*, thoſe who were really ſuch as the Apoſtles were falſly eſteemed to be, the ſcumme and offſcouring of men, to bee Prieſts unto the Lord. Now the Qualities more directly and eſſentially belonging unto this office are theſe two; *Fidelitie* and *Abilitie*. The things, ſaith the Apoſtle, which thou haſt heard of amongſt many witneſſes, *the ſame commit thou to Faithfull men, who ſhall bee able to teach others alſo.*

1 Kings.12.31.

2 Tim.2.2.

Wee are ſtewards of no meaner a gift than the *Grace of God*, and the *Wiſedome of God*, that grace which by *S. Peter* is called πολυποικιλος χαρις, *a manifold Grace*; and that wiſedome which by *S. Paul* is called πολυποικιλος σοφια, the *manifold*

1 Pet.4.10. Eph.3.10.

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manifold wiſedome of God. Wee are the depoſitaries and diſpencers of the moſt pretious treaſures which were ever opened unto the Sonnes of men, the incorruptible and precious bloud of Chriſt, the exceeding great and pretious promiſes of the Goſpell, the word of the Grace of God and of the unſearchable riches of Chriſt. Now it is required of ſtewards that a man bee found faithfull, that hee defraud not Chriſt of his purchaſe, which is the ſoules of men, nor men of their price and priviledge, which is the bloud of Chriſt; that hee neither favour the ſinnes of men, nor diſſemble the truth of God; that hee watch, becauſe hee is a ſeer, that hee ſpeake, becauſe he is an oracle, that hee feed becauſe hee is a ſhepheard, that hee labour becauſe hee is a husband-man, that hee bee tender becauſe hee is a mother, that hee bee carefull, becauſe is a father, that hee bee faithfull, becauſe he is a ſervant to God and his Church, in one word that he bee inſtant in ſeaſon and out of ſeaſon, to exhort, rebuke, inſtruct, to doe the worke of an Evangeliſt, to accompliſh and make full proofe of his miniſtery becauſe he hath an account to make, becauſe hee hath the preſence of Chriſt to aſſiſt him, the promiſes of Chriſt to reward him, the example of Chriſt, his Apoſtles, Prophets, Evangeliſts, Biſhops and Martyrs of the pureſt time, who have now their palmes in their hands, to encourage him. [a] It was Chriſts cuſtome to *enter into their Synagogues on the Sabbath-dayes, and to read and expound the Scriptures*, to the people. [b] It was *S. Pauls manner to reaſon in the Synagogues, and to open the Scriptures on the Sabbath dayes.* [c] Vpon Sunday ſaith *Iuſtin Martyr*, All the Chriſtians that are in the cities or countries about meete together, and after ſome Commentaries of the Apoſtles, and writings of the Prophets have been read, the Senior or Preſident doth by a Sermon exhort the people, and admoniſh them to the imitation and practice of thoſe divine truths which they had heard read unto them. And

1 Cor. 4. 2.

a Luk 4. 16. 31.
b Act. 17. 2 18. 4.
(c) Τῆ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατ' πόλεις ἢ ἀγρους μονάντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται· ἕως παντμβῶν τῶν ἀναγινώσκεται, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *Iuſtin. Martyr. Apol. 2. Tertull. Apol. Cap. 39.*

[d] And *S. Auſten* telleth us of *Ambroſe*, that hee heard him rightly handling the word of God unto the people every Lords day. Yea it ſhould ſeeme by the Homilies of *S. Chryſoſtome* that hee did oftentimes preach daily unto the people, and therefore wee frequently meete with his χθες, yeſterday this and this I taught you. [e] And *Origen* intimateth this frequency of expounding the Scriptures in his time, if, ſaith hee, you come frequently unto the Church of God, and there attend unto the ſacred Scriptures and to the explication of thoſe heavenly commandements, thy ſoule will bee ſtrengthened, as thy body with food. And [f] our Church in her Eccleſiaſticall Conſtitutions hath provided for the continuance of ſo faithfull and pious a cuſtome, injoining every allowed Preacher to have a Sermon every Sunday in the yeare, and in the afternoone beſides to ſpend halfe an houre in Catechizing the yonger and ruder ſort in the Principles of Chriſtian Religion. The neglect of which moſt neceſſary dutie no man can more bewaile, nor more urge the neceſſity thereof, than thoſe who looking abroad into the world, have experience of more thick and palpable darkneſſe in the mindes of men, concerning thoſe abſolutely neceſſary Doctrines of the paſſion, merits, and redemption of Chriſt and of faith in them, than men who have not with their owne eyes obſerved it can almoſt beleeve. And that too in ſuch places where Sermons have been very frequently preached. I will cloſe this point with the aſſertion and profeſſion of Holy *Auſten*. [g] Nothing, ſaith he, is in this life more pleaſant and caſie than the life of a Biſhop or Miniſter if it be perfunctorily and flatteringly executed, but then in Gods ſight *nihil turpius, miſerius, damnabilius*, and it was his profeſſion, [h] that hee was never abſent from his Epiſcopall ſervice and attendance, upon any licentious and aſſumed liberty, but onely upon ſome other neceſſary ſervice of the Church.

Touching

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d *Eum in populo verbum veritatis recte tractantem omni die Dominico audiebam. Aug. Confeſſ. lib. 6. cap. 3.*

e *Si ad Eccleſiam frequenter venias, aurem divinis literis admoveas, explanationem mandatorum cæleſtium capias, ſicut cibis caro, ita ſpiritus verbis divinis convaleſcet. Origen. Hom. 9 in Levit.*

f *Canon. 45. 59*

g *Nihil in hac vita lætius aut hominibus acceptabilius, Epiſcopi, aut presbyteri, aut Diaconi officio, ſi perfunctorie atque adulatorie res agatur, &c. Aug. Epiſt. 148*

h *Illud noverit dilectio veſtra, nunquam me abſentem fuiſſe licentiori libertate, ſed neceſſaria ſervitute. Aug. Epiſt. 138.*

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Touching the abilitie required in the diſcharge of this great office, there are (as I conceive) two ſpeciall branches thereunto belonging. Firſt, *Learning* for the right information of the conſciences of men, that men may not pervert the Scripture. Secondly, *Wiſedome or ſpirituall prudence* for ſeaſonable application of the truth to particular circumſtances, which is that which maketh *a wiſe builder*. For this latter, it being ſo various, [i] according to thoſe infinite varieties of particular caſes and conditions, which are hardly reducible unto generall rules, I cannot here ſpeake, but referre the Reader to the grave & pious counſels of thoſe [k] holy men who have given ſome directions herein. For the other, two great workes there are which belong to this high calling. *Inſtruction* of the Scholer, & *Conviction* of the Adverſarie. Vnto the perfection of which two ſervices, when wee duly conſider how many different parts of learning are requiſite, as knowledge of the [l] tongues, for the better underſtanding of the holy Scriptures by their originall idiome and emphaſis; of the arts, to obſerve the connexion, and argumentation, and method of them; of ancient cuſtomes, Hiſtories, and antiquities of the Babylonians, Perſians, Greeks and Romanes, without inſight whereinto the full meaning of many paſſages of holy Scripture cannot bee cleerly apprehended; of Schoole learning, for diſcovering & repelling the ſubtilty of the adverſaries, a thing required in a Rhetorician by *Ariſtotle* and *Quintilian*, inſomuch [a] that *Iulian* the Apoſtate complained of the Chriſtians, that they uſed the weapons of the Gentiles againſt them, and threfore interdicted them the uſe of Schooles of learning; [b] Laſtly, of Hiſtories and Antiquities of the Church, that wee may obſerve the ſucceſſion of the Profeſſors, and Doctrines hereof, the originals and ſproutings of hereſie therein, the better to anſwere the reproaches of our inſolent adverſaries, who lay innovation to our charge. I ſay, when wee duly conſider theſe particulars, wee cannot ſuffi-

(i) ὥσπερ οὖν φησὶν τῶν παθῶν μίσον, καὶ δεῖ τὰ καθ' ἕκαστα γνωρίζειν, &c. *Ariſt. Ethic. lib. 6. Cap. 8.*

k *Aug. in lib. de Doctr. Chriſt & de Catechiz. Rud. Gregor. Mag. de Officio Paſtoral. part. 3. Cap. 1. &c.*

l *Hieron. Apol. adver. Ruffin. Aug. de Doctr. Chriſt. lib. 2. Cap. 16, 17. 39.*

a *Theodoret. Hiſt. 3. cap 7.*

b *Aug. de Doctr. Chriſt. lib. 2. cap. 28. Vid. Greg. Nazianz. Orat. 2.*

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sufficiently admire, nor detest the saucinesse of those bold intruders, who when they have themselves need to bee taught what are the first Principles of the Oracles of God, become teachers of the ignorant before themselves have been Disciples of the learned, and, before either maturity of years, or any severe progresse of studies have prepared them, boldly leape, some from their manuall trades, many from their grammar and logick rudiments, into this sacred and dreadfull office, unto which heretofore the most learned and pious men have trembled to approach. To these men I can give no better advice than that which *Tully* once gave unto *Aristoxenus* a musitian, who would needs venture upon Philosophicall difficulties, and out of the principles of his art determine the nature of a humane soule, *Hac magistro relinquat Aristoteli, canere ipse doceat.* Let them spend their time in the worke which best befits them, and leave great matters unto abler men.

Decent Scripturas quas non intelligunt, pius imperitorum magistri, quam Doctorum discipuli, &c. Hieron. Epist. 8 ad Demetriad. Apol. ad Domnion: & To. 3. Epistol. Ep. ad Paulinum.

Thirdly and lastly, unto this call is requisite the * *imposition of hands*, and the authoritative act of the Church ordaining and setting apart, and deriving actuall power upon such men, of whose fidelity and ability they have sufficient evidence (for *hands are not to bee laid suddenly on any man*) to preach the word, and to administer the Sacraments, and to doe all those ministeriall acts, upon which the edification of the people of Christ doth depend. I have now done with the first of Christs regalities in the Text, which was the *Scepter of his Kingdome.*

* *Hi sunt qui se ultro apud temerarios convenas sine divinâ dispositione præficiunt, qui se præpositos sive ulla Ordinationis lege constituunt, qui nemine Episcopatum dante Episcopi sibi nomen assumunt. Cyprian. de unitat. Eccles.*

Now to speake a word of the second, which is *Solium*, the *Throne of his Kingdome.* The Lord shall send the Rod of thy strength *out of Sion.* Which notes unto us: First, that the Church of the Iewes was the chiefe originall, Metropolitan Church of all others. Therefore our Savior chargeth his Disciples to *Tarry in the City of Ierusalem, till they should bee indued with power from on high.*

Luk. 24. 49.

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Rom.3.1,2. Rom.9.4.

high. The Apoſtle ſaith that they had the advantage or precedence and excellencie above other people, becauſe *unto them were committed the Oracles of God. To them did pertaine the Adoption, and the glory, and the covenants, and the giving of the Law, and the ſervice of God, and the promiſes.* Of them was Chriſt after the fleſh. All the Fathers, Patriarchs, Prophets, Apoſtles, and writers of the Holy Scriptures were of them. There is no Church can ſhew ſuch Priviledges, nor produce ſuch authentique records for her precedency as the Church of the Iewes. Therefore they are called by an excellency *Gods* [a] *firſt-borne*, and [b] *the firſt fruits of the creatures*, they are called *The* [c] *Children of the Kingdome*, whereas others were at firſt [d] *Dogs*, and [e] *ſtrangers*. Their [f] Titles, *Sion, Hieruſalem, Iſrael*, are uſed as proper names to expreſſe the whole Church of God by, though amongſt the Gentiles. Chriſt Ieſus, though hee came as a *Savior unto All*, yet hee was ſent to bee a *Prophet and a Preacher* onely unto them. Therefore the Apoſtle calleth him [g] the *Miniſter of the Circumciſion*, that is, of the Iewes, and hee ſaith, [h] *I am not ſent but unto the loſt ſheepe of the houſe of Iſrael.* And when hee gave his Apoſtles their firſt commiſſion, [i] he ſent them *onely into the Cities of the Iewes*; the [k] Gentiles were incorporated into them, were brought in upon their rejection, and refuſall of the Goſpell, tooke the Chriſtians of Iudea for their patterne in their profeſſion; from [m] that Church were Rules and conſtitutions ſent abroad into other Churches, as binding and neceſſary things. To [n] that Church the Churches of the Gentiles were debtors, as having been made partakers of their ſpirituall things; and though they bee now a rejected people, yet [o] when the *fulneſſe of the Gentiles* is come in, Iſrael ſhall be gathered againe, and made a glorious Church. And in the meane time their diſperſion tended unto the converſion of the Gentiles. For though they were enemies to the faith of Chriſtians,

a Ier.31.9.
b Iam.1.18.
c Matth.8.12.
d Eph 2.12.
e Matth.15.26.
f Gal.4.26 6.16. Rom.2.29. Heb.12.22.
g Rom.15.8.
h Matth.15.24.
i Matth.10 5.6.
k Rom.11.11, 12, 15 30.
l 1 Theſſ.2.14.
m Act.15.2.22.
n Rom.15.27.
o Rom.11.25, 26.

P yet

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P yet they did beare witneſſe unto thoſe Scriptures, out of which the Chriſtians did prove their faith. And there is no greater evidence in a cauſe than the affirmative teſtimony of that man who is an enemie to the cauſe. If the Church of Rome had ſuch evidences as theſe out of the booke of God, to prove their uſurped primacie by, how proud and intolerable would they be in boaſting thereof, and obtruding it unto others, who are now ſo confident upon farre ſlenderer grounds?

P *Magnum eſt quod Deus præſtitit Eccleſiæ ſuæ ubique diffuſæ, ut Gens Iudæa, meritò debellata & diſperſa per terras, ne à nobis hæc compoſita putarentur dicta Prophetarum noſtrorum ubique portaret, & inimica fidei noſtræ teſtis fieret veritatis noſtræ. Aug. to. 4. de Conſenſ. Evang. lib. 1. c. 26. & epiſt. 3. ad Voluſianum.*

And from hence we may learne to take heed of the ſinnes of that people, which were principally the rejecting of the corner ſtone, and the putting off the Goſpell of Chriſt away from them, as every obſtinate and unbeleeving ſinner doth from himſelfe. This is that which hath made them of all nations the moſt hated, and the moſt forſaken, and hath brought *wrath to the uttermoſt* upon them, becauſe when Chriſt came unto his owne they received him not. *Becauſe of unbeliefe they were broken off*, ſaith the Apoſtle, *and thou ſtandeſt by faith; be not high-minded, but feare, for if God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee.* And we ſhould likewiſe learne to pray for the *fulneſſe of the Gentiles*, and for the reſtoring of this people unto their honour and originall priviledges againe; for *we are their debtors*; we entred upon the promiſes which were made to them; and therefore good reaſon we have to doe for them now, as they did for us before: *We have a little ſiſter*, or rather an elder ſiſter, *and ſhee hath no breſts*, the oracles and ordinances of God are taken from her; *What ſhall wee doe for our ſiſter in the day when ſhee ſhall be ſpoken for? Cant.* 8.8.

Secondly, this notes unto us the calling of the Gentiles into the fellowſhip of the ſame myſtery which was firſt preached unto the Iewes, that they might be the *daughters* of this mother Church, that they may *take hold of the skirt of the Iew*, and ſay, We will go with you, for

Ezek. 16.61. Zech 8.23. Eſay 2. 2,3.

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for we have heard that God is with you. The Church of Ieruſalem was ſet up as a beacon, or an enſigne, or a publike ſanctuary to which the nations ſhould flie, as doves to their windowes. Of this merciful purpoſe ſome evidences and declarations the Lord gave before in *Rahab*, *Iob*, Ninive, the Wiſe-men, and others, who were the preludes and firſt fruits of the Gentiles unto God: and did after fully manifeſt the ſame in his unlimited commiſſion to his Apoſtles, *Goe preach the Goſpell unto every creature.*

And now alas, what were we that God ſhould bring us hitherto? Saint *Paul* ſaith that we were *filled with all unrighteouſneſſe*; that we did neither underſtand God, nor ſeeke after him. All our faculties were full of ſinne, and the fulneſſe of all ſinne was in us; we were ruled by no lawes but the courſe of the world, the Prince of the aire, and the luſts of the fleſh, without God in this world, and without any hope for the world to come. Here veſſels of luſt and poyſon, and fitted to be hereafter veſſels of deſtruction and miſery. We were no nation, a fooliſh people, a people that ſought not, nor inquired after God; and yet his owne people hath he ſet by and called us to the knowledge of his love and mercie in Chriſt. And that, not as many other Gentiles are called, who heare of him indeed, and worſhip him, but have his doctrine corrupted and overturned with hereſie, and his worſhip defiled with ſuperſtition and idolatry; but hee hath for us purged his floore, and given unto us the wheat without the chaffe, he hath let the light of his glory to ſhine purely upon us onely in the face of Ieſus Chriſt, without any humane ſupplements, or contributions. How ſhould we praiſe him for it, and as wee have received Chriſt purely, ſo labour to walk worthily in him? How ſhould we runne to him that called us when we knew him not? How ſhould we ſet forward, and call upon one another, that we may flie like doves in companies unto the windowes

dowes of the Church? How earneſtly ſhould wee contend for this truth, the cuſtodie whereof he hath honoured us withall? How ſhould we renue our repentance, and remember our firſt workes, leſt ſo excellent a priviledge be removed from us. There is no wrath that is *wrath to the uttermoſt*, but that which depriveth a people of the Goſpell, and taketh away their Candleſticke from them.

Thirdly, it notes unto us the difference of the two covenants, the *one out of Sinai, and the other out of Sion.* At firſt the Law proceeded out of Sinai, wherein though the end were merciful, yet the manner was terrible, and therfore the effect nothing but bondage; but after it was ſent out of Sion with the Spirit of grace, and adoption, obſerved with cheerefulneſſe and libertie, as by thoſe that know God will ſpare them, as a man ſpareth his childe that ſerveth him, for in my bond-ſlave I looke to the perfection of the worke, but in my ſon to the affection and diſpoſition of the heart.

Hebr. 12.18-22. Gal. 4.25,26.

Laſtly, it notes unto us, that the ſeat of ſaving truth, the cuſtodie of the promiſes, and Goſpell of ſalvation, doth ſtill belong unto Sion, to the Church of God. Out [a] of the Church there is no Goſpell, and therefore out of the Church there is no ſalvation. The [b] Apoſtle ſaith of children which are borne out of the Church, *that they are uncleane:* unto the Church (above all congregations of men) belongeth this excellent priviledge to be the Treaſurer of the riches of Chriſt, and [c] *to hold forth the Word of life unto men.* In which ſenſe the Apoſtle ſaith, [d] that it is *the pillar and the ground of truth*; not that which giveth being to the Church, for the Law muſt not faile nor periſh; nor that which giveth authoritie, impoſeth a ſenſe, canonizeth and maketh authenticall, is a judge or abſolute determiner of the truth; for in that ſenſe the [e] Church is held up by the Word, and not that by it, for [f] *the Church is built upon the foundation of the*

a *Quomodo poteſt eſſe cum Chriſto quis cum ſponſa Chriſti, atq; in ejus Eccleſia non eſt? Cypr. lib. 2. ep. 8. & lib. 4 epiſt. 2. ad Anton. & lib. de unitat. Eccle. Aug. to. 1. de vera Relig. cap. 5.*

b 1 Cor. 7.14.

c Phil 2.16.

d 1 Tim. 3.16.

e ἡ γὰρ ἐκκλησία διὰ τὴν ἀλήθειαν ἐστὶ συνεστῶσα καὶ ἑδραίωμα. *Chryſoſt. hom. 11. in Tim.*

f Ephes. 2.20.

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Prophets and Apoſtles, namely upon that fundamentall doctrine which they have laid: But [g] the Church is the depoſitary of the truth, that orbe out of which this glorious light ſhines forth, unto it appertaines the Covenants and the giving of the Law, and the ſervice of God, and the promiſes. Her office and her honour it is to be the [h] *Candleſticke* which holdeth up the Word of truth, to ſet to her ſeale unto the evidence and excellencie thereof, [i] by her miniſtery, authority, conſent, and countenance to conciliate reſpect thereunto in the mindes of aliens, and to confirme it in the mindes of beleevers, [k] to faſten the nailes and points thereof, like maſters of the aſſemblies under one principall Shepherd, which is Chriſt, in the hearts of men; not to diſhonour it by their uſurped authority above it (for by that meanes all controverſies of religions, are turned not into contentions of doctrine, that that may be reſted in, which doth appeare to have in it moſt intrinſecall majeſtie, ſpiritualneſſe, and evidence; but into factions and emulations of men, that that ſect may bee reſted in, who can with moſt impudence and oſtentation arrogate an uſurped authority to themſelves) but by their willing ſubmiſſion thereunto to credit it in the affections of men, and to eſtabliſh others in the love and obedience thereunto; for the authoritie of the Church is not [l] *Autoritas juriſdictionis*, an authority of juriſdiction above the Scriptures: but onely *Autoritas muneris*, an authoritie of diſpenſation and of truſt, to proclaime, exhibite, preſent the truth of God unto the people, [m] to point to the ſtarre, which is directed unto by the finger, but is ſeene by the evidence of its owne light. [n] To hold forth, as a [o] paſquill or pillar that Law, and Proclamation of Chriſt, the contents whereof we diſcover out of it ſelfe. In one word, that place ſheweth the duty of the Church to preſerve knowledge, and to ſhew forth the truth of ſacred Scriptures out of themſelves; but not any infallibilitie in it ſelfe,

or

g Rom. 3. 1. Rom. 9. 4.

h Revel. 1. 12.

i *Reynol. Confer.* with *Hart. c. 8. diviſ. 6.*

k Eccleſ. 12. 11.

l *Cameron. de Eccleſ. pag. 44.*

m *Auguſt. in Proœm. lib. de Doctrin. Chriſt.*

n Doct. *White* in his Way to the Church, *num.* 15.

o *Figi enim ſolebant leges, aut quandoq; in æs incidi, & in locis celeberrimis, ut à quolibet legerentur, proponi.* vid. *Briſſon. de formul. l. 2. pag. 137. & lib. 3. pag. 323.*—

or authority over others, to binde their conſciences to aſſent unto ſuch expoſitions of Scripture, as derive not their evidence from the harmonie and analogie of the Scriptures themſelves, but only from *Ipſe dixit*, becauſe the Church hath ſpoken it.

To conclude this point, we are to note for the cleere underſtanding of the office of the Church concerning the holy Scriptures: Firſt, that ſome things therein are P *Hard to be underſtood*, as Saint *Peter* ſpeakes, either by reaſon of their allegoricall and figurative expreſſions, as the viſions of *Ezekiel*, *Daniel*, *Zechary*, &c. or by reaſon of the obſcure and ſtrange connexion of one part with another, or of the dependance thereof upon forren learning, or the like; but then we muſt note that the knowledge of ſuch things as theſe, are not of abſolute neceſſitie unto ſalvation, for though the perverting of hard places be damnable (as Saint *Peter* telleth us) yet that ignorance of them which groweth out of their owne obſcurity, and not out of our neglect, is not damnable. Secondly, ſome things have evidence enough in the termes that expreſſe them, but yet are *Hard to be beleeved*, by reaſon of the ſupernaturall quality of them. As when we ſay that Chriſt was the Sonne of a Virgin, or that he died and roſe againe, there is no difficultie in the ſenſe of theſe things, it is eaſily underſtood what he that affirmeth them doth meane by them. All the difficultie is to bring the minde to give aſſent unto them. Thirdly, ſome things though eaſie in their ſenſe to be underſtood, and it may be eaſie likewiſe in their nature to be beleeved, are yet *Hard to be obeyed and practiſed*, as repentance, and forſaking of ſinne, &c. Now according unto theſe differences wee may conceive of the office and power which the Church hath in matters of holy Scripture.

P 2 Pet. 3. 16.

Firſt, *for hard places in regard of the ſenſe and meaning* of the place, it is the duttie of the Church to open

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them to Gods people with modeſtie, and moderation; and [a] therein God alloweth the learned a *Chriſtian libertie*, with ſubmiſſion of their opinions alwayes to the *ſpirits of the Prophets*, ſo long as they doe therein nothing contrary to the *Analogie of faith*, to the generall *peace, and unity of the Church*, to the *rules of charitie, pietie, loyaltie, and ſobrietie*; to abound in their owne ſenſe, and to declare, for the further edifying of the Church, what they conceive to be in ſuch difficult places principally intended. And further than this no Church nor perſon can goe; for if unto any man or chaire there were annexed an *infallible ſpirit*, enabling him to give ſuch a cleere and indubitate expoſition of all holy Scriptures, as ſhould leave no inevidence in the Text, nor heſitancie in the mindes of men; how comes it to paſſe that hitherto ſo many difficulties remaine, wherein even our Adverſaries amongſt themſelves doe give ſeverall conjectures and explications, and how can that man, to whom ſo excellent a gift of *infalibilitie* is beſtowed, cleere himſelfe of envie, and abuſe of the grace of God, who maketh not uſe thereof to expound the Scriptures, and to compoſe thoſe differences thereabouts, which doe ſo much perplex the world?

Secondly, for thoſe places which in their meaning are eaſie to be underſtood, but in their excellent and high nature *hard to be beleeved* (as all Articles of faith, and things of abſolute neceſſitie are *in their termes* [b] *perſpicuous*, but in their heavenly nature *unevident unto humane reaſon*) the office of the Church is not to binde mens conſciences to beleeve theſe truths upon her authoritie, for wee have not dominion over the faith of men, neither are we lords in Chriſts flock; and how ſhal any ſcrupulous minde, which is deſirous to boult things to the bran, be ſecure of the power which the Church in this caſe arrogates, or have any certaintie that this ſociety of men muſt be beleeved in their religion, who will allow

[a] *Neceſſe eſt eos qui Scripturas diſſerendo pertractant, et in ſirectæ atque unius fidei fuerint, varias pares in multorum locorum obſcuritate ſententias: quam vis nequaquam ipſa varietas ab ejuſdem fidei unitate diſcordet; ſicut etiam unus tractator ſecundum eandem fidem aliter atq; aliter eundem locum poteſt exponere, quia hoc ejus obſcuritas patitur. Aug. cp. 19.*

[b] *Theodoret. de curand. Græc. affect. lib. 8. Cypr. ſerm. de Baptiſ. Chriſti. Aug. epiſt 3 ad Voluſ. et to. 3 de doctrin. Chriſt. lib. 2 cap. 9.*

allow the ſame honor to no ſociety of men but theſelves? But in this caſe the office of the Church is, both to labour by al good means to evidence the credibility of the things which are to be beleeved, to diſcover unto men thoſe eſſentiall and intimate beauties of the Goſpel, which to ſpirituall mindes and hearts raiſed to ſuch a proportionable pitch of capacitie as are ſuteable to the excellency of their natures, are apt to evidence and notifie themſelves, and alſo to labour to take men off from dependance on their owne reaſon or corrupted judgement, to worke in their heart an experience of the Spirit of grace, and an obedience to thoſe holy truths which they already aſſent unto; with which preparations and perſwaſions, the heart being poſſeſſed, will in due time come to obſerve more cleerely, by that ſpirituall eye, the evidence of thoſe things which were at firſt ſo difficult; ſo then the *Act of the Church is in matters of faith an act of introduction and guidance*, but that which begetteth the infallible and unqueſtionable aſſent of faith is that ſpirituall taſte, reliſh, and experience of the heavenly ſweetneſſe of divine doctrine, which, by the miniſtery of the Church, accompanied with the ſpeciall concurrence of almighty God therewithall, is wrought in the heart; for it is only the Spirit of God which writeth the Law in mens hearts, which ſearcheth the things of God, and which maketh us to know them.

Dr. *Field* of the Church, *l.4.c.8.*

Singulis credentib⁹ ſuus guſtus eſt judicii à ſpiritu, ut hominibus à naturâ ſuus. Iun. contr. Bellar. controv. 1. lib. 3. cap. 3. num. 13.

Thirdly, for thoſe places which are difficult, rather to be obeyed than to be underſtood: The worke of the Church is to enforce upon the conſcience the neceſſitie of them, to perſwade, rebuke, exhort, encourage with all authority.

Which ſhould teach us all *to love the Church of Chriſt*, and to pray for the peace and proſperity of the walls of Sion, for the purity, ſpiritualneſſe, power and countenance of the Word therein, which is able to hold up its owne honour in the minds of men, if it be but faithfully

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publiſhed; we ſhould therefore ſtudie to maintaine, to credit, to promote the Goſpell, to encourage truth, diſcountenance errour, to ſtand in the gap againſt all the ſtratagems and advantages of the enemies thereof, and to hold the candleſtick faſt amongſt us, to buy the truth, and ſell it not, betray it not, forſake it not, temper it not, miſguize it not. This is to be a pillar, & to put the ſhoulder under the Goſpell of Chriſt. And ſurely though the Papiſts boaſt of the word and name of the Church (as none more apt to juſtifie and brag of their ſobrietie than thoſe whom the wine hath overtaken) yet the plaine truth is, they have farre leſſe of the nature thereof, than any other Churches, becauſe farre leſſe of the pure ſervice and miniſtration thereof, for in ſtead of holding forth the Word of life, they pull it downe, denying unto the people of Chriſt the uſe of his Goſpell, dimidiating the uſe of his Sacrament, breeding them up in an ignorant worſhip, to begge they know not what, in all points diſgracing the Word of truth, and robbing it of its certaintie, ſufficiencie, perſpicuitie, authoritie, purity, energie in the minds of men. And this is certain, the more any ſet themſelves againſt the light and generall knowledge of the Word of truth, the leſſe of the nature of the Church they have in them, what-ever oſtentations they may make of the name thereof.

The laſt thing obſerved in this ſecond verſe amongſt the regalities of Chriſt, was *Imperium, his rule and government* in his Church by his holy Word, maugre all the attempts and machinations of the enemies thereof againſt it: *Rule thou in the middeſt of thine enemies*, that is, *Thou ſhalt rule ſafely, ſecurely, undiſturbedly*, without danger, feare, or hazard, from the enemies round about; their counſels ſhall be infatuated, their purpoſes ſhall vaniſh, their decrees ſhall not ſtand, their [c] perſecutions ſhall but ſow the bloud of Chriſt, and the aſhes of Chriſtians the thicker, they ſhall ſee it, and gnaſh with

c *Ne quicquam proficit exquiſitior quæq; crudelitas veſtra, illecebra eſt magiſtellæ, plures efficimur quoties metimur a vobis. Semen eſt ſanguis Chriſtianorum—— Inde eſt quod ſententiis veſtris gratias agimus, ut eſt æmulatio divinæ rei & humanæ, Tertul. Apolog. cap. ult.*

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with their teeth, and gnaw their tongues, and be horribly amazed at the emulation and triumph of a Christians sufferings over the malice and wrath of men.

The kingdome of Christ is two-fold; His *kingdome of glory*, of which there shall be no end, when hee shall *rule over his enemies*, and tread them under his feet: and his *kingdome of grace*, whereby hee *ruleth amongst his enemies*, by the scepter of his Word. And this is the kingdome here spoken of; noting unto us, that Christ will have a Church and people gathered unto him by the preaching of his Gospell on the earth, maugre all the malice, power, or policie of all his enemies. Never was Satan so loose, never heresie and darkenesse so thicke, never persecution so prevalent, never the taile of the Dragon so long, as to sweepe away all the Starres of heaven, or to devoure the remnant of the womans seed. The gates of hell, all the policie, power and machinations of the kingdome of darkenesse, shall never root out the Vine which the Father hath planted, nor prevaile against the body of Christ. His Gospell must be preached till the worlds end, and till then he will be with it to give it successe. Though the Kings of the earth stand up, and the Rulers gather together against the Lord and his Christ, yet they imagine but a vaine thing, and hee that sitteth in heaven shall laugh them to scorne.

The grounds of the certainetie and perpetuitie of Christs Evangelicall Kingdome is not the nature of the Church in it selfe consider'd, either in the whole or parts; for *Adam* and *Evah* were a Church at first, a people that were under the law of obedience, and worship of God, and yet they fell away from that excellent condition. And the Prophet tels us, that except the Lord had left a very small remnant, the Church had beene all as Sodom, and like to Gomorrah. But the grounds hereof are; First, *The Decree*, ordination, and appointment of God, *Psal.* 2. 7. *Acts* 10. 42. *Hebr.* 3. 2. and wee know what Esay 1. 9.

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ever men project, the counsell of the Lord must stand. Secondly, Gods *Gift unto Christ*, *Aske of mee, and I wil give thee the heathen for thine inheritance, &c. Ps.2.8. Thine they were, and thou gavest them me, Ioh.17.6. My Father which gave them me is greater than all, and none is able to plucke them out of my Fathers hand, Ioh.10.29.* Thirdly, *Gods Oath*, which is the Seale of his irreversible decree, and Covenant with Christ. *Once have I sworne by my holinesse, that I will not lye unto David; His seede shall endure for ever, and his Throne as the Sunne before me, Psal.89.35,36.* Fourthly, Christs owne *Purchase* and price which he paied for it. The Apostle saith, Christ died not in vaine, and the vertue of his bloud lasteth to the end of the world; for as his bloud was shed from the beginning of the world in regard of Gods Decree, so doth it continue to the end, in regard of its owne merit and efficacie; so long as hee sitteth at the right hand of God, which must be till the time of the restitution of all things, the merit of his bloud shall worke amongst men. Fifthly, Christs owne *Power*, to keepe inviolable the proprietie he hath gotten, *My sheepe heare my voyce, and I give unto them eternall life, and they shall never perish, neither shall any man plucke them out of my hand, Ioh.10.27,28.* Sixthly, the Fathers *Command* unto his Son, *This is the Fathers will, that of all which he hath given me I should lose nothing, &c. Ioh.6.39.* Seventhly, *Christs Love and Care.* The Church is his Spouse, under his Coverture and protection, and therefore as hee hath power and office, so hee hath delight to preserve it still. His Love is better able to helpe, than the malice of the enemy is to hurt. Eighthly, *Christs Intercession*, which is not for the world, but for those whom God hath given him out of the world, and those he demandeth of his Father (who heareth him alwayes) in the vertue of that Covenant which betweene them was ratified, on Gods part by a Promise and Oath, and on Christs part by a

Act.3.21.

Merit

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Merit and Purchaſe. Now Chriſts Interceſſion ſhall laſt till his returning to judge the world, and therefore ſtill he muſt have a Church, for whom to intercede. Laſtly, Chriſts owne *Promiſe*, to be with the preaching of his Goſpell; that is, to give it aſſiſtance and ſucceſſe, for the gathering together and perfecting of the Saints unto the End of the world, *Matth.* 28. 20.

Here then may bee anſwered two great Queſtions: Firſt, whether the *Church* may *deficere*, faile upon the earth or no? To which I anſwere, That the *Church* may bee taken either *myſtically*, *ſpiritually*, and *univerſally*. And in that ſenſe it can never faile, but there muſt bee upon the earth a true Church of Chriſt, not onely *certitudine eventus*, by the certainety of the event, which is on all ſides agreed; but *certitudine cauſa* too, by a certaintie growing out of thoſe irreſiſtible cauſes upon which the being of the myſticall body of Chriſt on the earth dependeth. Or it may be conſidered *particularly* in the ſeverall parts and places of the world where the Goſpell is planted; and *hierarchically and politically*, denoting a company of men, profeſſing the faith of Chriſt, and reduc'd into a quiet, peaceable, compoſed and conſpicuous governement; and ſo wee affirme that there is no Church in the world ſo ſafe, but that it may *deficere*, faile, and be extinguiſhed out of its place. The Church of the Jewes did, and after them any may. Elſe the Apoſtles argument even to the Roman Church it ſelfe (which was then a famous Church throughout the world, and of that paſſage in the Apoſtle, *Baronius* makes a long boaſt) were very weake, when *à majori ad minus* hee thus argueth, *Be not high-minded but feare, for if God ſpared not the naturall branches, take heed leſt he alſo ſpare not thee.* Thus we finde the ten tribes in their apoſtacie, till they became *Lo-ammi*, to be no more a people; and their brethren after fall in their condition, *Wrath*, ſaith the Apoſtle, *is come to the uttermoſt upon them.* And hee telleth

Rom. 1. 8.

Baron. An. 38 §. 47, 48, 49, 50.

Rom. 11. 21, 22.

Hoſ. 1. 9.

1 Theſſ. 2. 16.

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2 Thes. 2.3,7. 1 Tim. 4.1. *Cameron. de Eccles. p. 265-268.*

telleth us that the man of sinne, the Sonne of perdition, should be revealed by *Apostacie*, to note unto us that Antichrist was to be generated out of the corruption or falling away of some eminent Church, and that, by a mysterious and insensible declination.

A second question which may be made is this, that since the Church doth not totally faile from off the earth, whether that which remaineth thereof be *alwayes visible?* To which wee answere, That if wee take the Church for the *spirituall and mysticall body of Christ*: * which is indeed the House of God, so it is *in a sort still invisible*, because the qualities and principles which constitute a man in the body of Christ, as Faith, and the Spirit of Grace, are invisible things. Seene indeed they may be by an eye of *Charitie*, in their fruits, but not by an eye of *certainety*, in their owne infallible being. Secondly, if wee take the Church for a company of men *professing the true Doctrine of Christ*, wee answere, that *take the men in themselves* so truly professing, and impossible it is but their faith should shew it selfe in the fruits thereof, for the kingdome of Christ is in the heart like leaven which will manifest it selfe in the whole lumpe, and so we can in all even the worst ages of the Church, shew some who have witnessed the truth against that deluge of ignorance, errour, and idolatry, which had invaded the world, like gray haires here and there mingled on a blacke head; as if you fingle out fire from the ashes, it will be seene by its owne evidence, though it may be so raked up that it is not observed. But then if we speake of these men *in aggregato*, as concurring to make up a distinct external body, or Church, so we say that the professors of the truth may be so few, and they persecuted, traduced, suppressed, cried downe, driven into the wildernesse, without any apparant, separated conspicuousnesse, and governement of its owne (as in the time of *Constantius* the emperour the publike professors of the Divinitie

* *Ex illis omnibus qui intrinsecè & in occulto intus sunt constat ille Hortus conclusus, fons signatus, &c. Aug. de Baptism. cont. Donat. li. 5. cap. 27. Alii ita sunt in domo Dei, ut ipsi etiam sint eadem Domus Dei — Alii ita ut non pertineant ad compagem Domus, &c. De Bapt. l. 7. c. 51*

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Divinitie of Christs person, against the damnable heresie of the Arrians were used) as that in this sense we may justly denie the Church to have beene *always visible*, that is, The few true professors of Christ in power and puritie to have had a free, open, uncontroled, distinct ecclesiasticall body of their owne, notoriously and *in conspectu hominum* different from that tyrannicall and pompous hierarchie under which they suffered: for though Christ rule, yet it is *in the midst of his enemies*, and the enemies may be so many, and Christs subjects in whom he rules so few, that the corne may be invisible for the abundance of weeds amongst which it growes, though in it selfe very apt to be seene.

And this giveth a full answer to that Question, where *Our Church was* before the late Reformation began by *Luther*: for that Reformation did not *new-make* the Church, but *purge it*. And that it stood in need of purging, the Papists themselves were faine to confesse, and declare to the world in their Councell of Trent. Onely herein is the difference, The Councell pretended a Reformation *in points of Discipline and manners*, and wee made a Reformation *in points of Doctrine* too. When Christ purged the Temple of buyers and sellers, it was the same Temple after, which before. When a man separateth the wheate from the chaffe, it is the same corne which before. In these corrupter ages then the pure Professour of Christ, who denied not his faith did dwell where Satan had his seate. The members of Christ were amongst the Rulers of Antichrist. Wee are not another Church newly started up, but the same which before from the Apostles times held the common and necessarie grounds of Faith and Salvation, which grounds being in latter ages perverted and over-turned by Antichristianisme, have beene by valiant Champions for the faith of Christ therefrom vindicated, who have onely pruned the Lords Vine, and picked out the stones, and driven

Ut sub Antichristi sacerdotibus Christi populus non excideret. Hilar.

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driven out the bores out of his Vineyard, but have not made either one or other new.

Now this point that Christ ruleth in the midst of his enemies is ground of great confidence in his Church, in as much as shee subsisteth not upon any corruptible strength of her owne, but upon the Promise, decree, oath, power and love of God, things invincible by all the Powers of darkenesse. Let the enemies rage never so much, they cannot dis-throne Christ, nor extinguish his Gospell, for it is an *everlasting Gospel*. It is but as the *comming forth of a Shepheard against a Lion*, as the Prophet compareth it. For either Christ is unable to protect his people, and that is against Saint *Iude*, *Hee is able to keepe you from falling, and to present you faultlesse, &c.* or else he is unwilling, and that is against Saint *Paul*, *This is the will of God, even your sanctification*; Or else both his Power and his will are suspended upon expectation of humane concurrence, or nullified and disappointed by us, and that is against the influence of his Grace, which giveth us *both the will and the deed*, against the mercie of his gracious promise: *I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I remember no more. I will heale their back-slidings, I will save them freely*: against the immutabilitie of his Covenant and holy nature, *I am God and not man, I change not, therefore the sonnes of Iacob are not destroied.*

Revel. 14.16. Esai. 31.4. Iud. v. 24. 1 Thes. 4.3. Phil. 2.13. Heb 8.12. Hos. 14.4. Hos. 11.9. Mal 3.6. Esai. 54.9,10.

Now besides this generall observation, the words afford some particular notes which I will but briefly touch. As first, That Christs kingdome in this world is *Regnum Crucis*, a Kingdome beset with enemies, of all other the most hated and opposed. They that submit unto it must resolve to be herein conformable to their head; a Crosse was his Throne, and Thornes were his Crowne, and every one which will live godly must suffer persecution, and through many afflictions enter into his Masters Kingdome. *Quod erat Christus, erimus*

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Christiani. No marvell if the world hate the Church of Christ, for it hated him first. In his word he is resisted, disobeyed, belied, and, if it were possible, silenced and corrupted; in his officers mocked and misused, in his subjects persecuted and reviled, in his Spirit thrust away and grieved; in his worship neglected and polluted; in all his wayes slandered and blasphemed.

The Reasons of which strange entertainement of the Kingdome of Christ are, first, because it is a *New Kingdome*, which enters into the world by way of chalenge and dispossession of former lords, and therefore no wonder if it finde oppositon. Secondly, it is an *invisible*, unconspicuous, unattended, desolate, and in appearance ignoble kingdome. It began in the forme of a servant, in the ignominie of a Crosse, none of the Princes of this world, none of the learned of this world to countenance or helpe set it up, but amongst them all, esteemed as an offensive and foolish thing. Thirdly, it is an *universall kingdome*, *Nec parem patitur nec superiorem*, Christ will admit of no Consorts or Corrivals in his Government. Body, and Soule, and Spirit, hee will have wholly and throughout unto himselfe. And this amongst others is given for the reason, why when *Tiberius* proposed Christ unto the Romane Senate with the priviledge of his owne suffrage, to be worshipped, they rejected him, because hee would be a God alone. If hee would exempt some of the earthly members from his subjection, let lust have the eye, or folly the eare, or violence the hand, or covetousnesse the heart, or any other evill affection share with him, he would be the easier tolerated; but when he will be absolute, and nothing must remaine in our hearts but as his vassall, to be spoiled, subdued, condemned, and crucified by him, if the whole state of sinne must bee ruined, and the body destroied, no wonder if the world cannot away with him. Fourthly, which is the Summe of all, It is a *heavenly Kingdome*,

Ioh. 7. 48.

1 Cor. 1. 21, 22.

1 Cor. 6. 20.
1 Thes. 5. 23.
Laurent. de La Barr. in Tertull. Apolog. cap. 5.

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dome, a ſpirituall Kingdome, *My Kingdome is not of this world*, and therefore no marvell if the divels of hell, and the luſts of the fleſh doe ſet themſelves againſt him.

Note ſecondly, even there where Chriſts Throne and Kingdome is ſet up hee hath enemies. *Satan hath his ſeate even where Chriſt dwelleth.* Men may ſay they are Jewes, and are not, but of the Synagogue of Satan, and men may ſay they are Chriſtians, and are not, but of the kingdome of Satan too. A Wenne in the body ſeemeth to belong unto the integrity of the whole, when indeed it is an enemie and thiefe therein. Ivie about a tree ſeemeth to embrace it with much affection, when indeed it doth but kill and choake it. Men may take upon them the profeſſion of Chriſtians, and like a Wenne bee skinned over with the ſame out-ſide which the true members have, may pretend much ſubmiſſion, worſhip, and ceremony unto him, and yet (ſuch is the helliſh hypocriſie of the heart) the ſame men may haply inwardly ſwell and rancle againſt the power of his truth and Spirit.* *This people*, ſaith the Lord, *draw neere me with their mouth, and honour mee with their lips, but have removed their heart farre from me, and their feare towards mee is taught by the precepts of men.* [a] In the Apoſtles times there were falſe brethren, and falſe teachers, who crept in, to ſpie out and betray the libertie of the Church, and privily to bring in damnable hereſies, and to ſpeake lies in hypocriſie, that is, under the pretext of devotion, and carnall humilitie, to corrupt the Doctrine of Chriſt, and under a forme of Godlineſſe to denie the Power thereof. Therefore [b] Antichriſt is called *a Whore*, becauſe hee ſhould ſeduce the Chriſtian world with much expreſſion of love, and creepe peaceably and by flatteries into the kingdome of Chriſt: of theſe ſeverall enemies of Chriſt, under the profeſſion of his name and worſhip, ſome are Chriſtians but not in purity, as heretikes; ſome not

Revel. 2. 13.
2. 9.
* Eſai. 29. 13.
a Gal. 2. 4.
2 Pet. 2. 1.
1 Tim. 4. 1, 2.
Col. 2. 23
2 Tim. 3. 5, 6.
Occultę obreptiones, Aug. To. 4 de fid. & op. c. 5. τῇ χρηστολογίᾳ τῶν ἰδίων κακοτεχνίας καλλιβοίλης, ἀχειρῤῥάπτους ἀλλυσίρεις ἐφῆς δύναται, *Iſid. Pelus. li. 1. Epiſt. 102. Sub ipſo Chriſtiani nominis titulo fallit [ivimic⁹] incautos, &c. Cyp. de unit. Eccl. Vſitatiſſima hæc Hæreticorum fraus de perſonarum reverentiâ & prætextu pietatis ſibi fidem præſtruere. vid. Aug. To. 1. De morib. Eccl. l. 1. c. 1. & Epiſt. 120 c. 37. De peccat. merit. & Remiſſ. lib. 2. cap. 16. & l. 3 c. 1. & 3.*
b Rev. 17. 1. 4.

not in unity, as schismatikes; some not in sincerity, as hypocrites; some not so much as in externall conformity, as evill workers: The heretike corrupteth Christ, the schismatike divideth him, the hypocrite mocketh him, the prophane person dishonoreth him, and all deny him.

Let us then learne to look unto our hearts, for we may [c] flatter Christ, when we doe not love him; we [d] may inquire and seeke early after him, and yet have no desire to finde him; wee may come unto his schoole as untoward children, not for love of his Doctrine, but for feare of his rod; we may call him husband, and yet bee wedded to our owne lusts; we may be baptized in his name, so was [e] *Simon Magus*; we may preach him, so did the [f] false brethren; we may flocke after him, so [g] did the multitude who followed him not for his words or miracles, but for the loaves; we may bow unto him, [h] so did his crucifiers; wee may call upon his name, [i] so did the hypocrites that said, *Lord, Lord*, and yet did not enter into the kingdome of heaven; we may confesse and beleeve him, [k] so doe the very divels in hell; we may give him our lips, our eyes, our tongues, our knees, our hands, and yet still our kingdome, our throne, our hearts may bee Satans. And all this is to make him but a mock-king as the Jewes did, when indeed we crucifie him.

Note thirdly, Christs Word and Spirit are stronger than all adverse opposition. This is his Glory that his kingdome commeth in unto him *by way of Conquest*, as Canaan unto Israel. Therefore at the very first erecting of his kingdome, when, in all presumption, it might most easily have beene crushed, he suffer'd his enemies to vent their utmost malice, and to glut themselves with the bloud of his people, that so it might appeare, that though they did fight against him, they [l] could not prevaile against him, but that his counsell should still stand and flourish, and should consume, and breake in pieces all

c Psa.78. 36,37.
d *Nihil laborant nisi non invenire quod quærũt. Aug. de Gen. con. Manich. l.2 c.2.*

e Act 8.13.
f Mat.7.22. Phil.1.16.
g Ioh.6.26.
h Mat.27.29.
i Mat.7.21.

k Luk.8.28. Iam.2.19.

l Esai.8.7-10. Dan.2.44. Dan.7.25,26. Zech 12.3,4. Esai.31.8.

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all the kingdomes which ſet themſelves againſt it: that they all ſhould be affraid of the Enſigne of the Goſpell, and ſhould fly from it.

This jealouſie of God for his Church may be ſeene, in fruſtrating the attempts, and pulling off the wheeles on which the projects which are caſt againſt his Church doe move, as hee dealt with *Pharaoh*. Hee can diſſolve the confederacies, ſhatter the counſels, caſt a ſpirit of treachery, unfaithfulneſſe, and mutinous affections into the hearts of his enemies, as hee did into the Midianites, and into the children of *Ammon*, *Moab* and *Edom*, when they gathered together againſt his people. He can infatuate their counſels, and make them the contrivers and artificers of their owne ruine, as we ſee in the conſultation of *Reheboam* with his young men, and of *Ieroboam* in his idolatrous policy, and of *Haman* in his gallowes. He can defeat their expectations, and diſannull their decrees, and make his owne Counſell alone to ſtand.

Iudg 17.22.
2 Chr.20,22,23.
Eſai.19.9.
29.14.
Mic.4.11,12.
Eſai.37.33,34.
Pſal.33.10,11.

But when all this is done, this is onely to rule in ſpight of his enemies. But beſides this, his Kingdome fetcheth his enemies under, and in ſome ſort ruleth *over their conſciences*, and ſtriketh them to the ground; maketh the divels in hell, the ſtouteſt of all ſinners to tremble, breaketh the rockes aſunder, affrighteth, judgeth, ſealeth, hardeneth, threſheth, revengeth the pride of men, and maketh them before-hand to taſte the bitterneſſe of that damnation, which waketh over them, and commeth ſwiftly againſt them.

Ier.23 29.
2 Cor.10.6.

Let us take heed then of being Chriſts enemies, in oppoſing the power and progreſſe of his word, the evidence and purity of his Spirit in the lives of men. It is but to make a combination to pull the Sunne out of heaven; or for a wave to contend with a rocke; for as the ruines of a houſe are broken on the things upon which they fall: ſo are the enemies of Chriſt, which gather together againſt his Church, and fall upon the rocke, at length ruined by

Luk 20.18.

their

their owne malice. *Sampsons* foxes were themselves burnt amongst the corne which they fired. The land brought forth corne the next yeere againe (and it may be more plentifully by reason of that fire) but the foxes never came up any more. Even so can the Lord deale with those enemies which waste and depopulate his Church, make them the authors of their owne utter confusion, and bring forth his Church with shouting, and with doubled graces.

Who then is the man that desireth tranquillitie of life, and securitie against all evill? Let him become a subject in this conquering kingdome, and cast himselfe under the banner and protection of Christ, and he cannot miscarrie. *He that walketh uprightly, walketh surely. The Name of the Lord is a strong tower, the righteous flieth unto it and is safe. The Lord is a Sunne and a shield,* a *Fountaine of all good.* Grace and Glorie will hee give, and no good thing will hee with-hold from them that walke uprightly: and a protection against all evill; *I will not be affraid of ten thousand of men,* saith the Prophet *David, that compasse me about.* When there is no light, nor issue, nor in nature possibility of escape, he can open a doore of deliverance, to relieve his Church. As a man in the kings high-way is under the kings protection: so in Christs way we are under his protection. Let us then never repine at the miscarriages of the world, nor murmure against the wise proceedings of God in the severall dispensation towards his Church on earth: when he punisheth, he doth it in measure, lesse than our sinnes deserved; and when we search and try our wayes, and returne unto him, hee knoweth how to worke his owne glory in our deliverance. Those stones which are appointed for a glorious building are first under the saw, and the hammer, to be hewed and squared; and those Christians in whom the Lord will take most delight, he usually thereunto fitteth by trials and extremities. Hee that is

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brought to tremble in himselfe, may with most confidence expect to rejoyce in God.

Hab.3.16.

Note fourthly, this is the honour of Christs kingdome to be a peaceable, quiet, and secure kingdome, not onely after the victory, but in the midst of enemies. *This man*, saith the Prophet of Christ, *shall be the peace, when the Assyrian*, the enemie, *is in the land*. Wee have peace in him, when wee have tribulation in the world. Christ saith of himselfe, *I came not to send peace but a sword*; and yet the Apostle saith, *That hee came, and preached peace to those which were afarre off, and to them which were neere*. How shall these things be reconcil'd? Surely as a man may say of a Rocke, Nothing more quiet, because it is never stirr'd, and yet nothing more unquiet, because it is ever assaulted: so wee may say of the Church, Nothing more peaceable, because it is established upon a Rocke, and yet nothing more unpeaceable, because that rocke is in the midst of seas, windes, enemies, persecutions. But yet still the Prophets Conclusion is certaine, *The worke of righteousnesse is peace, and the effect of righteousnesse, quietnesse and assurance for ever*.

Mic.5.5.

Ioh.16.33.

Mat.10.34. Eph.2.17.

Esai.32.17.

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Thy people ſhall be willing in the Day of thy Power, in the Beauties of Holineſſe from the wombe of the morning: thou haſt the dew of thy youth.

THe Prophet before ſhewed the Raigne of Chriſt over his enemies; hee now ſpeaketh of his Raigne over his people, and deſcribeth what manner of ſubjects or ſouldiers Chriſt ſhould have. I will not trouble you with varietie of expoſitions (occaſioned by the many Metaphors, and different tranſlations) but give in a few words thoſe which I conceive to be moſt literall and pertinent to the place.

Thy people] that is, thoſe whom thou doſt receive from thy Father, and, by ſetting up the ſtandard and Enſigne of thy Goſpell, gather to thy ſelfe. *Shall be willing*] the word is *willingneſſes*, that is, a people of *great Willingneſſe and Devotion*, or (as the originall word is elſewhere uſed, *Pſal.* 119. 108.) ſhall bee *free will offerings*

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Eph. 4. 8.
Eph. 5. 8.

unto thee. The Abstract being put for the Concrete, and the plurall for the singular, notes how exceeding forward and free they should be; as the Lord to signifie that his people were most rebellious, saith, that they were *Rebellion it selfe*, *Ezek.* 2. 8. So then the meaning is, Thy people shall, with most readie and forward cheerefulnesse, devote, consecrate, and render up themselves to thy governement as a reasonable sacrifice, shall bee of a most liberall, free, noble, and unconstrained spirit in thy service, they shall bee *Voluntaries* in the warres of thy Kingdome. *In the Day of Thy Power*, or *Of thine Armies*] by these words wee may understand two things, both of them aiming at the same generall sense: First, so as that [*Armies*] shall bee the same with [*Thy people*] before; In the Day when thou shalt assemble thy Souldiers together, when thou shalt set up thine Ensignes for them to seeke unto, that is, when thou shalt cause the preaching of thy Gospell to sound like a Trumpet, that men may prepare themselves in armies to fight thy battels, then shall all thy people with great devotion and willingnesse gather themselves together under thy Colours, and freely devote themselves to thy militarie service. Secondly, so, as that by *Power* or *Armies* may bee meant the *Meanes* whereby this free and willing Devotion in Christs people is wrought: that is, when thou shalt send foorth the Rod of thy strength, when thou shalt command thy Apostles and Ministers to goe forth and fight against the kingdomes of Sinne and Satan, when thou shalt in the dispensation of thine Ordinances reveale thy Power and spirituall strength unto their Consciences, then shall they most willingly relinquish their former service, and wholly devote themselves unto thee, to fight under thy banners, and to take thy part against all thine enemies.

In the Beauties of Holineſſe] This likewiſe wee may ſeverally underſtand. Either, *In thy Holy Church*. Which may well ſo bee called with alluſion to the Temple at Ieruſalem, which is called *The Beauty of Holineſſe*, *Pſal.* 29.2. and a *Holy and Beautifull houſe*, *Eſai.* 64.11. and a *glorious high throne*, *Ier.* 17.12. And hither did the tribes reſort *in troopes*, as it were *in armies*, to preſent their free will offerings, and celebrate the other ſervices of the Lord. Or elſe wee may underſtand it *Cauſally*, thus; *In the Day of thy Power*, that is, when thou ſhalt reveale thy ſtrength and Spirit, and in *the Beauties of Holineſſe*, that is, when thou ſhalt reveale how exceeding beautifull, and full of lovelineſſe thy Holy wayes and ſervices are, then ſhall thy people bee perſwaded with all free and willing devotion of heart to undertake them. Or laſtly, thus; as the Prieſts who offered ſacrifices to the Lord were cloathed with *Holy and Beautifull garments*; *Exod.* 28.2.40. or as thoſe who in admiration of ſome noble Prince voluntarily follow the ſervice of his warres, doe ſet themſelves forth in the moſt complete furniture and richeſt attire as is fit to give notice of the nobleneſſe of their mindes: (for * beautifull armor was want to bee eſteemed the honor of an armie.) So they who willingly devote themſelves unto Chriſt, to bee Souldiers and Sacrifices unto him, are not onely armed with ſtrength, but adorned with ſuch inward graces, as make them *Beautifull as Tirza*, *comely as Ieruſalem*, *faire as the Moone*, *cleere as the Sunne*, *and terrible as an armie with banners*. All which three Explications meete in one generall, which is principally intended, that Holineſſe hath all beauties in it, and is that onely which maketh a man lovely in the Eyes of Chriſt.

Pſal. 84.7.

* *Iudg.* 5.30. *Curtius*, *lib.* 3. & 5. *vid. Briſſon. de Reg. Perſarum*, *lib.* 3. *pag.* 323. — & *Tho. Demſteri ad Roſin. Antiq. paralipom*, *lib.* 10. *cap.* 1. *Cant.* 6.4.10.

From the wombe of the morning: thou haſt the dew of thy youth] There is a middle point after thoſe words, [*The Wombe of the Morning*,] which may ſeeme to diſjoine the clauſes, & make thoſe words referre wholly to

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the preceding. In which relation, there might bee a double ſenſe conceived in them. Either thus, *In the Beauties of Holineſſe*, or in Holineſſe very beautifull more than the *Aurora* or *wombe of the morning*, when ſhee is ready to bring forth the Sunne. And then it is a notable metaphor to expreſſe the glorious beautie of Gods wayes. Or thus, thy people ſhall bee a willing people from the very *wombe of the morning*; that is, from the very firſt forming of Chriſt in them, and ſhining forth upon them, they ſhall riſe out of their former nakedneſſe and ſecurity, and ſhall adorne themſelves with the beautifull graces of Chriſts Spirit, as with cloathing of wrought gold, and rayment of needle-worke, and ſhall with gladneſſe and rejoycing, with much devotion and willingneſſe of heart bee brought unto the King, and preſent themſelves before him as Voluntaries in his ſervice. But becauſe the learned conceive that the middle point is onely a diſtinction for convenient reading, not a disjunction of the ſenſe, I ſhall therefore reſt in a more received expoſition. Thy Children ſhall bee borne in great abundance unto thee, by the ſeed of thy word, in the wombe of the Church, as ſoone as the morning, or ſunne of righteouſneſſe ſhall ſhine forth upon it. As the dew is borne out of the coole morning aire as out of a wombe, diſtilling down in innumerable drops upon the earth; ſo thine elect ſhall bee borne unto thee, by the preaching of thy word and firſt approach of thy heavenly light, in innumerable armies. And this explication is very ſuteable to the harmonie of Holy Scripture, which uſeth the ſame metaphors to the ſame purpoſe in other places. The *Remnant of Iacob*, ſaith the Prophet, *ſhall bee in the middeſt of many people as a dew from the Lord*. And Chriſt is called the *Bright-morning-ſtarre*, and the *Day-ſpring*, and the *Sunne of Righteouſneſſe*, and time of the Goſpell is called the *time of Day*, or the approach of Day. So that, *from the wombe of the morning*, is from the heavenly light

Pſal. 45.13,14, 15.

Mic. 5.7. Revel. 22.16. Luk. 2.78. Mal. 4.2. Rom. 13.12. 1 Iohn 2.8.

light of the Goſpell, which is the wing or beame wherby the Sunne of Righteouſneſſe revealeth himſelfe; and breaketh out upon the world, as the riſing Sunne, which rejoyceth like a Giant to runne his race, ſhall the ſucceſſion increaſe, and armies of the Church of God bee continually ſupplied.

The words thus unfolded doe containe in them a lively *Character of the ſubjects in Chriſts ſpirituall Kingdome.* Deſcribed firſt by their Relation to him, and his propriety to them, *Thy People.* Secondly, by their preſent condition, intimated in the word, *Willing*, or *Voluntaries*, and (if wee take [*Thy People*] and [*Armies*] for Synonymous termes. The one notifying the order and quality of the other) expreſſed in the Text, and that is, to bee *military men.* Thirdly, by their through and univerſall reſignation, ſubjection, and devotednesſe unto him. For when he conquereth by his word, his conqueſt is wrought upon the wills and affections of men. *Victorque volentes Per populos dat jura. Thy people ſhall bee willing.* The ground of which willingneſſe is further added, (for ſo chiefly I underſtand thoſe words) *The Day of thy Power.* So that the willingneſſe of Chriſts ſubjects is effected by the power of his grace and Spirit in the revelation of the Goſpell. Fourthly, By their honorable attire, and military robes, in which they appeare before him, and attend upon him, *In Beauties of Holineſſe*, or in the various and manifold graces of Chriſt as in a garment of diverſe colours. Fiftly and laſtly, by their age, multitudes, and manner of their birth; They are the *Dew of the morning*, as many as the ſmall drops of dew, and they are borne to him out of the *wombe of the morning*, as dew is generated, not on the earth, but in the aire, by a *Heavenly calling*, and by the ſhining of the morning-ſtarre, and day-ſpring upon their conſciences. Yee are all the *Children of light*, ſaith the Apoſtle, and the *Children of the day*; wee are not of the night, nor of darkneſſe,

1 Theſſ. 5. 5.

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I ſaid before, that I approve not the mincing and crumbling of Holy Scriptures. Yet in theſe parts of them, which are written for models and ſummaries of Chriſtian Doctrine, I ſuppoſe there may bee weight in every word, as in a rich Iewell there is worth in every ſparkle. Here then firſt wee may take notice of Chriſts Propriety to his people. [*Thy people*] All the Elect and Beleevers doe [a] belong unto Chriſt. They are *His People*. They are his *Owne ſheepe*. There is a mutuall and reciprocall propriety between him and them. *I am my beloveds, and my beloved is mine*. His deſire is towards mee. *His*, I ſay, not as hee is God onely, by a right of inſeparable dominion as wee are his creatures. For all things were [b] *created* by him and *for him*. And hee is *over all*, God bleſſed for ever. Nor his onely as hee is the [c] firſt-borne and the heire of all things. In which reſpect hee is Lord of the Angels, and God hath ſet him *over all the workes of his hands*. But as he is the mediator and head in his Church. In which reſpect the faithfull are his by a more peculiar propriety. [d] *Wee are thine, thou never bareſt rule over them, they were not called by thy name*. The Devils are his *Vaſſals*. The wicked of the world his *priſoners*. The faithfull onely are his *ſubjects and followers*. His Iewels, his Friends, his Brethren, his Sonnes, his Members, his Spouſe. His, by all the relations of intimateneſſe that can bee named.

a Matth.1.21. Ioh.10.3. Cant.2.16.7.10.

b Col.1.16,17. Rom.9.5.

c Heb.1.2,3.2. 7,8.

d Eſai.63.19.

Now this Propriety Chriſt hath unto us upon ſeverall grounds. Firſt, by Conſtitution and Donation from his Father. God hath *made him Lord and Chriſt*. Hee hath *put all things* under his feete, and hath *given him to bee Head* over all things to the Church. Aske of mee and I *will give thee* the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. Behold, I and the Children whom *thou haſt given mee*. Thine they were, and *thou gaveſt them to mee*. For as in regard of Gods Iuſtice we were *bought by Chriſt in our redemp-*

Act.2.36. Eph.1.22. Pſal.2.8. Eſai.8.18. Ioh.17.6.

tion,

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tion, ſo in regard of his love wee were *given unto Chriſt in our election*, that hee might redeeme us.

Secondly, by a right of purchace, treaty, and covenant betweene Chriſt and his Father. For wee, having ſold away our ſelves, and being now in the enemies poſſeſſion, could not bee reſtored unto our primitive eſtate without ſome intervening price to redeeme us. Therefore ſaith the Apoſtle, hee was made under the Law, ἵνα ἐξαγοράσῃ, that hee might *Buy out* thoſe that were under the Law. And againe, yee are *Bought with a price*. Hee was our ſurety, and ſtood in our ſtead, and was *ſet forth to declare the righteouſneſſe of God*. God dealt in grace with us, but in juſtice with him.

Gal. 4.5. 1 Cor. 6.20. Tit. 2.14. Heb. 7.22. Rom. 3.25.

Thirdly, by a right of conqueſt and deliverance. Hee hath plucked us out of our enemies hands, hee hath diſpoſſeſſed and ſpoiled thoſe that ruled over us before, he hath delivered us from the power of Satan, and tranſlated us into his owne Kingdome; wee are *his free men*, hee onely hath made us free from the Law of ſinne and death, and hath reſcued us as ſpoiles out of the hands of our enemies, and *therefore* wee are become *his ſervants*, and owe obedience unto him as our *Patron* and deliverer. As the Gibeonites when they were delivered from the ſword of the children of Iſrael, were thereupon made hewers of wood, and drawers of water for the congregation: So wee being reſcued out of the hands of thoſe tyrannous Lords which ruled over us, doe now owe ſervice and ſubjection unto him that hath ſo mercifully delivered us. *Being made free from ſinne* (ſaith the Apoſtle) *ye become the Servants of Righteouſneſſe*. And, *wee are delivered from the Law*, that being dead wherin we were held, *that wee ſhould ſerve in newneſſe of Spirit*. And againe, *Hee died for all that they which live ſhould not henceforth live unto themſelves, but unto him which died for them and roſe againe*.

Luk. 11.22. Eſai. 26.13, 14, 15. *Ingratus Libertus qui Patrono non præſtat obſequium.* Ioſh. 9.26, 27.

Rom. 6.18. 7.6.

2 Cor. 5.15.

Fourthly, by covenant and ſtipulation. *I entred into covenant*

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covenant with thee, and thou becamest mine. Therefore in our Baptisme we are said to bee *Baptized into Christ*, and to *put on Christ*, and to bee *Baptized into his name*, that is, wholy to consecrate and devote our selves to him as the servants of his family. Therefore they which were Baptized in the ancient [a] Church were wont to put on *white rayment*, as it were the Liverie and Badge of Christ, a Testimony of that purity and service which therein they vowed unto him. And therefore it is that wee still retaine the ancient forme of *vow, promise, or profession in Baptisme*, which [b] was to *renounce the Devill, and all his works, the world, with the pompe, luxury and pleasures thereof.* And this is done in a most solemne and deliberate manner by way of answere to the question and demand of Christ. For which purpose *S. Peter* calleth Baptisme [c] συνείδησιν ἀγαθῆς ἐπερώτημα. *The Answere*, or the interrogative triall of a good conscience towards God. Hee that conformeth himselfe to the fashions, and setteth his heart upon the favors, preferment, empty applause, and admiration of the world, that liveth [d] κατ' αἰῶνα, according to the rules and courses and sinfull maximes of worldly men, in such indifferency, compliancie and connivence as may flatter others and delude himselfe; he that is freely and customarily over-rul'd by the temptations of Satan, that yeelds to loosnesse of heart, to vanity of thoughts, lusts of eye, pride of life, luxury, intemperance, impurity of minde or body, or any other earthly and inordinate affection, is little better in the sight of God than a perjured, & a runnagate person, flinging off from that service unto which hee had bound himselfe by a solemne vow, and robbing Christ of that interest in him which by a mutuall stipulation was agreed upon.

Ezck. 16. 8.
Rom. 6. 3, 5.
Gal. 3. 27.
Act. 19. 5.
a *Socrat. Hist. lib. 7. cap. 17. Laurent. de la Bar. in Tertull. lib. de Coron. milit. cap 1. Ambros. Tom. 4. lib. de iis qui mysteriis initiantur, cap. 7.*
b *Tertull. de Corona milit. cap. 3. & de spectaculis, cap 4. Ambros. To. 4. de Sacram. lib. 1. c. 2. Basil. Mag. To. 2. de Spir. Sancto. cap. 11. Nid. Brisson. Comment. in lib. Dominico, &c. pag. 137.*
c 1 Pet. 3. 21.
d Eph. 2. 2.

Lastly, by the vertue of our communion with him, and participation of his grace and fulnesse. All that wee are in regard of Spirit and life is from him, [e] *Wee are nothing of*

e 2 Cor. 12. 11.

of our selves. And wee [f] *can doe nothing of our selves.* All that wee are is from the grace of Christ. [g] *By the grace of God I am what I am.* And all that wee doe is from the grace of Christ, [h] *I am able to doe all things through Christ that strengtheneth mee.* As when wee doe evill, [i] it is not wee our selves, but sinne that dwelleth in us: So when wee doe good, it is [k] not wee, but Christ that liveth in us. So that in all respects wee are not our owne, but his that died for us.

f Ioh.15.5.
g 1 Cor.15.10.
h Phil.4.13.
i Rom.7 20.
k Gal.2.20.

Now this being a point of so great consequence, needfull it is that wee labor therein to try & secure our selves that wee belong unto Christ. For which purpose wee must note that a man may belong unto Christ two manner of wayes: First, by a meere *Externall profession.* So all in the visible Church that call themselves Christians, are his, and his word and oracles theirs. In which respect they have many priviledges, (as the Apostle sheweth of the Iewes.) Yet notwithstanding such men continuing unreformed in their inner man, are neerer unto cursing than others, and subject unto a sorer condemnation, for despising Christ in his word, and Spirit, with whom in their Baptisme they made so solemne a covenant. For God will not suffer his Gospell to be cast away, but will cause it to prosper unto some end or other, either to save those that beleeve; or to cumulate the damnation of those that disobey it. Hee will be more carefull to cleanse his garner, and to purge his floore, than of other empty and barren places. A weed in the garden is in more danger of rooting out than in the open field. Such belong unto Christ, no otherwise than Ivy to the tree unto which it externally adheres. Secondly, a man may belong unto Christ by *Implantation into his Body:* Which is done by *faith.* But here wee are to note that as some branches in a tree have a more faint and unprofitable fellowship with the roote than others; as having no further strength than to furnish themselves with leaves, but

Esai 29.13.

Esai.55.10,11.

Luk.3.17.

not

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not with fruit: ſo, according unto the ſeverall vertues or kindes offaith, may the degrees of mens ingrafture into Chriſt bee judged of. There is a dead, unoperative faith, which like *Adam* after his fall hath the nakednesſe thereof covered onely with leaves, with meere formall & hypocriticall conformities. And there is an unfained, lively, and effectuall faith; which is availeable to thoſe purpoſes for which faith was appointed, namely to juſtifie the perſon, to purifie the heart, to quench temptations, to carry a man with wiſedome and an unblameable converſation through this preſent world, to worke by love, to grow and make a man abound in the ſervice of the Lord. And this diſtinction our Savior giveth us, *That there are ſome branches in him which beare not fruit*, and thoſe he taketh away: *And others which beare fruit*, and thoſe hee purgeth that they may bring forth more. Thoſe onely are the branches, which hee deſires to owne.

Iam. 2 26.

1 Tim. 1. 5.

Ioh. 15. 2.

And thus to belong unto Chriſt is that onely which maketh us λαὸς περιούσιος and εἰς περιποίησιν, *A purchaſed, a peculiar people unto him.* And there are ſeverall wayes of evidencing it. I will onely name two or three, and moſt in the Text. Firſt, wee muſt know that Chriſt is a *Morning-ſtarre*, a *Sunne of Righteouſneſſe*, and ſo ever comes to the ſoule *with ſelfe-evidencing properties*. Vnto him belongeth that royall prerogative, to write *Teſte Meipſo* in the hearts of men, to bee himſelfe the witneſſe to his owne Acts, purchaſes, and covenants. Therefore his Spirit came in tongues of fire, and in a mighty winde, all which have ſeverall wayes of manifeſting themſelves, and ſtand not in need of any borrowed or forraigne confirmations. If Chriſt then bee in the heart hee will diſcover himſelfe. His Spirit is the Originall of Grace and ſtrength, as concupiſcence is of ſinne. It is a ſeed in the heart which will ſpring up and ſhew it ſelfe. And therefore as luſt doth take the firſt advantage of the

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faint and imperfect ſtirrings of the reaſonable ſoule in little infants, to evidence it ſelfe in pride, folly, ſtubbornesſe, and other childiſh ſinnes: So the Spirit of grace in the heart cannot lie dead, but will worke, and move, and as a Spirit of burning by the light, heate, purging, comforting, inflaming, combating vertue which is in it, make the ſoule which was barren, and ſettled on the lees, and unacquainted with any ſuch motions before, ſtand amazed at its owne alteration, and ſay with *Rebekah*, *If it bee ſo, why am I thus?* Externals may bee imitated by art; but no man can paint the ſoule or the life, or the ſenſe and motion of creature. Now Chriſt and his Spirit are the internall formes, and active principles in a Chriſtian man, *Chriſt liveth in us*, when Chriſt who is *our Life* ſhall appeare, &c. Therefore impoſſible it is that any hypocrite ſhould counterfeite, and by conſequence obſcure thoſe intimate and vitall workings of his grace in the ſoule, whereby hee evidenceth himſelfe thereunto. It is true, a man that feareth the Lord may walke in darkneſſe, and be in ſuch diſcomforts as he ſhall ſee no light; and yet even in that condition Chriſt doth not want properties to evidence himſelfe, in tenderneſſe of conſcience, feare of ſinne, ſtriving of Spirit with God, cloſeneſſe of heart and conſtant recourſe to him in his word, and the like; onely the ſoule is ſhut up and overclowded that it cannot diſcerne him. The *Spirit* of Chriſt is a *Seale*, a *witneſſe*, an earneſt, an hanſell, a *firſt fruit* of that fulneſſe which is promiſed hereafter. It is Chriſts owne Spirit, and therefore faſhioneth the hearts of thoſe in whom it is unto his heavenly image, to long for more comprehenſion of him, for more conformity unto him, for more intimacie and communion with him, for more grace, wiſedome, and ſtrength from him; it turneth the bent and courſe of the ſoule from that earthly and ſenſuall end unto which it wrought before, as a good branch having been ingrafted into a wild ſtock converteth

Eph. 1. 14.
1 Ioh. 4. 3.

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verteth the ſappe of a Crab into pleaſant fruit.

Againe, if a man be one of Chriſts people, then there hath a *day of power* paſſed over him, the ſword of the Spirit hath entred into him, hee hath beene conquered by the rod of Chriſts ſtrength, he hath felt *Iohns* axe laid to the root of his conſcience, and hath beene perſwaded by the terrour of the Lord; for the comming of Chriſt is with ſhaking: the conſcience hath felt a mightie operation in the Word, though to other men it hath paſſed over like emptie breath; for the Word *worketh effectually in thoſe that beleeve*, and bringeth about the purpoſes for which it was ſent. To thoſe that are called it is *the power of God*, 1 Cor. 1. 22.

Ezck. 16. 9. 14. Againe, where Chriſt comes, he comes with *beautie and holineſſe*, thoſe who lay in their blood and pollutions before bare & naked, are made exceeding beautifull, and renowned for their beauty, *perfect through the comelines which he puts upon them.* He comes unto the ſoule with beauty and pretious oile, and garments of praiſe, that is, with comfort, joy, peace, healing, to preſent the Church a Holy Church without ſpot or wrinckle to his Father.

Eſay 61. 3.

Iohn 7. 38. 15. 2. Laſtly, where Chriſt commeth, he commeth with a *wombe of the morning*, with much light to acquaint the ſoule with his truth and promiſes; and with much fruitfulneſſe, making the heart, which was barren before, to flow with rivers of living water, to bring forth fruit more and more, and to abound in the workes of the Lord. Theſe are the particular evidences of our belonging to Chriſt in the Text, and by theſe we muſt examine our ſelves. Doe I finde in my ſoule the new name of the Lord Ieſus written, that I am not onely in title, but in truth a Chriſtian? Doe I finde the ſecret nature and figure of Chriſt faſhioned in mee, ſwaying mine heart to the love and obedience of his holy wayes? Doe I heare the voice, and feele the hand and judicature of his bleſſed Spirit within me, leading me in a new courſe, ordering

Cant. 4. 2.

Eſay 32. 15.

Rom. 7. 4.

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ring mine inner man, ſentencing and crucifying mine earthly members? Am I a ſerious and earneſt enemie to my originall luſts, and cloſeſt corruptions? Doe I feele the workings and kindlings of them in mine heart with much paine and mourning, with much humiliation for them, and deprecation againſt them? Is Chriſt my center? Doe I finde in mine heart a willingneſſe to be with him, as well here in his word, wayes, promiſes, directions, comforts, yea, in his reproches and perſecutions, as hereafter in his glory? Is it the greateſt buſineſſe of my life to make my ſelfe more like him, to walke as he alſo walked, to be as he was in this world, to purifie my ſelfe even as he is pure? Hath the terrour of his wrath perſwaded me, and ſhaken my conſcience out of its carnall ſecuritie, and made me looke about for a refuge from the wrath to come, and eſteeme more beautifull than the morning brightneſſe the feet of thoſe who bring glad tidings of deliverance and peace? Hath his Goſpell an effectual ſeminall vertue within me to new forme my nature and life daily unto his heavenly Image? Is it an ingrafted word which mingleth with my conſcience, and hideth it ſelfe in my heart, actuating, determining, moderating, and over-ruling it to its owne way? Am I cleanſed from my filthineſſe, carefull to keepe my ſelfe chaſte, comely, beautifull, a fit ſpouſe for the faireſt of ten thouſand? Doe I rejoyce in his light, walking as a childe of light, living as an heire of light, going on like the Sunne unto the perfect day labouring to abound alwayes in the work of the Lord? Then I may have good aſſurance that I belong unto Chriſt. And it ſo, that will be a ſeminary of much comfort to my ſoule.

For firſt, if we are Chriſts, then he *careth for us*, for propriety is the ground of care. *Hee that is an hireling*, ſaith our Saviour, *and not the ſhepherd, whoſe owne the ſheepe are not, ſeeth the wolfe comming, and leaveth the ſheepe*, &c. *Becauſe hee is an hireling he careth not for the ſheepe.* Ioh 10.12,13,14.

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Ezek.34.11-15. *sheepe. But I am the good Shepherd, and know my sheepe, and am knowne of mine, because they are mine, therefore I am carefull of them.* He watcheth over us, he searcheth and seeketh us out in our straglings, and feedeth us. This is the principall argument we have to beleeve, that God will looke upon us for good, notwithstanding our manifold provocations, because he is pleased to owne us, and to take us as his owne peculiar people. Though the Church be full of ruines, yet because it is his own house, he will repaire it; though it be blacke aswell as comely, yet because it is his owne Spouse, he will pitie and cherish it; though it bring forth wilde grapes, and bee indeed meet for no worke, yet because it is his owne vine, planted by his owne right hand, and made strong for himselfe, he will therefore be carefull to fence and prune it. This is the onely argument we have to prevaile with God in prayer, that in Christ we call him *Father*, wee present our selves before him, as his *owne*, we make mention of no other Lord or name over us, and therefore he cannot deny us the things which are good for us.

Heb.3.5,6.

Ezek.16.8,9.

Ezek.15.5.

Psal 80.15.

Esay 63.8-19.

Esay 26.13.

Secondly, if wee are Christs, then hee will certainely *purge us*, and make the members suteable to the head. I sware unto thee, and entred into covenant with thee, saith the Lord, and *thou becamest mine*, and immediately it followes, *then washed I thee with water*, yea, I throughly washed away thy bloud from thee. Every branch *in me* that beareth fruit, *he purgeth it*, that it may bring forth more fruit. He *purifieth to himselfe a peculiar people*: If wee be his *peculiar people*, and set apart for himselfe (as the Prophet *David* speakes) he will undoubtedly *purifie us*; that we may be honourable vessels, sanctified and meet for the Masters use, and prepared unto every good worke. He will furnish us with all such supplies of the spirit of grace, as the condition of that place in his body requires, in the which he hath set us. Grace and glory will he give, and no good thing will he withhold

Ezek.16.8,9.

Iohn 15.2.

Tit.2.14.

Psal.4 3.

2 Tim.2.21.

hold from those who walke uprightly, our proprietie to Christ giveth us right unto all good things: *All is yours, and you are Christs.*

Thirdly, if we are Christs, then he will *spare us.* This was the argument which the Priest was to use betweene the Porch and the Altar, *Spare thy people, O Lord,* and give not thine heritage to reproch. Then will the Lord be jealous for his Land, and *pitie his people.* They *shall be mine,* saith the Lord, in the day that I make up my jewels; and I will *spare them,* as a man *spareth his owne sonne* that serveth him. Of my servant, to whom I give wages for the merit of his worke, not out of love or grace, I expect a service proportionable to the pay hee receives: But in my childe I reward not the dignity of the worke, but onely the willingnesse, the loving and obedient disposition of the heart; and therefore I passe over those failings and weaknesses which discover themselves for want of skill or strength, and not of love, praising the endevours, and pardoning the miscarriages. Thus doth the Lord deale with his children.

Ioel 2.17,18.

Exod 32.12.
Numb.14.13.
Esay 64.9.
Malac.3.17.

Fourthly, if we be Christs he will *pray for us,* I pray not for the world, but *for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine,* &c. so that wee shall be sure to have helpe in all times of need, because we know that the Father heareth his Sonne alwayes; and those things which in much feare, weaknesse, and ignorance we aske for our selves, if it bee according to Gods will, and by the dictate and mouth of the Spirit in our heart, Christ himselfe in his intercession demandeth for us the same things. *And this is the ground of that confidence which we have in him, that if wee aske any thing according to his will hee heareth us, and we have the petitions that we desire of him:* For as the world hateth us, because it hateth him first; so the Father loveth and heareth us, because he loveth and heareth him first.

Iohn 17.9,10.

Iohn 11.42.

1 Iohn 5.14.

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Iohn 10.3,4.

Psal.147.19. Iohn 8.17.

Psal.119.125.

Vers.64.

Ier.30.10,11.

Ezra 9.13.

Qui trucidat non considerat quemadmodum laniat, qui curat, considerat quemadmodum secat. Aug.

Fifthly, if wee be Christs, then hee *will teach us*, and commune with us, and reveale himselfe unto us, and lead us with his voice. He *calleth his owne sheepe by name, and leadeth them, and putteth them forth, and goeth before them.* Because Israel was his owne people, therefore he shewed them his words. *The Law was theirs, and the Oracles theirs*, when hee entreth into covenant with a people, that they become his, then he writeth his Law in their hearts, and teacheth them. This is the Prophet *Davids* argument, *I am thy servant, give me understanding*: Because I am thine in a speciall relation, therefore acquaint me with thee in an especiall manner. *The earth is full of thy mercy*, there is much of thy goodnesse revealed to all the nations of the world, even to those that are not called by thy name: but as for mee whom thou hast made thine owne by a neerer relation, let mee have experience of a greater mercy, *Teach mee thy Statutes.*

Sixthly, if we be his, he will *chastise us in mercy*, and not in fury, though he leave us not altogether unpunished, yet he will punish us lesse than our iniquities deserve; he will not deale with us as with others: *Though I make a full end of all nations whither I have driven thee, yet I will not make a full end of thee, but I will correct thee in measure.* I will correct thee to cure, but not to ruine thee.

The second thing considered in the words, was the *Present condition of the people of Christ*, which was to be *military men*, to joyne with the armies of Christ against all his enemies. As he was, so must we be in this world; no sooner was Christ consecrated by his solemne Baptisme unto the worke of a Mediatour, but presently hee was assaulted by the Tempter: And no sooner doth any man give up his name to Christ, and breake loose from that hellish power under which hee was held, but presently *Pharaoh* and his hoasts, Satan and his confederates

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rates purſue him with deadly fury, and powre out flouds of malice and rage againſt him. Hell and death are *at truce with wicked men*, there is a *covenant* and agreement betwixt them, Satan *holdeth his poſſeſſion in peace*: but when a ſtronger than he commeth upon, and overcommeth him, there is from that time implacable venome and hoſtility againſt ſuch a ſoule; the malice, power, policie, ſtratagems, and machianations of Satan; the luſts and vanities, the pleaſures, honours, profits, perſecutions, frownes, flatteries, ſnares of the wicked world: the affections, deſires, inclinations, deceits of our owne fleſhly hearts, will ever plie the ſoule of a Chriſtian, and force it to perpetuall combates.

Eſay 28. 15.

Luke 11. 21.

There is in Satan an everlaſting enmitie againſt the glory, mercy, and truth of God, againſt the power and myſtery of the Goſpel of Chriſt. This malice of his exerciſeth it ſelfe againſt all thoſe that have given themſelves to Chriſt, whoſe Kingdome he mightily laboureth to demoliſh: by his *power* perſecuting it, by his *craftineſſe* and wily inſinuations undermining it; by his vaſt knowledge and *experience* in palliating, altering, mixing, proportioning, and meaſuring his temptations and ſpirituall wickedneſſe in ſuch manner, as that he may ſubvert the Church of Chriſt, either in the *purity* thereof, by corrupting the *doctrine* of Chriſt with *hereſie*, and his *worſhip* with *idolatrie* and *ſuperſtition*; or in the *unity* thereof, by peſtering it with *ſchiſme* and diſtraction; or in the *liberty* thereof, by *bondage* of conſcience, or in the *progreſſe* and inlargement thereof, endevouring to blaſt and make fruitleſſe the miniſtery of the Goſpell. And this malice of Satan is wonderfully ſet on and encouraged both by the *corruption of our nature*, thoſe armies of luſts and affections which ſwarme within us, entertaining, joyning force, and co-operating with all his ſuggeſtions; diſheartning, reclaiming, and pulling backe the ſoule when it offers to make any oppoſition; and alſo by the

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men, and *materials* of this evill *world*. By the examples, the threats, the interests, the power, the intimacie, the wit, the tongues, the hands, the exprobrations, the persecutions, the insinuations and seductions of wicked men. By the profits, the pleasures, the preferments, the acceptation, credit and applause of the world.

By all which meanes Satan most importunately pursueth one of these *two ends*, either to *subvert* the godly by drawing them away from Christ to apostacie, formalitie, hypocrisie, spirituall pride, and the like, or else to *Discomfort* them with diffidence, doubts, sight of sinne, opposition of the times, vexation of spirit, and the like afflictions. And these oppositions of Satan meet with a Christian in every respect or consideration, under which he may be conceiv'd: consider him in his *spirituall estate*, in his *severall parts*, in his *temporall relations*, in his *Actions or imployments*; and in all these Satan is busie to overturne the Kingdome of Christ in him. In his *spirituall estate*, if he be a *weake Christian*, he assaulteth him with perpetuall doubts and feares touching his election, conversion, adoption, perseverance, christian liberty, strength against corruptions, companies, temptations, persecutions, &c. if he be a *strong Christian*, he laboureth to draw him unto selfe-confidence, spirituall pride, contempt of the weake, neglect of further proficiencie, and the like. There is no *naturall part* or facultie which is not aimed at likewise by the malice of Satan, for Christ when hee comes, takes possession of the whole man, and therefore Satan sets himselfe against the whole man. Corporeall and *sensitive faculties* tempted either to *sinfull representations*, letting in and transmitting the provisions of lust unto the heart, by gazing and glutting themselves on the objects of the world: or to *sinfull executions*, finishing and letting out those lusts which have beene conceived in the heart. The *phantasie* tempted by Satanicall injections and immutations to be the forge of loose, vaine, unprofitable,

unprofitable, and uncleane thoughts. The *underſtanding* to earthly wildome, vanity, infidelity, prejudices, miſperſwaſions, fleſhly reaſonings, vaine ſpeculations and curioſities, &c. The *will* to ſtiffeneſſe, reſiſtance, diſlike of holy things, and purſuite of the world. The *conſcience* to deadneſſe, immobilitie, and a ſtupid benummedneſſe, to ſlaviſh terrours and evidences of hell, to ſuperſtitious bondage, to carnall ſecuritie, to deſperate concluſions. The *affections* to independence, diſtraction, exceſſe, precipitancie, &c. In *temporall conditions*, there is no eſtate of health, wealth, peace, honor, eſtimation, or the contraries unto theſe: no relation of husband, father, magiſtrate, ſubject, &c. unto which Satan hath not ſuch ſuteable ſuggeſtions, as by the advantage of fleſhly corruptions may take from them occaſion to draw a man from God. Laſtly, in regard of our *actions and imployments*, whether they be *Divine*, ſuch as reſpect *God*, as acts of pietie, in reading, hearing, meditating, and ſtudying his Word, in calling upon his name, and the like, or ſuch as reſpect *our ſelves*, as acts of temperance and ſobriety, perſonall examinations, and more particular acquaintance with our owne hearts; or ſuch as reſpect *others*, as acts of righteouſneſſe, charity, and edification. Or whether they be actions *naturall*, ſuch as are requiſite to the preſervation of our being, as ſleepe and diet: or actions *civill*, in our *callings* or *recreations*, in all theſe Satan laboureth either to *pervert* us in the performance of them, or to *divert* us from it. There is then no condition, faculty, relation, or action of a Chriſtian man, the which is not alwayes under the eye and envy of a moſt raging, wiſe, and induſtrious enemie. And therefore, great reaſon there is, that Chriſtians ſhould be *Military men*, well inſtructed in the whole armour of God, that they may be able to ſtand againſt the wiles of the Devill, and to quench all his firy darts. It is our calling to wreſtle againſt principalities and powers, and

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spirituall wickednesses in high places, to resist the devill, to strive against sinne, to mortifie earthly members, to destroy the body of sinne, to denie our selves, to contradict the reasonings of the flesh, to checke and controule the stirrings of concupiscence, to resist and subdue the desires of our evill hearts, to withstand and answere the assaults of Satan, to out-face the scornes, and despise the flatteries of the present world, in all things to endure hardnesse as the souldiers of Iesus Christ. Our cause is righteous, our captaine is wise and puissant, our service honourable, our victory certaine, our reward massie and eternall, so that in all respects great encouragements we have to be voluntaries in such warre, the issue whereof is our enemies perdition, our Masters honour, and our owne Salvation.

The third thing observed was the through and *universall Resignation* and devotednesse of Christs people unto him. Thy people shall be *willing*, or a people *of great devotion* in the day of thy Power. From whence I shall gather two observations: First, They that belong unto Christ as his people are most throughly and *willingly subject unto his government*, doe consecrate, resigne, and yeeld up their whole soules and bodies to serve in his warres against all his enemies. For the distinct understanding of which point we are to observe first, that *by nature* wee are *utterly unwilling* to be subject unto Christ. The carnall minde is enmitie against God, it is *not subject* to the Law of God, *neither indeed can bee*. For if Christ be over us, the body of sinne must dye; it once crucified him, and he will be reveng'd upon it. By nature wee are willingly subject unto no Law, but the Law of our members, nor to no will, but the will of the flesh; full of contumacie, rebellion, and stoutnesse of spirit against the truth and beauty of the word or wayes of God. The Love of corrupted nature is wholly [a] set upon our owne wayes, as an [b] untamed heifer, or

Rom. 8. 7, 8, 10.

Mal. 3. 17.
1 Sam. 15. 23.
[a] Eccles. 8. 11.
Prov. 14. 14.
[b] Ier. 2. 24.
8. 6.
Hos. 4. 16.

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or a wilde aſſe; men [c] wander, and [d] goe about, and [e] wearie themſelves in their full compaſſe and ſwinge of luſt, and will not be turned. And therefore it is that they bid God [f] depart from them, and deſire not the knowledge of his wayes, that they leave the paths of uprightneſſe, that having [g] crooked hearts of their owne, they labour likewiſe to pervert and [h] make crooked the Goſpell of Chriſt, that they may from thence ſteale countenance to their ſinnes, contrary to that holy affection of [i] *David*, *Make my way ſtrait before me*, that they [k] ſnuffe and rage, and [l] pull away the ſhoulder, and [m] fall backward, and [n] thruſt away God from them. And hence it is that men are ſo apt to cavill, and fooliſhly to charge the wayes of God; firſt, as *grievous wayes*; too full of auſterity, narrowneſſe and reſtraint. [o] *I knew that thou wert an auſtere man*; and this is an [p] *hard ſaying, who can beare it?* [q] *The land is not able to beare all his words.* [r] *There is a Lion in the way*, a certaine damage and unavoidable miſchiefe will follow me if I keepe in it. Thus as [f] Iſrael when they heard of Giants and ſonnes of *Anak*, had no heart to Canaan, but cried, and whined, and rebelled, and mutined, and in their heart turned back into Egypt, that is, had more will to their owne bondage, than to Gods Promiſe: ſo when a naturall man heares of walking in a narrow way with much exactneſſe and circumſpection, that come what baite of preferment, pleaſure, profit or advantage will, yet hee muſt not turne to the right hand or to the left, nor commit the leaſt evill for the greateſt good: that as the people in the wilderneſſe were to goe onely where the cloud and pillar of Gods preſence led them, though hee carried them through giants, terrours, and temptations: ſo a Chriſtian muſt reſolve to follow the Lambe whither ſoever he goeth; He [t] then turneth backe to his iniquities, and refuſeth to heare the words of the Lord. Secondly, as *unprofitable wayes*: [u] *for who will ſhew us any good*, is the onely lan-

[c] Ier. 2.20.
[d] Ier. 31.22.
[e] Eſai. 57.10.
[f] Iob 21.14.
[g] Deut. 32.5.
[h] Gal. 1.7. 2 Pet. 3.16.
[i] Pſal. 5.8.
[k] Mal. 1.13.
[l] Nehem. 9.29.
[m] Act. 7.51.
[n] Act. 7.39.
[o] Matth. 25.24
[p] Ioh. 6.60.
[q] Amos 7.10.
[r] Prov. 22.13.
[f] Num. 13.31. 14.1,4. Nehe. 9.16,17.
[t] Ier. 11.10.
[u] Pſal. 4.6.

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guage of carnall men: x *What can the Almighty doe for us*, say the wicked in *Iob*? y *It is in vaine to serve God, what profit have we that we have kept his ordinances, &c?* If we must take our conscience along in all the businesses of our life, there will be no living in the world; notwithstanding z the Lord saith, that his words *doe good to those that walke uprightly*, that godlinesse hath the Promises even of this life; that God will honour those that honor him. Thirdly, as * *unequall, and unreasonable wayes*, as a a *strange*, a mad, and a foolish strictnesse, rather the *meteor* of a speculative braine, than a thing of any reall existence, rather *votum* than *veritas*, a wish or figment, than a solid truth. And from such prejudices as these men grow to wrestle with the Spirit of Christ, to withstand his motions, to quench his suggestions, and to dispute against him. b *This people are as they that strive with the priest*, such a bitter and unreconcileable enmity there is betweene the two seeds.

x Iob 21.17.
y Mal.3.14,15.

z Mic.2.7.
1 Tim.4.8.
1 Sam.2.30.

* Ezek.18.25.
a 1 Pet.4.4.
Esai.8.18.
Zech.3.8.
1 Cor.4.21.

b Hos.4.4.
c Ier.2.27.
Hos.5.5,6.
2 King.17.
25,26.

Secondly, we may observe, that notwithstanding this naturall averseneſſe, yet many by the *Power of the Word* are wrought violently and *compulsorily* to tender some *unwilling services* to Christ, by the spirit of bondage, by the feare of wrath, by the evidences of the curse due to sinne, and by the wakefulnesse of the conscience. c They have turned their backe unto me, and not their face, saith the Lord; that notes the disposition of their will. *But in the time of their trouble, they will say, Arise and save us*, that notes their compulsorie and unnaturall devotion. *They shall goe with their flockes and their heards*, that is, with their pretended sacrifices, and externall ceremonies *to seeke the Lord; but they shall not finde him; hee hath withdrawne himselfe.* As when the Lord sent Lions amongst the Samaritanes, then they sent to enquire after the manner of his worship, fearing him, but yet still serving their owne Gods. But this compulsory obedience doth not proceed from d a *feare of sinne* but a *feare of hell.*

d *Qui gehennas metuit, non peccare metuit, sed ardere, ille autē peccare metuit, qui peccatum ipsum sicut gehennas odit. Aug. Epi.144. In ipsa intus voluntate peccat, qui non voluntate, sed timore non peccat, Idem con. 2. Epi. Pelag. li.1. cap 9. & lib. 2. cap. 9. Non sicut feram & timeo & odi, ita et in patrem vereor quem timeo & amo. Cle. Alex. strom. li. 2.*

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hell. And that plainely appeares [e] in the readineſſe of ſuch men to apprehend all advantages for enlarging themſelves, and in making pretences to ſlinch away and ſteale from the Word of Grace, in conſulting with carnall reaſon to ſilence the doubts, to untie the knots, and to breake the bonds of the conſcience aſunder, and to turne into every diverticle which a corrupted heart can ſhape, in taking every occaſion and pretext to put God off, and delay the payment of their ſervice unto him. Thus *Felix* [f] when he was frighted with the diſcourſe of Saint *Paul* put it off with pretence of ſome further convenient ſeaſon; and the [g] unwilling Jewes in the time of reedifying the temple at Jeruſalem, *This people ſay the time is not come, the time that the Lords houſe ſhould bee built*; in ſlighting the warnings and diſtinguiſhing the words of Scripture out of their ſpirituall and genuine puritie, and ſo [h] *belying the Lord, and ſaying, It is not he. The word of the Lord*, ſaith the Prophet, *is to them a reproach, they have no delight in it*, that is, they eſteeme me when I preach thy words unto them rather as a ſlanderer than as a Prophet: Wouldeſt thou then know the nature of thy devotion? Abſtract all conceits of danger, all workings of the ſpirit of bondage, the feare of wrath, the preoccupations of hell, the eſtuations and ſweatings of a troubled conſcience, and if all theſe being ſecluded, thou [i] canſt ſtill afford to dedicate thy ſelfe to Chriſt, and be greedily ambitious of his image, that is an evident aſſurance of an upright heart.

Thirdly, we may obſerve, that by the Power of the Word there may yet be further wrought in naturall men a certaine *Velleitie*, a languide and incomplete will, [k] bounded with ſecret reſervations, exceptions, and conditions of its owne, which maketh it upon every new occaſion mutable and inconſtant. When [l] the hypocriticall Iewes came with ſuch a ſolemne proteſtation unto the Prophet *Ieremie*, *The Lord bee a true and faithfull witneſſe*

e *Aug. de Natur. & Grat. cap. 57. cont. 2. ep Pelag. l. 3. c. 4. & To. 4 li. de Spi. & lit. cap. ult.*

f Act. 24. 25.

g Hag. 1. 2.

h Ier 5. 12, 13. 6. 10.

i *Nec ſi per hypotheſin à Deo poteſtatē acceperit faciendi ea quæ ſunt prohibita, ideo tranſlam. pœnam: — ſed nec ſi perſuaſum habuerit, fore, ut Deum lateant quæ gerit, in animum unquam inducet ut aliquid agat præter rectam rationem, Clem. Alex. Hiom. Hug. de Vict. Aquinctar. 3. qu. 21. art. 4. c. Semifaucian. hæreſ. hæreſ. & paſſiue voluntatem, &c. Aug. confeſſ. l. 8. c. 8.*

k Ier. 42. 3, 5, 6. & 43. 2.

l Ier. 42. 3, 5, 6. &

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witnesse betweene us, if we doe not according to all things for the which the Lord thy God shall send thee unto us, &c. I suppose they then meant as they spake, and yet this appeares in the end to have beene but a *velleitie and incomplete resolution*, a zealous pang of that secret hypocrisie which in the end discover'd it selfe, and brake forth into manifest contradiction: when [m] *Hazael* answered the Prophet, *Is thy servant a dog that hee should doe thus and thus?* he then meant no otherwise than hee spake, upon the first representation of those bloudie facts, he abhorred them as belluine and prodigious villanies; and yet this was but a *velleitie and fit of good nature* for the time which did easily weare out with the alteration of occasions. When *Iudas* asked Christ, [n] *Master is it I that shall betray thee?* (though a man can conceive no hypocrisie too blacke to come out of the hell of *Iudas* his heart) yet possible, and peradventure probable it may be, that hearing at that time and beleeving that wofull judgement pronounced by Christ against his betrayer, *It had beene good for that man if he had never beene borne*, he might then upon the pang and surprizall of so fearefull a doome secretly and suddenly relent, and resolve to forsake his purpose of treason; which yet when that storme was over, and his covetous heart was tempted with a bribe, did fearefully returne and gather strength againe. When the people *returned and inquired early, and remembred God their Maker*, they were in good earnest for the time, and yet that was a *velleity, and ungrounded devotion*, their heart was not *right towards him, neither were they stedfast in his Covenant.* When [o] *Saul* out of the force of naturall ingenuity, did upon the evidence of *Davids* integritie, who slew him not when the Lord had delivered him into his hands, relent for the time, and weepe, and acknowledge his righteousnesse above his owne, he spake all this in earnest as he thought; and yet wee finde that hee afterwards return'd to pursue him againe, and was

[m] 2 King. 8. 13.

[n] Mat. 26. 5.

[o] 1 Sam. 24. 15, 19.

was once more by the experience of *Davids* innocencie reduc'd unto the ſame acknowledgement. The people in one place would have made Chriſt a King, ſo much did they ſeeme to honour him, and yet at another time when their over-pliable and unreſolved affections were wrought upon by the ſubtile Phariſes, they cried againſt him, as againſt a ſlave, Crucifie him, crucifie him; ſo may it be in the generall ſervices of God, men may have wiſhings and wouldings, and good liking of the truth, and ſome faint and floating reſolutions to purſue it: which yet having no firme roote, nor proceeding from the whole bent of the heart, from a through mortification of ſinne and evidence of Grace, but from ſuch weake and wavering principles, as may bee perturbed by every new temptation, like letters written in ſand, they vaniſh away like a morning dew, and leave the heart as hard and ſcorched as it was before. The young man (whom for his ingenuity and forwardneſſe Chriſt loved) came in a ſad and ſerious manner to learne of Chriſt the way to heaven: and yet wee finde there were ſecret reſervations which he had not diſcerned in himſelfe, upon diſcoverie whereof by Chriſt he was diſcouraged and made repent of his reſolution, *Marke* 10. 21, 22. The Apoſtle ſpeaketh of a *Repentance not to be repented of*, 2 *Cor.* 7. 10. which hath firme, ſolid, and permanent reaſons to ſupport it, therein ſecretly intimating that there is likewiſe a Repentance, which riſing out of an incomplete will, and admitting certaine ſecret and undiſcerned reſervations, doth upon the appearance of them, flag and fall away, and leave the unfaithfull heart to repent of its repentance. Saint *Iames* tels us that a *double-minded man is unſtable in all his wayes*, *Iam.* 1. 8. never uniforme nor conſtant to any rules. Now this diviſion of the minde ſtands thus; The heart on the one ſide is taken up with the *pleaſures of ſinne for the preſent*; and on the other with the *deſires of ſalvation for the future*; and now according

cording as the workings and representations of the one or other are at the time more fresh and predominant, in like maner is sinne for that time either cherished or suppressed. Many men at a good Sermon, when the matter is fresh and newly presented, while they are looking on their face in the glasse; or in any extremitie of sicknesse, when the provisions of lust doe not relish for the present, when they have none but thoughts of salvation to depend upon, are very resolute to make promises, vowes, and professions of better living; but when the pleasures of sin grow strong to present themselves again, they returne like a man recover'd of an ague with more stomacke and greedinesse to their lusts againe. As water which hath been stop'd for a while rusheth with the more violence, when its passages are opened. A double heart is like the boles of a Scale, according as more weight is put into one or other, so are they indifferently over-rul'd unto either motion, up or downe. When I see a vapour ascend out of the earth into the aire, why should I not thinke that it will never leave rising till it get up to heaven? and yet because the motion is not naturall, but caused either by expulsion from a heat within, or by attraction from a heat without, when the cause of that ascent is abated, and the matter gathers together into a thicker consistence, it growes heavie and fals downe againe. Even such is the affection of those faint & unresolved desires of men who like *Agrippa* are but *halfe-perswaded* to believe in Christ.

But now lastly wee must observe, that in the day of Christs power, when he by his word and Spirit worketh effectually in the hearts of men, they are then made *free-will offerings*, *Totally willing to* obey and serve him in all conditions. The heart of every one stirreth him up, and his Spirit maketh him willing for the worke and service of the Lord, *Exod.*35.21. They *yeild themselves* unto the Lord, and their members as weapons of righteousnesse unto him, 2 *Chron.*30.8. *Rom.*6.19. They

offer

offer and present themselves to God as a living Sacrifice; and therefore they are called προσφορὰ. *an oblation* sanctified by the Holy Ghost, *Rom.*12.1. *Rom.*15.16. Therefore they are said to *come unto Christ*, by the vertue of his Fathers teaching, *Ioh.*6.45. To *runne* unto him, *Esai.* 55.5. To *gather themselves* together under him as a common head, and to *flow* or flock together with much mutuall encouragement unto the mountaine of the Lord, *Hos.* 1.11. *Esai.* 2.2,3. To *waite upon him* in his Law, *Esai.*42.4. To *enter into a sure covenant*, and to write and seale it, *Nehem.*9.38. In one word, *To serve him with a perfect heart, and with a willing minde*, 1 *Chron.* 28.9. when the heart is perfect, undivided, and goeth all together, the minde will bee willing to serve the Lord.

This *willingnesse* of Christs people sheweth it selfe in two things: First, in begetting most cordiall and constant *Enmitie* against all the enemies of Christ, never holding any league or intelligence with them, but being alwayes ready to answere the Lord as *David* did *Saul*, *Thy servant will goe and fight with this Philistine.* Hee that is a voluntary in Christs armies is not disheartned with the potencie, policie, malice, subtlety, or prevailing faction of any of his adversaries. Hee is contented to deny himselfe, to renounce the friendship of the world, to bid defiance to the allurements of Satan, to smile upon the face of danger, to hate father, and mother, and land, and life, to be cruel to himselfe, and regardlesse of others for his masters service. Through honor and dishonor, through evill report and good report, through a Sea and a wildernesse, through the hottest services, and strongest oppositions will hee follow the Lambe whither soever he goeth: though he receive the word *in much affliction*, yet hee will receive it *with* joy too. Secondly, in begetting most loving, constant, and *deare affections to the* mercy, grace, glory, and wayes of God, an universall conformity unto

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unto Christ our head, who was contented to take upon him the forme of a servant, to have his eare bored, and his will subjected unto the will of his Father. *I delight to doe thy will ô my God, yea, thy Law is within my heart. Psal.* 40.8. And as hee was, so are all his in this world, of the same minde, judgement, Spirit, conversation, and therefore of the same will too.

Now this deare and melting affection of the heart toward Christ and his wayes, whereby the soule longeth after him, and hasteth unto him, is wrought by severall principles: First, by the *Conviction of our naturall Estate*, and a through humiliation for the same. *Pride is ever the principle of disobedience.* They were the *proud* men who said unto *Ieremie, thou speakest falsly, the Lord hath not sent thee, Ier.* 43.2. And they were the proud men who hardned their necks, and withdrew the shoulder, and *would not heare*, and refused to obey, *Nehem.* 9. 16, 17, 29. A man must bee first brought to denie himselfe before hee will bee willing to follow Christ, and to sing a crosse after him. A man must first *humble himselfe before he will make with God, Mic.* 6.8. The poore onely receive the Gospell. The hungrie onely finde sweetnesse in bitter things. Extremities will make any man not onely willing but thankfull to take any course wherin hee may recover himselfe and subsist againe; when the soule findes it selfe in darknesse, and hath no light, and begins to consider whither darknesse leads it; that it is even now in the mouth of Hell, under the paw of the roaring lion, under the guilt of sinne, the curse of the Law, and the hatred and wrath of God, it cannot chuse but most willingly pursue any probability, and with most inlarged affections meete any tender of deliverance: Suppose wee that a Prince should cause some bloudy malefactor to bee brought forth, should set before his eyes all the racks and tortures which the wit of man can invent to punish prodigious offenders withall,

and

and ſhould cauſe him to taſt ſome of thoſe extremities: and then in the middeſt of his howling and anguiſh, ſhould not onely reach out a hand of mercy to deliver him, but ſhould further promiſe him upon his ſubmiſſion to advance him like *Ioſeph* from the iron which enters into his ſoule, unto publike honor and ſervice in the ſtate, would not the heart of ſuch a man bee melted into thankfulneſſe, and with all ſubmiſſion reſigne it ſelfe unto the mercy and ſervice of ſo gracious a Prince? Now the Lord doth not onely deale thus with ſinners; doth not onely cauſe them by the report of his word, and by the experience of their own guilty hearts, to feel the weight, fruitleſneſſe, and ſhame of ſinne, and the firſt fruits of that eternall vengeance which is thereunto due: nor onely ſet forth Chriſt before them as a rock of redemption, reaching out a hand to ſave, and offering great and pretious promiſes of an exceeding, eternall, abundant weight of glory: but beſides all this doth inwardly touch the heart by the finger of his Spirit, framing it to a ſpirituall and divine conformity unto Chriſt. How can the ſoule of ſuch a man in theſe preſent extremities of horror, which yet are but the pledges of infinite more which muſt enſue; and in the evidence of ſo wonderfull and ſweete promiſes, the ſeales of the eternall favor and fellowſhip of God, chooſe but with much importunity of affection to lay hold on ſo great a hope which is ſet before it, and with all readineſſe and ambition of ſo high a ſervice, yeild up it ſelfe into the hands of ſo gracious a Lord, to bee by him ordered and over-ruled unto any obedience?

Secondly, this *willingneſſe* of Chriſts People is wrought by a *ſpirituall illumination of minde.* And therefore the *Converſion* of ſinners is called a *Convi&ction*, becauſe it is ever wrought in us *Secundum modum judicii* as wee are reaſonable and intelligent creatures. I take it (under favor and ſubmiſſion to better judgements) for a firme

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firme truth; that if the minde of a man were once throughly and in a spirituall manner (as it becommeth such objects as are altogether spirituall) possessed of the adequate goodnesse and truth which is in grace and glory, the heart could not utterly reject them; for humane liberty is not a brutish, but a reasonable thing, it consisteth not in contumacie or headstrongnesse, but in such a manner of working, as is apt to bee regulated, varied, or suspended by the dictates of right reason. The onely cause why men are not willing to submit unto Christ is because they are not throughly and in a manner suteable to the spirituall excellency of the things, illightned in their minde. The Apostle often maketh mention of *a fulfilling* and *making full proofe of our ministery*, and of *preaching the Gospell fully*, namely *with the evidence of the Spirit and of power*, and with such a *manifestation of the truth as doth commend it selfe unto the conscience of a man*. The b *Word of God*, saith the Apostle, *is not yea and nay*, that is, a thing which may bee admitted or denied at pleasure, but such a word as hath no inevidence in it selfe, nor leaveth any uncertainty or hesitancie in a minde fitted to receive it. And as wee may thus distinguish of *preaching*, that there is an imperfect and a full preaching: so may wee distinguish of understanding the things preached, in some it is *full*, and in others but *superficiall*; for there is a *Twofold illumination* of the minde, the one *Theoreticall* and meerly *Notionall* consisting in knowledge; the other *Practicall, Experimentall, and spirituall*; consisting in the irradiation of the soule by the light of Gods countenance, in such an apprehension of the truth as maketh the *heart to burne* thereby, *when we know things as wee ought to know them*, that is, when the manner and life of our knowledge is answerable to the nature and excellencie of the things knowne, when the eye is spiritually opened to beleeve, and seriously conclude that the things spoken are of most pretious and everlasting conse-

2 Col. 4.17. Act. 14 26. 2 Tim. 4.5. Rom. 15.19.

b 2 Cor. 1.18.

Luk. 24.32. 1 Cor. 8.2.

quence

quence to the ſoule, as things that concerne our peace with God. This is the *Learning of Chriſt*, the *teaching of the Father*, the *knowing of things which paſſe knowledge*, the *ſetting to the ſeale of our owne hearts that God is true*, the evidence of ſpirituall things not to the braine but to the conſcience. In one word this is that which the Apoſtle calleth, *a ſpirituall Demonſtration*. And ſurely in this caſe the heart is never over-ruled contrary to the full, ſpirituall, and infallible evidence of divine truths unto a practicall judgement. Therefore the Apoſtle ſaith that *Eve being Deceived* was in the tranſgreſſion, and there is frequent mention made of the *deceitfulneſſe of ſinne*, to note that ſinne got into the world, by *error and ſeduction*. For certainly the will is ὄρεξις μετὰ λόγου, *a Rationall Appetite*, and therefore (as I conceive) doth not ſtirre from ſuch a good as is fully and ſpiritually repreſented thereunto, as the moſt univerſall, adequate, and unqueſtionable object of the deſires and capacities of a humane ſoule; for the freedome, and willing conſent of the heart is not lawleſſe, or without rules to moderate it, but it is therefore ſaid to bee free becauſe whether out of a true judgement it move one way, or out of a falſe, another, yet in both it moveth *naturally*, *ſecundum modum ſibi competentem*, in a manner ſuteable to its owne condition.

1 Tim. 2.14.

If it bee objected that the heart being unregenerate is utterly averſe unto any good, and therefore is not likely to bee made willing by the illumination of the minde. To this I anſwere, that it is true, the will muſt not onely bee *moved*, but alſo *renewed and changed*, before it can yeeld to Chriſt. But withall, that God doth never ſo fully and ſpiritually convince the judgement, in that manner, of which I have ſpoken, without a ſpeciall worke of grace thereupon, opening the eye, and removing all naturall ignorance, prejudice, heſitancie, inadvertency, miſperſwaſion, or any other diſtemper of the minde

Oportet non tantum moveri, ſed etiam novam fieri. Proſper.

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which might hinder the evidence of ſpirituall truth. By which meanes hee alſo frameth and faſhioneth the will to accept, embrace, and love thoſe good things, of which the minde is thus prepoſſeſſed.

Thirdly, this *willingneſſe* of Chriſts people is wrought by the *Communion* and *adſpiration of the ſpirit of Grace*, which is a *free ſpirit*, *a ſpirit of love*, and *a ſpirit of liberty*, a ſpirit which is in every faculty of man as the ſoule and principle of its Chriſtianity or heavenly being and working. And therefore it makes every faculty *ſecundum modum ſibi proprium* to worke unto ſpirituall ends and objects. As the ſoule in the eye cauſeth that to ſee, and in the eare to heare, and in the tongue to ſpeake: ſo the ſpirit of Grace in the minde cauſeth it rightly to underſtand, and in the will cauſeth it freely to deſire heavenly things; and in every facultie cauſeth it to move towards Chriſt in ſuch a way and maner of working as is ſuteable to its nature.

Pſal. 51.12. 2 Tim. 1.7. 2 Cor. 3.17.

Fourthly, this *willingneſſe of Chriſts* people ariſeth from the *apprehenſion of Gods deare love*, *bowels of mercy*, and riches of moſt unſearchable grace, revealed in the face of Ieſus Chriſt to every broken and penitent ſpirit. Love is naturally, when it is once apprehended, an Attractive of love. And therefore it is that the Apoſtle ſaith, *Faith worketh by love*, that is, By faith firſt the heart is perſwaded and affected with Gods Love unto us in Chriſt. *I live by the faith of the Son of God, who loved me, and gave himſelfe for me*, *Gal.* 2.20. *Eph.* 3.17,18. Being thus perſwaded of his love to us, the *heart is framed to love him againe:* for who can be perſwaded of ſo great a benefit as the remiſſion of ſinnes, and not be moſt deeply inflamed with the love of him by whom they are remitted? 1 *Ioh.* 4.19. *Luk.* 7.47. and laſtly, by this reciprocall love of the heart to Chriſt, *faith becommeth effectuall* to worke obedience and conformitie to his will. *Love is the fulfilling of the Law*, he that loves God would with

with all joyfulneſſe fulfill every jot of Gods Law if it were poſſible; *This is the love of God*, ſaith the Apoſtle, *that we keepe his Commandements, and his Commandements are not grievous*. True love overcomes all difficulties, is not apt to pretend occaſions for neglecting any ſervice of God, nor to conceive any prejudices againſt it, but puts an edge and alacritie upon the ſpirit of a man, he can no more be ſaid to love Chriſt, who doth not willingly undergoe his yoke, than that woman to love her husband who is ever griev'd at his preſence, and delighteth more in the ſocietie of ſtrangers.

Fifthly, this *willingneſſe* of Chriſts people ariſeth from the *beauty and pretiouſneſſe of thoſe ample Promiſes*, which by the love of Chriſt are made unto us. It is ſaid of *Moſes* that he did *chuſe* (and that is the greateſt act of willingneſſe) rather to ſuffer affliction with the people of God than to enjoy the pleaſures of ſinne for a ſeaſon: and the ground of this willingneſſe was, *he had a reſpect unto the recompence of the reward*, *Heb.* 11.25,26. ſo Chriſt endured the Croſſe, and deſpiſed the ſhame, that is, the ſhame (which would much have ſtagger'd and diſheartened an unreſolved man) was no prejudice or diſcouragement unto him, to abate any of his moſt willing obedience, and the motive was, *for the joy that was ſet before him*, *Heb.* 12.2. And Saint *Paul* profeſſeth of himſelfe that he *preſſed forward*, hee was not onely willing, but importunate and contentious to put forth all his ſpirits, and like riders in a race to rouſe up himſelfe in a holy fervour and emulation, and all this was *for the Price of the high calling of God in Chriſt Ieſus*, which was, as it were, before his face in the Promiſes thereof. *Phil.* 3.14. ſo the Apoſtle aſſureth us, That a Chriſtians Hope to be like unto Chriſt hereafter, will cauſe him to purifie himſelfe even as hee is pure, 1 *Ioh.* 3. 3. when a man ſhall ſit downe and recount with *David*, what God hath done for him already.

VERSE 3. *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* And what God hath further promiſed to doe for him more. *Thou haſt alſo ſpoken of thy ſervants houſe for a great while to come.* Of a childe of wrath thou haſt called mee to an inheritance of the Saints in light, and into the fellowſhip of more glory than can be ſhadowed forth by all the lights of heaven, though every Star were turned into a Sunne; I ſay, when the ſoule ſhall thus recount the goodneſſe of God, how can it but bee wonderfully enlarged with thoughts of thankfulneſſe, and grieved at the ſlow and narrow abilities of the other parts to anſwer the urgent and wide deſires of a willing ſoule?

Sixthly, this *willingneſſe* of Chriſts people ariſeth from *the experience of that peace, comfort, life, liberty, triumph and ſecuritie* which accompanieth the Spirit and the ſervice of Chriſt. Nothing makes a man more fearefull of warres than the dangers and hazards which are incident thereunto. But if a man can ſerve under ſuch a Prince, whoſe imployments are not onely honourable, but ſafe; if he, who is able and faithfull to make good his words, promiſe us that none either of the ſtratagems or forces of the enemie ſhall doe us hurt, but that they ſhall flie before us, while wee reſiſt them: who would not be a *Voluntary* in ſuch ſervices as are not liable to the caſualties and viciſſitudes which uſually attend other warres, wherein he might fight with ſafetie, and come off with honour? *David* had experience of Gods power in delivering him from the Lion and the Beare, and was well aſſured that that God who was carefull of ſheepe, would be more pitiful to his people Iſrael, and that made him with much willingneſſe ready to encounter *Goliah*, whoſe aſſurance was onely in himſelfe and not in God. When a man ſhall conſider what God might have done with him, he might have ſent him from the wombe to hell, depriv'd him of the meanes of grace, left him to the rebellion

rebellion and hardneſſe of his evill heart, and to the rage of Satan, burnt his bones, and dried up his bowels with the view of that wrath which is due to ſinne, and what he hath done with him; he hath called him to the knowledge of his will, refreſhed him with the light of his countenance, heard his prayers, given an iſſue to his temptations, and a reviving out of bondage, faſtned him as a naile in his holy place, given him his favour which is better than light, and ſpoken of his ſervant for a long time to come; O how readily will the ſpirit of ſuch a man conclude, Lord, according to thine owne heart haſt thou done all this unto me, and I have found ſo much ſweetneſſe in thy ſervice above all mine owne thoughts or expectations, that now, O Lord, my heart is prepared, my heart is prepared, I will ſing and rejoyce in thy ſervice.

Laſtly, this *willingneſſe* of Chriſts people ariſeth from that excellent *beauty and attractive vertue* which is in holineſſe. *Thy Law is pure, therefore thy ſervant loveth it.* And therefore we finde Chriſt and his Church doe kindle the coales of love, and ſtirre up thoſe flames of mutuall deareneſſe towards one another, doe cheriſh thoſe longing, languiſhing, and raviſhed affections, and ſuſſpirings of hearts, by the frequenting contemplations of each others beautie. *Behold, thou art faire my love, behold, thou art faire, thou haſt doves eyes. Behold, thou art faire my beloved, yea pleaſant,* &c. *Cant.* 1.15, 16. Theſe are the principles of that great devotion and willingneſſe which is in the people of Chriſt unto his ſervice.

And hereby we may make triall of the truth of that profeſſion, ſubjection, and obedience which we all pretend unto the Goſpell of Chriſt. It is then onely ſound when it proceeds from a willing and devoted heart, from purpoſe, fervour and earneſtneſſe of Spirit; for as God in mercy accounts *the will for the deed*; becauſe where there is a willing minde there will certainly be all anſwe-

Act. 11.23.

Rom. 12. 11.

Gal. 4.18.

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* *Qui perſpicit apud te paratam fuiſſe virtutem, reddet pro virtute mercedem. Nunquid Cain cum Deo munus offerret jam peremerat fratrem? & tamen parricidium mente conceptum Deus providus ante damnavit, ut illic cogitatio prava, & perniciosa conceptio Deo providente proſpecta eſt: ita & in Dei ſervis, apud quos confeſſio cogitatur, & martyrium mente concipitur, animus ad bonum deditus, Deo judice coronatur. Aliud eſt martyrio animum deeſſe, aliud animo deſuiſſe martyrium—nec enim ſanguinem veſtrum quærit Deus, ſed fidem. Cypr. de mortal. Neq; enim in ſacrificiis quæ Abel & Cain primi obtulerunt, munera eorum Deus, ſed corda intuebatur, utile placeret in munere qui placebat in corde. Idem de Orat. Domini.*

rable endevours to execute that will, and reduce it into act, ſo he eſteemes the deed nothing without the * will: *Cain* and *Abel* did both ſacrifice, it was the heart which made the difference betweene them: let the outward converſation be what it will, yet *if a man regard iniquitie in his heart*, God will not heare him. *Gravius eſt diligere peccatum quam facere:* It is a worſe token (ſaith *Gregory*) of an evill man to love ſinne, than to commit it, for it may be committed out of temptation and infirmitie, and ſo may be either in part the ſin of another that tempteth us, or at leaſt not the ſinne of our *whole ſelves*, but of thoſe remainders of corruption which dwel within us. But *our love is all our owne*, Satan can but offer a temptation, the heart it ſelfe muſt love it: and love is ſtrong as death, it worketh by the ſtrength of the whole man, and therefore ever *ſuch as the will is* (which is the ſeat of love) *ſuch is the ſervice* too. And the reaſon is: Firſt, becauſe the *will is the firſt mover*, and the maſter-wheele in ſpirituall workes, that which regulateth all the reſt, and keepeth them right and conſtant; that which holdeth together all the faculties of the ſoule and bodie in the execution of Gods will. In which ſenſe, amongſt others I underſtand that of the Apoſtle, *That love is the bond of perfection*, becauſe when love reſideth in the heart, it will put together every facultie to doe that worke of God perfectly which it goes about. And therefore by a like expreſſion it is called *The fulfilling of the Law*, becauſe love aimes ſtill at the higheſt, and at the beſt in that thing which it loves, it is ever an enemie to defects. He that loves learning will never ſtop, and ſay I have enough, in this likewiſe love is as death. And he that loves grace, will be ſtill *Ambitious to abound* in the worke of the Lord, and to preſſe forward unto perfection, to make up that which is wanting to his faith, to

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be ſanctified throughout, to bring forth more fruit, to walke *in all pleaſing*, to be holy, and unblameable, and unreproveable, without ſpot or wrinkle. It is an abſurd thing in religion to dote upon mediocrities of grace; *in eo non poteſt eſſe niminum, quod eſſe maximum debet*; Hee that with all the exactneſſe and rigour of his heart, can never gather together *all grace*, can ſurely never have too much. In falſe religions no man ſo much magnified as he that is ſtricteſt: that Papiſt which is moſt cruel to his fleſh, moſt aſſiduous at his beads, moſt canonicall in his houres, moſt macerated with ſuperſtitious penance, moſt frequently proſtrated before his idols, is of all other moſt admired for the greateſt Saint. O why ſhould not an holy ſtrictneſſe be as much honoured as a ſuperſtitious? why ſhould not exactneſſe, purity, and a contending unto perfection, be as much purſued in a true as in a falſe religion? Why ſhould not every man ſtrive to be filled with grace, ſince he can never have enough till hee have it all, till he is brimme-full? Hee that truely loves wealth, would be the richeſt; and he that loves honour, would be the higheſt of any other: certainly grace is in it ſelfe more lovely than any of theſe things. Why then ſhould not every man ſtrive to be moſt unlike the evill world, and to be more excellent than his neighbour, to be holy as God is holy, to be as Chriſt himſelfe was in this world, to grow up in unity of faith, and in the knowledge of him, unto a perfect man? Certainely, if a man once ſet his will and his heart upon grace, he will never reſt in mediocrities; he will labour to abound more and more, he will never think himſelfe to have apprehended, but forgetting the things which are behinde, hee will reach forth to thoſe things which are before him, for all the deſires of the heart are ſtrong, and will over-rule any other naturall deſire. The griefe of *Davids* heart made him forget to eat his bread. The deſire of Chriſts heart to convert the Samaritan woman, made him careleſſe of

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his owne hunger. It is my meate to doe the will of him that ſent me, and to finiſh his worke. A true heart will goe on to finiſh the worke which it hath begunne. *The wicked ſleepe not*, ſaith *Salomon, except they have done miſchiefe*; And the enemies of Saint *Paul* provided to to ſtop the clamors and demands of an empty ſtomack with a ſolemne vow that they would neither eate nor drinke till they had ſlaine *Paul*. Luſt never gives over till it finiſh ſin, and therefore the Love of Chriſt ſhould never give over till it finiſh Grace.

Iudg.5.2,9. Secondly, becauſe *God is more honoured in the obedience of the will* than of the outward man. Humane reſtraints may rule this, but nothing but Grace can rule the other; for herein we acknowledge God to bee the ſearcher of hearts, the diſcerner of ſecret thoughts, the Iudge and Lord over our conſciences. *Whatſoever ye doe* (ſaith the Apoſtle) *doe it heartily as to the Lord, and not to men*. Noting unto us that a man doth never reſpect the Lord in any ſervice which commeth not willingly, and from the inner man. Now he worketh in vaine, and loſeth all that he hath wrought, who doth not worke for him who is maſter of the buſineſſe he goes about, and who onely doth reward it. Therefore ſaith the Apoſtle, *Doe it heartily as to the Lord, knowing that of the Lord you ſhall receive the Reward of the inheritance, for you ſerve the Lord Chriſt*. He onely is the pay-maſter of ſuch kinde of worke, and therefore doe it onely as to him, ſo that he may approve and reward it.

Before I leave this point touching the willingneſſe of Chriſts people, here is a great caſe, and of frequent occurrence to be reſolved, Whether thoſe who are truely of Chriſts people may not have feares, torments, uncomfortableneſſe, wearineſſe, unwillingneſſe in the wayes of God? Saint *Iohn* in generall ſtates the caſe, *There is no feare in love, but perfect love caſteth out feare: Becauſe feare hath torment*, 1 *Ioh*.4.18. ſo that it ſeemes where there

there is torment, and wearineſſe, there is no love: for the cleering of this caſe, I ſhall ſet downe ſome few poſitions.

Firſt, in generall, where there is true obedience there is ever a *willing and a free ſpirit*, in this degree at the leaſt, a moſt deepe deſire of the heart, and ſerious endevour of the ſpirit of a man to walke in all well-pleaſing towards God: a longing for ſuch fulneſſe of Grace, and enlargement of ſoule as may make a man fit to runne the way of Gods Commandements.

Secondly, where there is this *will*, yet there may upon other reaſons be ſuch a *feare* as hath paine and torment in it, and that in two reſpects: Firſt, there may be a *feare of Gods wrath*, the ſoule of a righteous man may be ſurpriz'd with ſome glimpſes and apprehenſions of his moſt heavie diſpleaſure, he may conceive himſelfe ſet up as *Gods mark to ſhoot at*, *Iob* 7.20. that the *poiſoned arrowes and terrors of the wrath of God doe ſticke faſt upon him*, *Iob* 6.4. that *his tranſgreſſions are ſealed up and reſerv'd againſt him*, *Iob* 14.17. The hot diſpleaſure of the Lord may even *vexe his bones*, and make his ſoule ſore within him, *Pſal.*6.1,2,3. Hee may conceive himſelfe *forgotten and caſt out by God*, ſurprized with fearefulneſſe, trembling, and the horrour of death, *Pſal.*13.1. *Pſal.*55.4,5. Chriſt may withdraw himſelfe and bee gone, in regard of any comfortable and ſenſible fruition of his fellowſhip, and in that caſe the ſoule may faile and ſeeke him but not finde him, and call upon him but receive no anſwere, *Cant.*5.6. A man may feare the Lord, and yet be in darkeneſſe, and have no light, *Eſai.* 50.10. Secondly, there may bee a great *feare even of performing ſpirituall duties*. A broken and dejected man may tremble in Gods ſervice, and upon a deepe apprehenſion of his owne unworthineſſe, and erroneous applying of that ſad expoſtulation of God with wicked men, *What haſt thou to doe to take my Covenant in thy mouth?*

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*mouth? Psalm.*50.16. And, *what hath my beloved to doe in mine house, seeing she hath wrought lewdnesse with many? Ier.*11.15. he may be startled, and not dare adventure upon such holy and sacred things without much reluctancie, and shame of spirit. *O my God*, saith *Ezra*, *I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our heads, Ezra* 9.6. Thus it is said of the poore woman who upon the touch of Christs garment had beene healed of her bloudy issue, That *shee came fearing and trembling, and fell downe* before Christ, and told him the truth, *Mark.*5.33. But yet great difference there is betweene this feare of the Saints, and of the wicked. The feare of the wicked ariseth out of the evidences of the guilt of sinne, but the feare of the Saints from a tender *apprehension of the majestie of God*, and his most pure eyes which cannot endure to behold uncleanesse (which made *Moses* himselfe to tremble, *Act.*7.32.) and out of a deepe *sense of their owne unworthinesse* to meddle with holy things. And such a feare as this may bring much *uncomfortablenesse* and distraction of spirit; but, *never* at all *any dislike* or hatred of God, or any stomacke-full disobedience against him: for as the feare of the soule deterres, so the necessity of the precept drives him to an endeavour of obedience and well-pleasing; slavish feare forceth a man to doe the dutie some way or other, without any eye or respect unto the manner of doing it. But this other which is indeed a filiall, but yet withall an uncomfortable feare, rather disswades from the dutie it selfe, the heart being so vile; and unfit to performe so pretious a duty in so holy a manner as becomes it.

Thirdly, as the Saints may have *feare* and uncomfortablenesse (which are contrary to a free spirit) so they may have a *wearinesse* and some kinde of *unwillingnesse* in Gods service. Their spirits like the hands of *Moses* in the mount may faint and hang downe, may bee damp'd with

with carnall affections, or tired with the difficulty of the worke, or pluck'd back by the importunitie of temptations, ſo that though they beginne in the ſpirit, yet they may be bewitched and tranſported from a through-obedience to the truth, *Gal.* 3.1,3. A deadneſſe, heavineſſe, inſenſibilitie, unactiveneſſe, confuſedneſſe of heart, unpreparedneſſe of affections, inſinuation of worldly luſts and earthly cares may diſtract the hearts, and abate the cheerefulneſſe of the beſt of us. And hence come thoſe frequent exhortations to ſtirre up our ſelves, to prepare our hearts to ſeeke the Lord, to whet the Law upon our children, to exhort one another leſt the deceitfulneſſe of ſinne harden us, to bee ſtrong in the Grace of Chriſt, not to faint or be weary of well-doing, and the like. All which, and ſundry like, intimate a ſluggiſhneſſe of diſpoſition, and naturall bearing backe of the will from Gods ſervice.

Fourthly, the *Proportion* of this diſcomfort and *wearineſſe* ariſeth from theſe grounds: Firſt, from the *ſtrength of theſe corruptions* which remaine within us: for ever ſo much fleſhlineſſe as the heart retaines, ſo much bias a man hath to turne him from God and his wayes, ſo much clog and encumbrance in holy duties. And this remainder of fleſh is in the will as wel as in any other faculty to indiſpoſe it unto ſpirituall actions, as it is in our *members* that we *cannot doe* the things which wee would, *Gal.* 5.17. ſo in proportion it is in *our wills*, that wee cannot with all our ſtrength *deſire* the things which wee ſhould, and therefore *David* praiſeth God for this eſpeciall Grace, Who am I, and what is my people that we ſhould be able *to offer ſo willingly after this ſort?* for all things come of thee, and of thine owne have we given thee, 1 *Chro.* 29.14.

Secondly, from the dulneſſe or ſleepineſſe of Grace in the heart, which without daily reviving, husbanding, and handling will bee apt to contract a ruſt, and to bee over-

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over-growne with that bitter roote of corruption within. As a bowle will not move without many rubs and ſtops in a place overgrowne with graſſe, ſo the will cannot move with readineſſe towards God, when the Graces which ſhould actuate it are growne dull and heavie. A ruſtie key will not eaſily open the locke unto which it was firſt fitted; nor a neglected Grace eaſily open or enlarge the heart.

Thirdly, from the violent importunity and *immodeſty of ſome ſtrong temptation*, and unexpellible ſuggeſtions, which frequently preſenting themſelves to the ſpirit doe there beget jealouſies to diſquiet the peace of the heart: for Satans firſt end is to *rob us of grace*, for which purpoſe he heartneth our luſts againſt us: but his ſecond is *to rob us of Comfort*, and to toſſe us up and downe betweene our owne feares and ſuſpicions: for unwearied and violent contradictions are apt to beget wearineſſe in the beſt. Conſider him that endured ſuch contradiction of ſinners againſt himſelfe, ſaith the Apoſtle, *leſt ye be wearied and faint in your mindes*, *Heb.* 12.3.

Fourthly, from the *preſent weight of ſome heavie freſh ſinne*, which will utterly indiſpoſe the heart unto any good. As we ſee how long ſecuritie did ſurprize *David* after his murther and adulterie. Thus as *Ionah* after his flight from God, fell aſleepe in the ſhip: ſo ſtupiditie and unaptneſſe to worke is ever the child of any notable and revolting ſinne: When the conſcience lieth bleeding under any freſh ſinne it hath firſt a hard taske to goe through in a more bitter renewing the teares of repentance. And hard works have for the moſt part ſome feares and reluctancies in the performing of them. Secondly, it hath not ſuch boldneſſe and aſſurance to bee welcome to God. It comes with ſhame, horror, bluſhing and want of peace, and ſo cannot but finde the greater conflict in it ſelfe. Thirdly, ſinne diſwonts a man from God, carries him to thickets and buſhes. The ſoule loves

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not to be deprehended by God in the company of Satan or any ſinfull luſt. That childe cannot but feele ſome ſtrugglings of ſhame and unwillingneſſe to come unto his father, who is ſure when he comes to be upbraided with the companions which he more delights in.

Fifthly, from the *proportions of the deſertions of the ſpirit:* for the Spirit of God bloweth where and how he liſteth; and it is hee that worketh our wils unto obedience. If he be grieved and made retire, (for he is of a delicate and jealous diſpoſition) if hee turne his wind from our ſailes, alas, how ſlow and ſluggiſh will our motion be? How poore our progreſſe? Vpon theſe and ſeverall other the like grounds, may the beſt of us bee poſſeſſed with feares, diſcomforts, and unwillingneſſe in Gods ſervice. But yet

Fifthly, none of all this takes off the *will a Toto*, though it doe a *Tanto*, but that the faithfull in their greateſt heavineſſe and unfitneſſe of ſpirit, have yet a ſtronger byas towards God, than any wicked man when he is at beſt, for it is true of them in their loweſt condition, that they *Deſire* to feare Gods name, *Nehem.* 1.11. That the *deſire* of their ſoule is towards the remembrance of him, *Eſay* 26.8. that they are ſeriouſly diſpleaſed with the diſtempers and uncomfortableneſſe of their ſpirit, *Pſal.* 42.5. that they long to be enlarged, that they may run the way of Gods Commandements, *Pſal.* 119.32. That they *ſet their affection* unto God and his ſervice, 1 *Chron.* 29.3. That they *prepare their heart* to ſeeke the Lord God, 2 *Chron.* 30.19. That they *ſtrive, grone, wreſtle,* and are unquiet in their dumpes and dulneſſe, earneſtly contending for joy and freedome of Spirit, *Pſal.* 51.8.11. 12. In one word, that they dare not omit thoſe duties, which yet they have no readineſſe and diſpoſedneſſe of heart to performe; but when they cannot doe them in *alacrity*, yet they doe them in *obedience*, and ſerve the Lord when he hideth his face from them. *I ſaid, I am*

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caſt out of thy ſight, yet I will looke againe towards thy holy Temple, Ionah 2.4. *He that feareth the Lord will obey his voice, though he walke in darkneſſe*, and have no light, *Eſay* 50.10. So then the faithfull have ſtill thus much ground of comfort, that God hath their wils alwaies devoted and reſign'd unto him, though thus much likewiſe they have to humble them too, the daily experience of a back-ſliding and tired ſpirit in his ſervice; and ſhould therefore be exhorted to ſtirre up the ſpirit of grace in themſelves, to keepe freſh and frequent their communion with Chriſt. The more acquaintance and experience the heart hath of him, the more abundantly it will delight in him, and make haſte unto him, that it may with Saint *Paul* apprehend him in fruition, by whom it is already apprehended, and carried up unto heavenly places in aſſurance and repreſentation. As long as wee are here there will be ſomething lacking to our faith, ſome mixture of unbeleefe and diſtruſt with it, 1 *Theſſ.*3. 10. *Marke* 9.24. corruptions, temptations, afflictions, trials, will be apt to beget ſome feares, diſcomforts, wearineſſe, and indiſpoſedneſſe towards Gods ſervice. The ſenſe whereof ſhould make us long after our home, with the Apoſtle grone, and wait for the adoption, even the redemption of our bodies, for the manifeſtation of the ſons of God, (for though we are now ſonnes, yet it doth not appeare what we ſhall be, 1 *Ioh.*3.2.) ſhould make us pray for the accompliſhment of his promiſes, for the haſtening of his Kingdome, where we ſhall be changed into an univerſall ſpiritualneſſe, or purity of nature, where thoſe relickes of corruption, thoſe ſtrugglings of the law of the members againſt the law of the minde ſhall be ended, thoſe languiſhings, decayes, ebbes and blemiſhes of grace ſhall be removed, where all deficiencies of grace ſhall be made up, and that meaſure and firſt fruits of the Spirit which we here receive, ſhall be crowned with fulneſſe, and everlaſting perfection. Here we

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are like the ſtones and other materials of *Salomons* Temple, but in the act of fitting and preparation, no marvell if we be here crooked, knottie, uneven, and therefore ſubject to the hammer, under blowes and buffets. But when we ſhall be carried to the heavenly building which is above, and there laid in, there ſhall be nothing but ſmoothneſſe and glory upon us, no noiſe of hammers, or axes, no diſpenſation of Word or Sacraments, no application of cenſures and ſeverity; but every man ſhall bee filled with the fulneſſe of God, Faith turned into ſight, Hope turned into fruition, and Love everlaſtingly raviſhed with the preſence of God, with the face of Ieſus Chriſt, with the fulneſſe of the holy Spirit, and with the communion and ſocietie of all the Saints. And ſo much for the firſt obſervation out of the third particular, concerning the *willingneſſe of Chriſts people.*

There was further therein obſerved the *Principle* of this *Willingneſſe*, [*In the day of thy power, or, of thine armies*] that is, when thou ſhalt ſend abroad Apoſtles, and Prophets, and Evangeliſts, and Doctours and Teachers for evidencing the Word and Spirit unto the conſciences of men. Whence we may ſecondly obſerve, that the [*Heart of Chriſts people is made willing to obey him by an act of Power,*] or by the ſtrength of the Word and Spirit. It is not barely *enticed*, but it is *conquered* by the Goſpell of Chriſt, 2 *Cor.* 10.4,5. And yet this is *not a compulſory conqueſt* (which is utterly contrary to the nature of a reaſonable will, which would ceaſe to be it ſelfe, if it could be compell'd) but it is an *effectuall conqueſt.* The will (as all other faculties) is dead naturally in treſpaſſes and ſins: And a dead man is not raiſed to life againe by any enticements, nor yet compell'd unto a condition of ſuch exact complacencie and ſuteableneſſe to nature by any act of violence. So then a man is made *willingly ſubject* unto Chriſt, neither by *meere morall perſwaſions*, nor by any *violent impulſions*; but by a

power,

power, in it selfe *supernaturall, spirituall, or Divine*, and in its manner of working *sweetly tempered to the disposition of the will*, which is never by grace destroyed, but perfected. Therefore the Apostle saith, that it is *God who worketh in us to will and to doe*, *Phil.* 2. 13. first, he frameth our will according to his owne (as *David* was said to be a man *after Gods owne heart*,) and secondly, by that will, and the imperate acts thereof, thus sanctified and still assisted by the Spirit of grace, he setteth the other powers of nature on worke in further obedience unto his will. And therefore the Prophet *David* praised God that had enabled him and his people *to offer willingly* unto the service of Gods house, and prayeth him that he would ever keepe that willing disposition in the imaginations and thoughts of the hearts of his people, 1 *Chron.* 29. 14. 18. Therefore, the Apostle saith, that *Our faith standeth not in the wisdome of men, but in the power of God*, 1 *Cor.* 4. 5. Therefore likewise it is called, *The faith of the operation of God who raised Christ from the dead*, *Col.* 2. 12.

For the more distinct opening and evidencing this point, how Christs people are made *Willing by his power*, I will onely lay together some briefe positions which I conceive to be thereunto pertinent, and proceed to that which is more plaine and profitable. First, let us consider the *nature of the will*, which is, to be a *Free agent or mover*, to have *ex se*, and within it selfe an *indifferencie* and *undeterminatnesse* unto severall things; so that when it moves or not moves, when it moves one way or other, in none of these it suffers violence, but workes according to the condition of its owne nature.

Secondly, we may note that this indifferencie is twofold, either habituall, belonging to the constitution of the will, which is nothing else, but an originall aptitude, or intrinsecall non-repugnancie in the will, to move unto contrary extremes, to worke, or to suspend its owne working;

working; or else actuall, which is in the exercise of the former, as objects present themselves, and this is twofold, either a freedome to good, or evill, or a freedome to will, or not to will.

Thirdly, notwithstanding the will be in this manner free, yet it may have its freedome in both regards so determin'd, as that in such or such a condition, it cannot doe what it should, or forbeare what it should, or cannot doe what it should not, nor forbeare what it should not. Man fallen, without the grace of God, is free only unto evill, and Christ in the time of his obedience was free wholly unto good. Man free to evill, but yet so, as that he onely doth it voluntarily, he cannot voluntarily leave it undone: Christ free onely to good, yet so, as that he doth it most freely, but could not freely omit the doing of it.

Fourthly, the will worketh not in this condition of things unto morall objects without some other concurrent principles which sway and determine it severall wayes; so that the will is *principium quod*, the faculty which moves, and the other *principium quo*, the quality or vertue by which it moves. And these qualities are in naturall men the *flesh* or the originall concupiscence of our nature, which maketh the motions of the will to be *voluntas mera*, the will of the flesh; and in the regenerate, the *Grace and Spirit of Christ*, so farre forth as they are regenerate.

Fifthly, as the will is ever carried either by the flesh or the spirit to its objects, so neither to the one or the other, without the preceding conduct and direction of the practicall judgement, whether by grace illightned to judge aright, or by corrupt affection bribed and blinded to misguide the will; for the will being a rationall apperite, never moveth but *per modum judicii* upon apprehension of some goodnesse and conveniency in the thing whereunto it moves.

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Sixthly, the judgement is never throughly illightned to understand spiritual things in that immediate and ample beautie and goodnesse which is in them, but only by the Spirit of Christ, which maketh a man to have the selfe-same minde, judgement, opinion, and apprehension of heavenly things which he had: so that Christ and a Christian doe τὸ αὐτὸ φρονεῖν, *thinke the same thing*, as the Apostle speakes, *Phil.* 2. 5. By the which Spirit of grace, working first upon the judgement to rectifie that, and to convince it of the evidence and necessitie of that most universall and adequate good which it presenteth, the whole nature is proportionably renewed, and Christ formed aswell in the will and affections, as in the understanding: as the body in the wombe is not shaped by peecemeale, one part after another, but all together by proportionable degrees and progresses of perfection: So that at the same time when the Spirit of grace by an act of heavenly illumination is present with the judgement of reason to evidence, not the truth onely, but the excellencie of the knowledge of Christ thereunto, it is likewise present by an act of heavenly perswasion, and most intimate allurement unto the will and affections, sweetly accommodating its working unto the exigence and condition of the faculties, that they likewise may with such libertie and complacencie as becomes both their owne nature, and the qualitie of the obedience required, apply themselves to the desire and prosecution of those excellent things which are with so spirituall an evidence set forth unto them in the ministery of the Word. As by the same soule the eye seeth, and the eare heareth, and the hand worketh: so when Christ by his Spirit is formed in us, (for the Spirit of Christ is the *Anima prima*, or soule of a Christian man, that which animateth him unto an heavenly being and working, *Rom.* 8. 9, 10, 11. 1 *Cor.* 6. 17.) every power of the soule and body is in some proportionable measure enabled to worke *suo modo*,

modo, in such manner as is convenient and proper to the quality of its nature, to the right apprehension and voluntary prosecution of spirituall things. The same Spirit which by the word of grace doth fully convince the judgement, and let the light of the knowledge of the glory of God shine upon the minde; doth by the same word of grace proportionably excite, and assist the will to affect it, that as the understanding is elevated to the spirituall perception, so the will likewise is enabled to the spirituall love of heavenly things.

By all which wee may observe that this working of the Spirit of grace, whereby we become voluntaries in Christs service, and whereby he worketh in us both to will and to doe those things which of ourselves we were not obedient unto, neither indeed could be, is both a sweet and powerfull worke, as in the raising of a man from the dead (to which in the Scriptures the renewing of a sinner is frequently compared) there is a worke of great power, which yet, being admirably suitable to the integrity of the creature, must needs bring an exact complacencie and delight with it: we may frequently in holy Scriptures observe, that of the same effect severall things may be affirmed by reason of its connexion unto severall causes, and of the severall causalities or manners of concurrence with which those severall causes have contributed any influence unto it. As the obedience of Christ was of all other the most free and voluntary service of his Father, if we consider it with respect unto his most holy, and therefore most undistracted, and unhindered will; (for if it were not voluntary, it were no obedience) and yet notwithstanding it was most certaine and infallible, if we consider it with respect to the sanctitie of his nature, to the unmeasurablenesse of his unction, to the plenitude of his unseducible and unerring Spirit, to the mystery of his hypostaticall union, and the communication of properties between his natures, wher-

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by what-ever action was done by him, might justly be called the action of God, in which regard it was impossible for him to sinne. In like manner, the passive obedience of Christ was most free and voluntary, as it respected his owne will, for he troubled himselfe, he humbled and emptied himselfe, he laid downe his owne life; he became obedient unto death, even the death of the Crosse; and yet, thus it was written, and thus it behoved or was necessary for Christ to suffer, if we respect the predeterminate counsell and purpose of God, who had so ordained, *Act.* 4. 28. God would not suffer a bone of Christs to be broken, and yet he did not disable the souldiers from doing it, for they had still as much strength and libertie to have broken his, as the others who were crucified with him, but that which in regard of the truth and prediction of holy Scriptures was most certainly to be fulfilled, in regard of the second causes by whom it was fulfilled, was most free and voluntary. Wee finde what a chaine of meere casualties and contingencies (if we looke onely upon second causes) did concurre, in the offence of *Vashti*, in the promotion of *Esther*, in the treason of the two Chamberlaines, in the wakefulnesse of the King, in the opening of the Chronicles, in the acceptance of *Esthers* request, and in the favour of the King unto her, and all this ordered by the immutable and efficacious providence of God (which moderates and guides causes and effects of all sorts to his owne fore-appointed ends) for the deliverance of his people from that intended slaughter determined against them, the execution whereof would evidently have voided that great promise of their returning out of captivitie after seventie yeares: with relation unto which promise their deliverance at this time was in regard of Gods truth and purpose necessary, though in regard of second causes brought about by a cumulation of contingencies. In like maner, when the hearts of men do voluntarily dedicate

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and submit themselves to the kingdome of Christ, if we look upon it with relation unto the Spirit of grace, which is the *principium quo*, the formall vertue whereby it is wrought; so it is an effect of power, and as it were, an act of conquest; and yet looke upon it with relation unto the heart it selfe, which is *Principium quod*, the materiall efficient cause thereof, and so it is a most free, sweet, connaturall action, exactly temper'd to the exigencie of the second cause, and proceeding there-from with most exact delight, answerably to the measure of the grace of illumination, or spirituall evidence in the minde, whereby our naturall blindnesse, prejudices, and misperswasions may be remov'd: and to the measure of the grace of excitation, assistance, and co-operation in the heart, whereby the naturall frowardnesse and reluctancy thereof may be subdued.

In one word, there are but three things requisite to make up a free and voluntary action. First, it must be *cum judicio rationis*, with a preceding judgment. Secondly, it must be *cum indifferentia*, there must be an internall indeterminateneſse and equall disposition of it selfe unto severall extremes. Thirdly, it must be *cum dominio actus*, the will must have the power of her owne worke. And all these three doe sweetly consist with the point of the Text, That the heart is made willing to obey Christ by an act of power.

For first, this power we speake of is onely the power of the Word and Spirit, both which doe alwayes worke in the ordinary course of Gods proceeding by them with men, *secundum judicium*, by a way of judgement and conviction, by a way of teaching and demonstration, which is suteable to a rationall facultie.

Secondly, which way soever the will is by the Spirit of grace directed and perswaded to move, it still retaines an habituall or internall habitude unto the extremes, so that if it should have moved towards them, that motion

would have beene as naturall and ſuteable to its condition, as this which it followeth; for the determination of the act is no extinguiſhment of the libertie thereunto.

Thirdly, when the Spirit by the power of the word of grace doth work the will in us, yet ſtill the will hath the dominion of its owne act, that is, it is not ſervilely, or compulſorily thereunto overſwayed, but worketh, *ex motu proprio*, by a ſelfe-motion, unto which it is quickned and actuated by the ſweetneſſe of divine grace, as the ſeed of that action, according to that excellent knowne ſpeech of Saint *Auguſtine*, *Certum eſt nos velle cum volumus, ſed Deus facit ut velimus*. Thus we ſee how the ſubjection of Chriſts people unto his kingdome is a voluntary act in regard of mans will, and an act of power in regard of Gods Spirit, inwardly illightning the minde with the ſpirituall evidence, not only of the truth, but the excellencie and ſuperlative goodneſſe of the Goſpell of Chriſt; and inwardly touching the heart, and framing it to a lovely conformitie and obedience therunto.

The ground of this point why there is an act of power required to conquer the wils of ſinners unto Chriſt, is that notable enmitie, ſtoutneſſe, reluctancie, rebellion, wearineſſe, averſeneſſe; in one word, fleſhlineſſe which poſſeſſeth the wils of men by nature: ſuch forwardneſſe unto evill, ſo much frowardneſſe againſt good, ſuch a ſpring and byas from private ends, and worldly objects, ſuch feares without, ſuch fightings within, ſuch allurements on the right hand, ſuch frownes and affrightments on the left; ſuch depths of Satan, ſuch helliſh and unſearchable plots of principalities and powers, to keepe faſt and faithfull to themſelves this chiefe miſtris of the ſoule of man; ſuch ſlie and ſoaking, ſuch furious and firy temptations, to flatter or to fright it away from Chriſt; ſuch ſtrong prejudices, ſuch deepe reaſonings, ſuch high imaginations, ſuch ſcornefull and meane conceits of the purity and power of the wayes of Chriſt, ſuch

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deceitfulneſſe of heart, ſuch miſperſwaſions and preſumptions of our preſent peace, or at leaſt of the eaſineſſe of our future reformation, ſuch ſtrong ſurmiſes of carnall hopes which will be prevented, or worldly dangers incurred, or private ends diſappointed; ſuch luſts to be denied, ſuch members to be hewed off, ſuch friends to be forſaken, ſuch paſſions to be ſubdued, ſuch certaine perſecutions from the world, ſuch endleſſe ſolicitations of Satan, ſuch irreconcilable contentions with the fleſh; in the midſt of all theſe pull-backes, how can we thinke the will ſhould eſcape and breake thorow, if God did not ſend his Spirit, as once the Angell unto *Lot*, *Gen.* 19.16. to lay hands upon it while it lingers and hankers after its wonted courſe, to uſe a mercifull conqueſt over it, and, as the Scriptures expreſſe it, * to *lead* it, to *draw* it, to *take it by the arme*, to *carry it in his boſome*, to *beare it as an Eagle her young ones* on her wings, nay, by the terrours of the Lord, and the power of his Word and wrath, to pull and ſnatch it as a brand out of the fire? Certainly, there is ſo much extreme perverſeneſſe, ſo much helliſhneſſe, and devilliſh antipathy to God and his ſervice in the heart by nature, that if it were left to its owne ſtubborneneſſe to kicke, and rebell, and fall backe and harden it ſelfe, and were not ſet upon by the grace of Chriſt, no man living would turne unto him, or make uſe of his bloud; by the ſame reaſon that any one man periſheth, every man would too, becauſe in all there is as fundamentall and originall enmity to the wayes of grace, as there is in any.

* Rom. 8.14. Iohn 6.44. Hoſ. 11.3. Eſay 40.11. Deut. 1.31. Deut. 32.11. Iude verſ. 23.

The conſideration whereof may juſtly humble us in our reflexion upon our ſelves, whom neither the promiſes of heaven can allure, nor the bloud and paſſions of Chriſt perſwade, nor the flames of hell affright from our ſinnes, till the Lord by the ſweet and gracious power of his holy Spirit ſubdue and conquer the ſoule unto himſelfe. If a man ſhould riſe from the dead, and truly

relate unto the conscience the woefull and everlasting horrors of hell, if a mans naturall capacity were made as wide to apprehend the wrath, fury, and vengeance of a provoked God, the foulenesse, guilt, and venome of a soule fuller of sins than the heavens of stars, as the most intelligent divels of hell doe conceive them. If an Archangell or *Seraphim* should be sent from heaven to reveale unto the soule of a naturall man the infinite glory of Gods presence, the full pleasures of his right hand, the admirable beauty of his wayes, the intimate conformity and resemblance between his divine nature in himselfe, & the Image of his holinesse in the creature, the unsearchable and bottomlesse love of Christ in his Incarnation and sufferings, the endlesse incomprehensible vertue & pretiousnesse of his bloud and prayers; yet so desperately evill is the heart of man, that if after all this God should not afford the blessed operation and concurrence of his owne gratious Spirit, the revelation of his own arme and power upon the soule, to set on those instrumentall causes, it would be invincible by any evidence, which all the cries and flames of hell, which all the armies and hosts of heaven were able to beget. There is no might or power able to snatch a man out of the hands of his sin, but onely Gods Spirit. Notable are the expressions which the holy Ghost every where useth, to set forth this wretched condition of the heart by nature: [a] wilfulnesse and selfe-willednesse, *We will not hearken, we will not have this man to raigne over us*; διλόμετα many wils in one. [b] Rebellion and stubbornenesse, [c] stoutnesse of heart, [d] contestation with God, and gain-saying his Word; [e] Impudence, stiffenesse, and hard-heartednesse, [f] mischievous profoundnes and deepe reasonings against the Law of God; [g] pertinacie, resolvednesse, and abiding in mischiefe; they hold fast deceit; obstinacie and [h] selfe-obduration, *They have hardned their neckes that they might not heare*; [i] Impotencie, immoveableness, and undocileness, their heart is *uncircumcised*;

a Gen. 49.6.
Ier. 6.17.
Ier. 44.16.
Luke 19.27.
Ephes. 2.3.
b 1 Sam. 15.23.
c Malac. 3.13.
d Rom. 9.19. 10.21.
e Ezek. 2.3,4.
f Hos. 5.2.
2 Cor. 10.5.
g Ier. 7.27. Ier. 8.5,6. Ier. 18.18.
h Ier. 19.15. Zech. 7.11.
i Ier. 6.10. Rom. 3.11. 2 Thess. 3.2. Esay 1.3.

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cumciſed; they cannot heare, there is none that underſtandeth or ſeeketh after God: [k] ſcorne and ſlighting of the meſſages of the Lord, where is his Word? *Where is the promiſe of his comming?* [l] Incredulity, and belying the Lord in his Word, ſaying it is not he: *Who hath beleeved our report, and to whom is the arme of the Lord revealed?* [m] Wreſtling, reſiſting, and fighting with the Word, rejecting the counſell of God, vexing and ſtriving with his holy Spirit, *ye have alwayes reſiſted the holy Ghoſt.* [n] Rage and fierceneſſe of diſordred affections, deſpiſing of goodneſſe, trayterous, heady, and high-minded thoughts. [o] Brutiſhnes of immoderate luſt, the untamed madneſſe of an enraged beaſt without any reſtraint of reaſon, or moderation. In one word, a [p] hell, and gulfe of unſearchable miſchiefe, which is never ſatisfied. It is impoſſible that any reaſonable man, duly conſidering all theſe difficulties, ſhould conceive ſuch an heart as this to be overcome with meere morall perſwaſions, or by any thing leſſe than the mightie power of Gods owne grace. To him therefore we ſhould willingly acknowledge all our converſion and ſalvation; So extremely impotent are we, O Lord, unto any good, ſo utterly unprofitable, and unmeet for our Maſters uſe, and yet ſo ſtrongly hurried by the impulſion of our owne luſt towards hell, that no *precipice*, nor danger, no hope nor reward, no man or Angell is able to ſtop us, without thine owne immediate power, and therefore *Not unto us, O Lord, not unto us, but unto thy name* onely be attributed the glory of our converſion.

Againe, by this conſideration we ſhould be provoked to ſtirre up and call together all our ſtrength in the Lords ſervice, to recover our miſpent time, to uſe the more contention and violence for the kingdome of heaven, when wee conſider how abundant wee have beene in the workes of ſinne, in the purſuing of vaſt deſires which had neither end nor hope in them. O how happie

[k] Ier. 17. 15. 2 Chron 30. 10. 2 Pet 3. 4.
[l] Eſay 53. 1. Ier. 5. 12.
[m] Gen. 6. 3. Luke 7. 30. Eſay 63. 10. Act. 7. 51.
[n] 2 Tim. 3 2, 3, 4. Rom. 1. 29 31.
[o] Ier. 2. 24. 8. 6. Hoſ. 8. 9.
[p] Ier. 17 9. Habac. 2. 5.

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happie a thing would it be, if men could ſerve God with the ſame proportion of vigour and willingneſſe of mind, as they ſerved Satan and themſelves before? I was never tired in that way, I went on indefatigably towards hell, like a ſwift Dromedary, or an untamed heifer, I purſued thoſe evill deſires which had vanity for their object, and miſery for their end, no fruit but ſhame, and no wages but death. But in the ſervice of Chriſt I have a price before mee, an abiding Citie, an enduring ſubſtance, an immarceſcible crowne to fix the higheſt of my thoughts upon: I have the promiſes of Chriſt to ſtrengthen me, his Angels to guard, his Spirit to lead, his Word to illighten me. In one word, I have a ſoule to ſave, and a God to honour. And why ſhould not I apply my power, to ſerve him, who did reach forth his owne power to convert me? A long way I have to goe, and I muſt doe it in a ſpanne of time; ſo many temptations to overcome, ſo many corruptions to ſhake off, ſo many promiſes to beleeve, ſo many precepts to obey, ſo many myſteries to ſtudy, ſo many workes to finiſh, and ſo little time for all: my weakneſſes on one ſide, my buſineſſes on another, mine enemies and my ſinnes round about me take away ſo much, that I have ſcarce any left to give to God. And yet, alas, if I could ſerve God on earth, as he is ſerved in heaven, if I had the ſtrength of Angels, and glorified Saints, to doe his will, it would come infinitely ſhort of that good will of God in my redemption, or of his power in my converſion. If God ſhould have ſaid to all the Angels in heaven, there is ſuch a poore wretch poſting with full ſtrength towards hell, goe ſtand in his way and drive him back againe, all thoſe glorious armies would have beene too few to blocke up the paſſages betweene ſin and hell, without the concurrence of Gods owne Spirit and power, they could have returned none other anſwer but this, we have done all we can to perſwade and turne him, but he will not be turned.

If

If then the Lord did put to his owne power to ſave me, great reaſon there is that I ſhould ſet my weake and impotent faculties to honour him, eſpecially ſince hee hath beene pleaſed both to mingle with his ſervice great joy, liberty, and tranquillity here, and alſo to ſet before it a full, a ſure, and a great reward, for my further animation and encouragement thereunto.

The fourth thing obſerved in this Verſe was the attire wherein Chriſts people ſhould attend upon his ſervice, *In the Beauties of Holineſſe*] Theſe words referre to thoſe before, and that either to the word [*People*] or to the word [*willing*.] If to [*People*] then they are a further deſcription of Chriſts Subjects or Souldiers, they ſhall be all like ſervants in Princes Courts, beautifully arraied, like the Prieſts of the Law that had garments of beauty and glory, and ſo *Schindler* expounds it, *In ſocietate ſacerdotum.* If to the word [*willing*] then it notes the ground and inducement of their great devotion and ſubjection unto Chriſts kingdome, that as the people came up in troopes to the Lords houſe, which was the Beauty of his Holineſſe, or as men doe flocke together to the ſight of ſome honorable and ſtately ſolemnity: ſo Chriſts people ſhould by the beauty of his banners be allured to gather unto him, and flye in multitudes as Doves unto their windowes. Which way ever wee underſtand the words we may from them obſerve, Firſt, *That Holineſſe is a glorious and a beautifull thing.* The holy oile with which all the veſſels of the Sanctuary were to be conſecrated, was a type of that Spirit which ſanctifieth us and maketh us Kings and Prieſts unto God, and it was to be compounded of the pureſt and moſt delicate ingredients which the art of the Apothecary could put together. Therefore our Saviour ſtill calleth his Spouſe the *faireſt of women*, to note, that no other beauty in the world is to be compared with Holineſſe. Therefore our Faith, and Holineſſe is called a *Wedding Garment*, at which

Exod. 30. 23.

Cant. 4. 12.

Mat 22. 12.

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which ſolemnitie men uſe above all other to adorne themſelves with their coſtlieſt and moſt beautifull attire: Therefore we are ſaid to [a] *Put on the Lord Ieſus*, and to *Put on bowels of mercie*, and *humbleneſſe of minde, and meekeneſſe, &c.* and therefore likewiſe the Church is compared to a [b] *Bride* decked in her choiceſt ornaments and jewels, broidred worke, ſilke, fine linnen, bracelets, chaines, jewels, crownes, gold, ſilver, perfect comelineſſe, garments of ſalvation, and of praiſe, robes of righteouſneſſe, &c. And Chriſt the husband of this Spouſe, the [c] chiefeſt and moſt amiable of ten thouſand, even altogether lovely. The [d] *Deſire of all Nations*, and the allurement of all hearts that can looke upon him. And [e] Ieruſalem the palace of this glorious couple deſcribed by the moſt pretious and deſireable things which can bee thought on. Iaſpar the wall, gold the pavement, pearle the gates, pretious ſtones the foundation, and the Lord the light thereof. Of our ſelves by reaſon of ſinne we are full of [f] filthineſſe and deformity in fleſh and ſpirit, [g] clothed with filthy garments, and overſpread from the head to the foot with blaines and putrefactions. It is only the holy Word of God which [h] maketh us cleane from our filthineſſe and from all our pollutions. *By the waſhing of water through the Word Chriſt ſanctifieth us, that he may preſent unto himſelfe ἔνδοξον ἐκκλησίαν a glorious Church without ſpot or wrinkle that it might be holy and without blemiſh, Epheſ.* 5. 27. And therefore the Apoſtle Saint *Peter* exhorteth Chriſtian women to adorne the *inner man of the heart* with the ornament of a meeke and quiet ſpirit which is in the ſight of God (whoſe pure eye they ought rather to pleaſe than the wanton eye of man) of great price, 1 *Pet.* 3. 3, 4. And the truth hereof may bee proved even from the practice of hypocrites themſelves: for no man will counterfeite villanies, and make a ſhew of the vices, which indeed hee hath not, except he be deſperately thereunto ſwayed by an humor of

a Rom. 13. 14. Col. 3. 12.

b Pſal. 45. 13, 14. Eſai. 61. 10. Ier. 2. 32. Ezek. 16. 8, 14.

c Cant. 5. 10, 16.

d Hag. 2. 7.

e Pſal 84. 1. 87. 3. Revel. 21. 18, 23.

f 2 Cor. 7. 1.

g Zech. 3. 3, 4. Eſai. 1. 5, 6.

h Ioh. 15 3. 17. 17.

of pleaſing his wicked companions. And therefore Saint *Auſtin* complaineth of it as of a prodigious corruption of his nature, that he did ſometimes belie himſelfe to his wicked aſſociates, and boaſted of the wickedneſſe which he durſt not practiſe. No woman will paint her ſelfe with dung, or ſpread inke upon her face. It muſt be beautifull in it ſelfe which any man will ordinarily counterfeit: ſo that Holineſſe hath the prerogative of an enemies ſuffrage, which is one of the ſtrongeſt evidences, to teſtifie the beauty and excellency thereof.

This point will more diſtinctly appeare if we conſider either the *Author*, *Nature*, *properties*, or *Operations* of this Holineſſe. Firſt, the *Author* is God himſelfe by his ſpirit. *The very God of peace ſanctifie you wholly*, ſaith the Apoſtle, and *the God of peace make you perfect in every good worke to doe his will.* Therefore the ſpirit is called a ſpirit of Holineſſe, by the power whereof Chriſt riſing from the dead was declared to bee the Sonne of God, to note the anſwerableneſſe betweene raiſing from the dead or giving life where there was none before, and the ſanctification of a ſinner. Therefore the Apoſtle calleth it the renewing of the Holy Ghoſt, and the forming of Chriſt in us, the quickning, and creating us to good workes. By all which we may note that what Beautie the Creation brought upon that emptie and unſhaped Chaos when it was diſtributed into this orderly frame which we now admire; or what beautie the reunion of a living ſoule unto a dead and gaſtly body doth reſtore unto it; the ſame beautie doth Holineſſe bring unto the ſoule of a man which was filthy before. But yet further we muſt note that God did not make man as other ordinarie Creatures, for ſome low and inferior uſe, (and yet *Salomon* ſaith, that they were made *all beautifull* in their time) but there was a pauſe, a conſultation, a more than common wiſedome, power, and mercie revealed in the workemanſhip of man: for God made man for his

1 Theſ. 5. 23. Heb. 13. 20, 21.

Rom. 1. 4.

Tit. 3. 5. Gal. 4. 19. Epheſ. 2. 5, 10.

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his owne more peculiar delight, company and communion, one whom hee would enter into a more intimate league and covenant withall. *The Lord hath ſet apart the man that is godly for himſelfe. This people have I formed for my ſelfe, they ſhall ſhew forth my praiſe*, I will magnifie the beautie of my glorious vertues in thoſe whom I have ſanctified for my ſelfe. Thus wee finde what perfect comelineſſe the Lord beſtowed upon his people, when he entred into Covenant with them, and made them his *owne*, one which was alwayes to leane on his boſome, and to ſtand in his owne preſence, *Ezek.* 16. 8, 14. The Church is the Lords [a] *owne Houſe*, a [b] *Temple* in the which hee will dwell and walke; it is his [c] *Throne*, in which he ſitteth as our Prince and Law-giver. And in this regard it muſt needs bee extraordinarie beautifull; for *the* [d] *Lord will beautifie the place of his Sanctuary*, and will make the place of his feet glorious. Now then, if by Holineſſe we are made [e] *Gods building*, and that not as the reſt of the world is for his Creatures to inhabite, but as a Temple for himſelfe to dwell in, as a [f] *gallerie* for himſelfe to walke and refreſh himſelfe in, certainely Holineſſe which is the Ornament and ingraving of this temple muſt needs be a glorious thing, for there is much glory and wiſedome in all Gods workes.

Pſal. 4. 3.
Eſai. 43. 21.

a 1 Tim. 3. 15.
b 2 Cor. 6. 16.
c Ier. 3. 17.

d Eſai. 60. 13.

e 1 Cor. 3. 9.

f Cant. 7. 5.

Secondly, if we conſider the *Nature* of Holineſſe, it muſt needs be very *Beautifull*. In generall, it conſiſts in a *Relation of conformitie*, as all Goodneſſe, ſave that of God doth: for no Creature is ſo abſolute as to have its being from it ſelfe, and therefore its Goodneſſe cannot conſiſt in any thing which hath its originall in it ſelfe. It is the Rule and End which denominateth the Goodneſſe of any created thing, that therefore which ought not to worke for its owne end, ought not to worke by its owne Rule, for he who is Lord of an end, muſt needs be Lord of the meanes and directions which lead unto that end. And this is indeed the ground of all ſinne, when men

make

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make themſelves their owne will, wit, reaſon, or reſolutions, to bee the ſpring and fountaine of all their actions. Therefore ſinne is called *our owne wayes*, and the luſts of our owne hearts and our owne counſels, becauſe it is abſolutely from our ſelves, and hath no conſtituted rule to moderate or direct it. Impoſſible it is for any Creature, as it comes out of Gods hands, to bee without a Law, or to be an originall law unto it ſelfe: for as hee who hath none over him cannot poſſibly be ſubject unto any Law, in as much as a Law is but the declaration of a Superiours will what he requires to bee done, and what he threatneth on default thereof to inflict: ſo hee that is under the wiſedome and ends of another, muſt needs likewiſe bee ſubject to the Lawes which his will preſcribes for advancing and compaſſing his owne ends, who if he bee in his owne nature and ends moſt holy, muſt needs be holy in the Lawes which he enacts. By all which we may obſerve that Holineſſe conſiſteth in conformity, ſo that according to the excellencie of the patterne whereunto it referres, ſo is the meaſure of its beautie to be conjectured. And the patterne of our Holineſſe is God himſelfe, *Be you holy, as your father which is in heaven is Holy*; Other Creatures have ſome prints and paths of God in them, and ſo are all beautifull in their time: but man had the image of God created in him, his will was ſet up in our heart as a Law of nature, moſt pure, right, holy, good, wiſe and perfect, and that Law did beare the ſame relation to mans life, as his ſoule doth unto his members, to animate, forme, and organize every motion of the heart, every word of the mouth, every action of the ſoule and bodie according unto the will of God. When after this man threw away this Image, and God was pleaſed in mercy again to renue Holineſſe in him, he did it againe by another patterne, or rather the ſame exhibited in another maner. He made him then conformable to the Image of his Son, the heavenly *Adam*, who

Rom. 8. 29.
1 Cor. 15. 49.

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who is himſelfe the Image of the inviſible God, the expreſſe Character of his Fathers brightneſſe, a Sunne of righteouſneſſe, a morning ſtarre, the light of the world, the faireſt of ten thouſand: ſo that compare Holineſſe with the firſt originall draught thereof in Paradiſe, the nature of *Adam* as it came new out of Gods faſhioning, or that with the Law of God written in his heart, or that with the Holineſſe of God, of which it was a ray ſhining into the ſoule, or that Image of God with it ſelfe in Chriſt the ſecond *Adam*, and every way Holineſſe in its nature conſiſts in a Conformity and Commenſuration to the moſt beautifull things.

Thirdly, if we conſider ſome of the chiefe *Properties* of Holineſſe, wee ſhall finde it in that regard likewiſe very Beautifull. Firſt, *Rectitude* and *Uprightneſſe*, ſincerity and ſimplicitie of heart, *God made man upright, but they have ſought out* a *many inventions*, that is, have ſought up and downe through many turnings and by-wayes to ſatisfie crooked affections. It was b *Davids* Prayer, *Make thy way ſtrait before my face*, and it is the Apoſtles inſtruction, c *Make ſtrait paths for your feet, leſt that which is lame be turned out of the way.* True Holineſſe is a plaine, and an even thing, without falſehood, guile, perverſeneſſe of Spirit, deceitfulneſſe of heart, or ſtarting aſide. It hath one end, one rule, one way, one heart, whereas hypocrites are in the Scripture called d *Double minded men*, becauſe they pretend to God, and follow the world. And e *crooked men*, like the ſwelling of a wall, whoſe parts are not perpendicular, nor levell to their foundation. Now rectitude, ſincerity, and ſingleneſſe of heart is ever both in the eyes of God and man a beautifull thing.

a Eccleſ.7.29. Ier.31.22. Eſai.57.10.
b Pſal.5.8.
c Heb.12.13.
d Iam.1.8.
e Deut.32.5.
f Eſai.30.12,13.

Secondly, *Harmonie* and *Uniformity* within it ſelfe. The Philoſopher ſaith of a *Juſt man* that he is like a *Dye*, which is every way even and like it ſelfe, turne it how you will, it fals upon an equall bottome. And ſo Holi-

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lineſſe keepes the heart like its ſelfe in all conditions; as a watch though all together it may bee toſſed up and downe with the agitation of him that carrieth it about him; yet that motion doth no way perturbe the frame, or diſorder the workings of the ſpring and wheeles within: ſo though the man may bee many wayes tempted, and diſquieted, yet the frame of his heart, the order of his affections, the governement of the ſpirit within him is not thereby ſtopped, but holdeth on in the ſame tenour. We know in the body if any part doe exceed the due proportion, it deſtroies the beautie and acceptableneſſe of the reſt. Symmetrie and fitneſſe of the parts unto one another is that which commends a body. Now Holineſſe conſiſteth in this proportion, there is in it an ἀκρίβεια an *exactneſſe* of obedience, an equall reſpect unto all Gods Commandements, an hatred of every falſe way, an univerſall worke upon the whole ſpirit, ſoule, and body, a ſupply made unto every joynt, a meaſure diſpenced unto every part, not a grace due unto Chriſtian integritie which is not in ſome proportion faſhioned in a man. Chriſt hath no *Monſters* begotten by his ſpirituall ſeed: for Monſters are ever cauſed either by an exceſſe, or by a defect of ſeed; in the one caſe nature being overcharged is forc'd to labour that which remaines, and will not be laid aſide, into ſome ſuperfluous members; and in the other for want of materials to leave her worke unfiniſhed, and deſtitute of ſome neceſſary parts. But now firſt wee are to note that a man can have no ſuperfluitie of Grace, we can never have too much of that, the fulneſſe whereof we ſhould labour to get, and for the other danger, wee know Chriſt hath a Reſidue of ſpirit to ſupply any defect, and to make up whatſoever is away for the faſhioning of Chriſt in us: ſo then Holineſſe faſhioneth the whole man. Hee that leaves any one faculty of his ſoule neglected, or any one part of the Service or Law of God diſobeyed (I

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ſpeake of a totall, and conſtant neglect) is undoubtedly an Hypocrite and diſobeyes all, *Iam.* 2. 10, 11. As *David* with a little ſtone ſlew *Goliah* becauſe his forehead was open; ſo can our enemie eaſily deale with us if he obſerve any faculty naked and neglected. The actuall and totall breach of any one Commandement, (*Totall*, I meane, when the whole heart doth it, though haply it execute not all the obliquitie which the compaſſe of the ſinne admits) is an implicite, habituall, interpretative, and conditionall breach of all; His ſoule ſtands alike diſ-affected to the holineſſe of every Commandement, and hee would undoubtedly adventure on the breach of this, if ſuch exigences and conditions as miſguided him in the other ſhould thereunto as ſtrongly induce him. He that hath done *any one* of theſe abominations, hath done *all theſe abominations* in Gods account. *Ezek.* 18. 10, 13. There being then in a Chriſtian man a ſuteable life and vigour of holineſſe in every part, and a mutuall conſpiring of them all in the ſame wayes and ends, there muſt needs likewiſe be therein an excellent beauty.

Thirdly, *growth* and further *Progreſſe in theſe Proportions*: for it is not onely uprigheneſſe and Symmetrie of parts, which cauſeth perfect beauty and comelineſſe, but ſtature likewiſe. Now Holineſſe is a thriving and growing thing. The Spirit is ſeede, and the Word is raine, and the Father is an Husbandman, and therefore the life of Chriſt is an *abounding life*, *Ioh.* 10. 10. The rivers of the Spirit of Grace ſpring up unto Eternity, *Ioh.* 7. 36. As Chriſt hath no Monſters, ſo neither hath hee any *Dwarfes* in his myſticall body; but all his grow up unto the pitch of perfection which it becommeth them to have in him, even *unto the meaſure of the ſtature of the fulneſſe of Chriſt*, *Epheſ.* 4. 12, 13. The meaning of the Apoſtle is that Chriſt is not alwayes an infant in us as when he is firſt formed, but that he doth *Grandeſcere in Sanctis*, as *Muſculus* well expreſſeth it, that he groweth

up

up ſtill unto the ſtature of a man: for whereſoever there is faith and holineſſe there is ever ingenerated an appetite for augmentation; Faith is of a growing and Charitie of an *abounding Nature*, 2 *Theſ.* 1. 3. By the Word of truth, as by incorruptible ſeed wee were begotten, and by the ſame Word as by the ſap and milke are we nouriſhed, and grow up thereby. This affection holineſſe ever workes, as it did in the Diſciples, *Lord, increaſe our faith*, and in *David*, *Strengthen, O God, that which thou haſt wrought for us.*

Iam. 1. 18, 21. 1 Pet. 1. 23, 22. Luk. 17 5. Pſal. 68. 28.

Fourthly, beſides the Rectitude, Harmonie, and Maturitie which is in Holineſſe, there is another propertie, which maketh the Beautie thereof ſurpaſſe all other Beautie, and that is *Indeficiencie*. The meaſure of Chriſt muſt be the Rule of our growth, but Chriſt never was overtaken by old age or times of declining, He never ſaw corruption: ſo wee muſt proceede from ſtrength to ſtrength, like the Sunne to the perfect day, but there is no ſinking or ſetting of Holineſſe in the heart. They that are planted in Gods Houſe doe ſtill bring forth fruit in their *Old age*, and are even then fat and flouriſhing. As our outward man decaieth, ſo our inward man groweth day by day. Our Holineſſe is a branch of the life of Chriſt in us, which doth never of it ſelfe runne into death, and therefore is not *apta nata* of it ſelfe to decay: for that is nothing but an earneſt, inchoation, and aſſurance of death. *That which waxeth old*, ſaith the Apoſtle, *is ready to vaniſh away*, *Heb.* 8. 13.

Pſal. 92. 14.

Fourthly and laſtly, if we conſider the *Operations* of Holineſſe, that likewiſe will evidence the Beautie thereof, for it hath none but gratious and honourable effects. It filleth the Soule with Joy, Comfort, and Peace. All Joy, unſpeakeable, and glorious joy, peace, quietneſſe, aſſurance, ſongs, and everlaſting joy. It maketh the blinde ſee, the deafe heare, the lame leape, the dumbe ſing, the wilderneſſe and parched ground to become

Rom. 15. 13. 1 Pet. 1. 8. Eſai. 32. 17. Eſai. 35. 5, 10.

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Eſay 25.6. Cant. 2.4,5. Pſal.45.15. Cant.1.4. Cant.7.5. Iohn 14.21-23. Hebr.12.14. Pſal.45.11. Cant 4.9.

come ſprings of water. It entertaineth the ſoule with feaſts of fatted things, and of refined wines, and carrieth it into the banquetting-houſe unto apples and flagons. It giveth the ſoule a deare communion with God in Chriſt, a ſight of him, an acceſſe unto him, a boldneſſe in his preſence, an admiſſion into moſt holy delights, and intimate conferences with him in his bed-chamber, and in his galleries of love. In one word, it gathers the admiration of men, it ſecures the protection of Angels, and which is argument of more beautie than all the creatures in the world have beſides, it attracteth the eye and heart, the longings and raviſhments, the tender compaſſions and everlaſting delights of the Lord Ieſus.

I have inſiſted on thoſe properties of holineſſe, which denote *inward beautie*, becauſe all the graces of the Spirit doe beautifie inherently. But the word properly ſignifying *Decus* or *Ornatum*, outward adorning by a metaphor of rich apparell, expreſſing the internall excellencie of the ſoule, notes unto us two things more.

First, that the people of Chriſt are not only ſanctified within, but have intereſt in that unſpotted holineſſe of Chriſt, wherewith they are clothed as with an ornament. So the Prieſts [a] of God are ſaid to be *clothed with righteouſneſſe*, and we are ſaid to [b] *put on Chriſt*: And the righteouſneſſe of Chriſt is frequently compared to [c] *long white robes*, fit to [d] cover our ſins, to hide our nakedneſſe, and to protect our perſons from the wrath of God: ſo that to the eye of his juſtice we appeare, as it were parts of Chriſt; as when *Iacob* wore *Eſau's* garment, he was as *Eſau* to his father, and in that relation obtained the bleſſing. God carrieth himſelfe towards us in Chriſt, as if we our ſelves had fulfilled *all righteouſneſſe*, as if there were no ground of conteſtation with us, or exception againſt us. And this is indeed the *beautie of holineſſe*: The modell, prototype, and originall of *all beautie*.

[a] Pſal.132.9.
[b] Gal.3.27.
[c] Revel.3.18. 4.4. 6.11. 7.9.
[d] Pſal.32.1.

Secondly,

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Secondly, from the metaphoricall alluſion (as it is uſually underſtood) it notes unto us likewiſe, that all the people of Chriſt are *Prieſts unto God*, to [c] offer up ſacrifices acceptable unto him by Ieſus Chriſt. They have all the priviledges, and the duties of Prieſts. To approach unto God, [f] wee have libertie *to enter into the holieſt* by the bloud of Ieſus; to conſult and have communion with him, to be his *Remembrancer*; for as his Spirit is his Remembrancer unto us, [g] hee ſhall bring *all things to your remembrance*, whatſoever I have ſaid unto you; ſo is he [h] our Remembrancer unto God, to put him in minde of his mercy and promiſes, to make mention of him, and to give him no reſt. To know, and propagate his truth; this [i] was the office of the Prieſt, to be the keeper of the knowledge, and to teach it unto others: and this knowledge in the Goſpell doth [k] overflow the earth, and make every [l] man, in a ſpirituall ſenſe, a Prieſt, an inſtructer, and edifier of his brother. To offer to him ſuch ſacrifices as hee now delighteth in: the [m] ſacrifices of thankſgiving, the [n] ſacrifices of a broken and contrite ſpirit, the [o] ſacrifices of praiſe, confeſſion, good works, and mutuall communicating unto one another: in one word, the [p] ſacrificing of a mans whole ſelfe, to be conſecrated as a kinde of firſt fruit unto God, being ſanctified by the Holy Ghoſt. There is no man actually belonging unto the Kingdome of Chriſt, who hath not all theſe holy affections wrought in him, and maketh conſcience of them, as of his calling, and the duties of his life.

Wee ſee then that *Holineſſe* is the badge of Chriſts ſubjects; they are called [q] *The people of his Holineſſe*: [r] Iſrael was *holineſſe unto the Lord*, and the *firſt fruits* of his increaſe conſecrated unto him and his ſervice as a kinde of firſt fruits. The livery of Chriſts ſervants is a parcell of the ſame holy Spirit with which his owne humane nature was clothed. [ſ] All the veſſels and miniſteriall

[c] 1 Pet. 2. 5. Eſay 56. 7. Revel 1. 6.
[f] Hebr. 10. 19.
[g] Ioh. 14. 26.
[h] Eſay 43. 25. Eſay 62. 6, 7.
[i] Mal. 2. 7.
[k] Eſay 11. 9.
[l] Col 3. 16. Hebr. 3. 13. Iude verſ. 20.
[m] Pſal. 107 22.
[n] Pſal. 51 17.
[o] Heb 13. 15, 16. Phil. 4. 18.
[p] Rom. 12. 1. Rom. 15. 16. Eſay 66. 20. Iames 1. 18.
[q] Eſay 63 18.
[r] Ier. 2. 3. Iames 1. 18.
[ſ] Exod. 40. 9.

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riall inſtruments of the Tabernacle were anointed with the holy oyle; and the [r] houſe of the Lord was an houſe of holineſſe, to ſignifie that every Chriſtian ſhould bee by the Spirit of God ſanctified, becauſe he is [u] a Temple, and every member, becauſe it is [x] a veſſell and inſtrument for the Maſters uſe. *The Spirit of holineſſe* is that which *diſtinguiſheth*, and as it were, *marketh* the ſheepe of Chriſt from the wicked of the world: yee are [y] *ſealed* with the *Holy Spirit of promiſe*: [z] yee have not received the ſpirit of the world, but the Spirit which is of God. Holineſſe [a] *ſetteth us apart* for Gods *ſervice*, for his [b] *preſence* and fruition; [c] protecteth and priviledgeth us from the *wrath* to come, in the day when he ſhall ſeparate betweene the pretious and the vile, and make up his jewels: without this no man can either ſerve, or ſee, or eſcape God, either doe his will, enjoy his favour, or decline his fury. All our *ſervices* without this are but [d] *Dung*, and who would thanke that man for his ſervice, who with wonderfull officiouſneſſe ſhould bring nothing but heapes of dung into his houſe? If a man could powre out of his veines rivers of bloud, and offer up every day as many prayers as thoughts unto God, if his eyes were melted into teares, and his knees hardned into horne with devotion; yet all this, if it be not the fruit of holineſſe, but of will-worſhip, or ſuperſtition, or opinion of merit and righteouſneſſe, it is but as dung in Gods ſight. *Wherefore lyeſt thou upon thy face, there is an accurſed thing in the campe?* Whatever ſinne thy conſcience tels thee lyeth next thy heart, and warmes it, ſo that thou art unwilling to part from it, take heed of bringing it into Gods preſence, or provoking him with thy ſervices, for he will throw them backe like dung into thy face. *What hath my beloved to doe in mine houſe, ſeeing ſhee hath wrought lewdneſſe with many? What haſt thou to doe to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction? Who hath required this at your hands*

to

[r] Pſal. 93. 5.

[u] 2 Cor. 6. 16.

[x] Rom. 6. 13.

[y] Epheſ. 1. 13.

[z] 1 Cor. 2. 12.

[a] Tit. 2. 14.

[b] Hebr. 12. 14.

[c] Ezek. 9. 4.

[d] Malac. 2. 3.

Ier. 11. 15.
Pſal. 50. 16, 17.
Eſay 1. 11-14.

to tread in my Courts? Bring no more vaine oblations, incenſe is an abomination unto mee, &c. Till a man put away the evill of his doings, and cleanſe himſelfe, all his worſhip of God is but mocking of him, and prophaning his ordinances. In vaine did the Marriners pray while *Ionah* was in the ſhip; in vaine did *Ioſhua* intercede while the accurſed thing was in the campe. A man ſhall loſe all which he hath wrought in Gods worſhip, and have neither thankes nor reward for it, ſo long as he harboureth any uncleane affection in his heart, and will not yeeld to part from it. Any ſinne which waſteth the conſcience (as every great and preſumptuous ſinne doth in whomſoever it is) unqualifieth that perſon for the kingdome of heaven. Grace maketh a beleever *ſure* of ſalvation, but it doth *not* make him wretchleſſe or ſecure in living; though there be not an extinguiſhment, yet there is a ſuſpenſion of his right upon any black and notorious fall, that man muſt not dare to lay claime to heaven, that hath dared in a preſumptuous manner to provoke the Lord. Our holineſſe is not the *cauſe* of our ſalvation, but yet it is the *way* thereunto; he which by any waſting and preſumptuous ſin putteth himſelfe out of that way, muſt by repentance turne into it againe, before hee can hope to finde out heaven; for *without holineſſe no man ſhall ſee the Lord*. He that is an hundred miles from his owne houſe, notwithſtanding his proprietie thereunto, ſhall yet never actually enter therein, till he have travelled over the right way which leads unto it. There is an *Order, à primo ad vltimum* in the ſalvation of men, many intermediate paſſages betweene their vocation and their glory: Juſtification, repentance, ſanctification, as a ſcale or ladder betwixt earth and heaven, he that fals from his holineſſe and purity of conſcience, though hee be not quite downe the ladder, and hath the whole worke to begin againe, as much as ever, yet doubtleſſe he ſhall never get to the top till he recover the ſtep from which he fell.

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And if in this caſe it be true that the righteous ſhall ſcarcely be ſaved; O then where ſhall that man appeare whom God at the laſt ſhall finde without this garment and ſeale upon him. When there was a tempeſt, he who ſlept, and leaſt thought of it, was throwne into the ſea; and when the day of wrath ſhall come, thoſe that have neglected their eſtate moſt, ſhall doubtleſſe be in the greateſt danger. And therefore we ſhould labour to goe to Gods throne with our garments and our marke upon us; for all other endowments, our learning, our honours, our parts, our preferments, our earthly hopes and dependencies will none follow us, but wee ſhall live to ſee either them or the comforts of them depart. *Achitophel* had wiſdome like an oracle of God, but he liv'd to ſee it bid him quite farewell, for hee died like a very foole or childe, who when he may not have his owne will, will be reveng'd upon himſelfe. *Haman* had more honour than the ambition of a ſubject uſually aſpires unto, and yet he liv'd to ſee it bid him farewell, and died the baſeſt death which himſelfe could deviſe for his moſt hated and deſpiſed enemie. *Iehoiakim*, a King, liv'd to ſee his Crowne take its leave, and was buried with the buriall of an Aſſe, and drag'd like carrion out of the gates of the Citie. There will be nothing at laſt left for any man to caſt his truſt upon but God, or Angels, or our fellowes; and if then God be againſt us, though all which remains were on our ſide, alas what is an handfull of ſtubble to a world full of fire? but yet there will not be that advantage, but the combate muſt be ſingle betweene God and a ſinner. The good Angels rejoyce to doe Gods will, and the wicked will rejoyce to doe man any miſchiefe; theſe will be only readie to accuſe, and thoſe to gather the wicked together unto the wrath of him that ſitteth on the Throne. O what would a man give then for that holineſſe which hee now deſpiſeth? what covenants would ſuch a man be content to ſubſcribe unto, if God would

would then ſhew him mercy when the court of mercy is ſhut up? wouldſt thou returne to the earth, and live there a thouſand yeares under contempt and perſecution for my ſervice? O yes, not under thy ſervice onely, but under the rockes and mountaines of the earth, ſo I may be hid from the face of the Lambe. Wilt thou be content to goe to hell and ſerve me there a thouſand yeeres in the midſt of helliſh torments, and the reviling of damned creatures? O yes, even in hell infinitely better would it be to be thy ſervant than thine enemie. Wilt thou revenge every oath with an yeare of prayers, every bribe or corruption with a treaſury of almes, every vanity with an age of preciſeneſſe? Yes Lord, the ſevereſt of thy commands to eſcape but the ſmalleſt of thy judgements. O let us be wiſe for our ſelves, there ſhall be no ſuch eaſie conditions then propoſed when it will be impoſſible to obſerve them, and there are now farre eaſier propoſed, when we are invited to obſerve them.

Laſtly, from hence we learne that none will be *Willing* to come unto Chriſt till they ſee *Beauty* in his ſervice, which with a carnall eye they cannot doe, for naturally the heart is poſſeſſed with much prejudice againſt it, that the way of religion in that exactneſſe which the Word requires, is but the phantaſme of more ſublimated ſpeculations, a meere notionall and airy thing, which hath no being at all, but in the wiſhes of a few men, who fancie unto themſelves the ſhape of a Church, as *Zenophon* did of a Prince, or *Plato* of a Commonwealth. And therefore though with their tongues they doe not, yet in their hearts men are apt to lay aſide that rigour and exactneſſe which the Scripture requires, namely, to pull out our right eyes, to cut off our right hands, to hate father and mother, and wife, and lands, and our owne life; to deny our ſelves, to croſſe our own deſires, to mortifie our earthly members, to follow the Lambe through evill report and good report, through afflictions

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afflictions and perſecutions, and manifold temptations whither ſoever hee goeth, to warre with principalities and powers, and ſpirituall wickednesſes, to acquaint our ſelves with the whole counſell of God, and the like: and in ſtead thereof to reſolve upon certaine more tolerable maximes of their owne to goe to heaven by, certaine mediocrities betweene piety and prophaneneſſe, wherein men hope to hold God faſt enough, and yet not to loſe either the world, or their ſinfull luſts. This is a certaine and confeſſed truth, that the ſpirit which is in us by nature, is contrary to the ſpirit of purity and power which is in the world: and therefore the univerſall and willing ſubmiſſion of the heart unto this, muſt needs finde both many antipathies within, and many diſcouragements and contempts without. Chriſt was ſet up for *a ſigne of contradiction* to be ſpoken againſt, and that *in the houſes of Iſrael and of Iuda*, and as it was then, ſo is it now, even *in Abrahams family*, in the houſhold and viſible Church of Chriſt, *They that are of the fleſh perſecute thoſe that are after the ſpirit*; Chriſt had never greater enemies than thoſe which profeſſed his name. This is one of the ſoreſt engines Satan hath againſt his kingdome, to make it appeare in the eyes of men, as a deſpicable, contemptuous, and unbeautifull thing. And therefore no man comes under Chriſts government till that prejudice by manifeſt evidence of the Spirit be removed. And for this reaſon the wayes of Chriſt are ſet forth as *beautifull, even under croſſes and afflictions*. *I am blacke* with perſecution, with the beating of the Sunne upon me, *but yet I am comely*, O yee daughters of Jeruſalem. When the watch-men ſmote the Church, and wounded her, and tooke away her veile, yet ſtill ſhe acknowledged Chriſt, for whoſe ſake ſhe ſuffered theſe perſecutions, to be the *white and ruddy, the faireſt of ten thouſand*: and the ſame opinion hath Chriſt of his Church, though ſhe be afflicted and toſſed with tempeſt, yet he eſteemeth of her as of

Eſay 8.14.18.

Zech.3.8.

Luke 2.34.

Quantus in Chriſtiano populo honor Chriſti, ubi religio ignobilem facit? —per hoc omnes quodammodo maieſſe coguntur ne viles habeantur. Salvian.

Cant.1.5-8.

Cant.5.7-10.

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of a beautifull ſtructure; *How faire and how pleaſant art thou, O love, for delights?* And this is that we ſhould all endevour, to ſhew forth in a ſhining and unblameable converſation, the *Beauty of the Goſpell*, that the enemie may have no occaſion from any indiſcretions, affectations, unneceſſary, reſervedneſſe, and deformities, ungrounded ſcrupuloſities, over-worldly affections, or any other miſcarriages of thoſe who profeſſe not the name onely, but the power of religion, to blaſpheme or fling off from a way, againſt which they have ſuch prejudices offered them; for all that which the faithfull have common with the world, ſhall yet be ſure to be charg'd upon their profeſſion by wicked men, who have not either reaſon or charity enough to diſtinguiſh betweene Gods rule, and mans errour. *Submit your ſelves*, ſaith the Apoſtle, *to every ordinance of man for the Lords ſake*, &c. for *ſo is the will of God, that with well-doing you may put to ſilence the ignorance of fooliſh men*: for this is certaine, the ignorance of fooliſh men will not ſo much lay the blowes upon your perſons, as upon that truth and religion which you profeſſe, when you needleſſely withſtand any ſuch ordinances as you might without ſinne obey.

Eſay 54. 11, 12. Cant. 4. 1-7.

The laſt thing obſerved in this verſe was the *Multitudes* of Chriſts ſubjects, and the *manner* of their birth; *From the wombe of the morning, thou haſt the dew of thy youth.* Thy children are borne in as great abundance unto thee, as the dew which falleth from the morning wombe.

From whence we may note; Firſt, that Chriſt in the day of his power, in the morning of his Church, had *multitudes of children* borne unto him. This promiſe the Lord made to *Abraham*, and it is not to be limited to his children after the fleſh, but to his children of promiſe, that his ſeed ſhould be as the *Starres*, and as the *Duſt* for multitude. And the Prophet applies that Promiſe to

Gen. 22. 17. Gen. 28. 14.

Iſrael

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Numb.23.10. Hos. 1.10. Esay 11.9. Revel.7 4-9.

Act.14.16. Act.17.30. Ioh.14.12.

Israel by promise, when those after the flesh should be dissipated and become no people, yet saith the Prophet, the number of the children of Israel shall be as the *sand* of the sea which cannot be measured nor numbred, &c. meaning the Israel of God amongst the Gentiles. Thus the faithfull are said to flocke like *Doves* unto their windowes, and to swell into a *sea* of great waters, *an hundred and foure and forty thousand*, with an innumerable company more, all sealed and standing before the Lambe.

Now this was *in die copiarum*, in the time when Christ first sent abroad his armies and the rod of his strength into the world. Before this God suffered men to walke in their owne wayes, yea, in his owne life-time hee forbade his Disciples to enter into the Cities of the Samaritans, or the Gentiles. And he promised them that they should do greater works than he himselfe had done, because he went unto his Father: for when he ascended up on high, he then led captivitie captive, that ignorance and thraldome under which the world was held he triumphed over, and gave gifts of his Spirit unto men of all sorts in abundance; Visions to the young, Dreames to the aged, and his gracious Spirit unto all. Wee never reade of so many converted by Christs personall preaching (which was indeed but the beginning of his preaching, for it is the Lord which speaketh from heaven still) as by the ministery of his Apostles; he thereby providing to magnifie the excellencie of his spirituall presence, against all the carnall superstitions of those men who seeke for an invisible corporall presence of Christ on the earth, charmed downe out of heaven under the lying shapes of separated accidents. And who cannot be content with that *All-sufficient Remembrancer*, which himselfe hath promised to his Church, *Ioh.* 14. 26. except they may have others, and those such as the holy Scriptures every where disgraceth as teachers of lyes and vanity,

nity, the Crucifixes and images of their owne erecting; therein infinitly derogating from that all-ſufficient proviſion which the Lord in his word and Sacraments (the onely living and full images of Chriſt crucified, *Gal.* 3.1.) hath propoſed unto men as alone able to make them wiſe unto ſalvation, being opened and repreſented unto the conſciences of men, not by humane inventions, but by thoſe holy ordinances and offices which himſelfe hath appointed in his Church, the preaching of his word, and adminiſtration of his Sacraments. And ſurely they who by *Moſes* and the Prophets, by that Miniſterie which Chriſt after his aſcenſion did eſtabliſh in his Church, doth not repent, would bee no whit the neerer, no more than *Judas* or the Phariſes were, if they ſhould ſee or heare Chriſt in the fleſh. Therefore it is obſerved after Chriſts aſcenſion that the word of God *grew mightily and prevailed*; and that there were *men dayly added unto the Church*. That the *Savor of the Goſpell was made manifeſt in every place*. That the *Children of the deſolate were more than of the married wife*. Therefore the beleevers after Chriſts aſcenſion are called πλήθος πολὺ τῶν προσκαιρούντων. The *multitude of them that beleeved*, and *multitudes of men and women were added to the Lord*. Ten to one of that there was before; *Ten men ſhall take hold out of all languages of the nations, of the skirt of him that is a Jew, ſaying, We will goe with you*; that is, ſhall take the Kingdome of heaven by violence, as *Saul* laid hold on the skirt of *Samuels* Mantle, that hee might not goe from him.

Act. 19.20.
Act. 3.47.
2 Cor. 2.14.
Eſai. 54.1.
Act. 4.32.
Act. 5.14.
Zech. 8.20.23.
Matth. 11.12.
1 Sam. 15.27.

The Reaſon hereof is to magnifie the exaltation & ſpirituall preſence and power of Chriſt in the Church; while he was upon the earth he confin'd his ordinary reſidence and perſonall preaching unto one people, becauſe his bodily preſence was narrow, and could not bee communicated to the whole world. For he tooke our nature with thoſe conditions and limitations which belong thereunto.

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unto. But his Spirit and power is over the whole Church, by them hee walketh in the middest of the Candlesticks. Christs bodily presence and preaching the Iewes withstood, and crucified the Lord of glory. But now to shew the greatnesse of his power by the Gospell, hee goes himselfe away, and leaves but a few poore and persecuted men behinde him, assisted with the vertue of his Spirit, and by them wrought workes which all the world could not withstand. Hee could have published the Gospell as hee did the Law by the ministery of Angels; hee could have anointed his Apostles with regall oyle, and made them not Preachers only but Princes, and Defenders of his faith in the world. But hee rather chose to have them to the end of the world poore and despised men, whom the world (without any shew of just reason which can bee by them alleaged) should overlooke, and account of as low and meane conditioned men, that his Spirit might in their ministerie bee the more glorified.

1 Cor.1.27,28. *God hath chosen the foolish things of the world to confound the wise, and weake things of the world to confound things that are mighty, and base things of the world, and things which are despised hath God chosen, ye and things that are not, to bring to nought things that are; that no flesh should*

1 Cor.2.3,4,5. *glory in his presence.* But that his own Spirit might have all the honor; therefore *I was with you in weakenesse*, saith the Apostle, *and in feare, & in much trembling, &c. That your faith should not stand in the wisedome of men, but in the power of God.* And againe, *Wee have this treasure in*

2 Cor.4.7. Zech.4.6. *earthen vessells, that the excellency of the power may bee of God and not of us; not by might, nor by power, but by my Spirit, saith the Lord.* Thus we finde that when the Church was most persecuted it did then most grow, and in the worst times it brought forth the greatest fruit, to note

1 Cor.16.9. the power of Christs Kingdome above all the attempts of men. *A great doore, and effectuall is opened unto mee*, saith the Apostle, *and there are many adversaries*; intimating

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ting that the Gospell of Christ had great successe when it was most resisted. All persecutors (as *S. Cyprian* observes) are like *Herod*, they take their times, and seeke to slay Christ and overthrow his Kingdome in its infancie, and therefore at that time doth hee most of all magnifie the power and protection of his Spirit over the same. Never were there so many men converted as in those infant-times of the Church when the dragon stood before the woman ready to devoure her Childe, as soone as it should bee borne. The great Potentates of the world, which did persecute the name of Christ, were themselves at last thereunto subjected, *Non a repugnantibus sed a morientibus Christianis*, not by fighting but by dying Christians. As a tree shaken sheds the more fruit, and a perfume burnt diffuseth the sweetest Savor; so persecuted Christianity doth the more flourish by the power of that Holy Spirit, whose foolishnesse is wiser, and whose weaknesse is stronger than all the oppositions and contradictions of men.

Infantiam Christi studiosè persequuntur, & antequàm formetur Christus in nobis, in ipso piæ conversationis initio ut extinguatur Spiritus, & suffocetur vita justitiæ, penitus elaborant. Cyprian. Serm. de stella & Magis. Aug. Epist. 42.

But if there bee such multitudes belonging unto Christs Kingdome, is not *universality*, and a *visible pompe* a true note to discerne the Church of Christ by? To this I answer, that a true characteristicall note or difference ought to bee convertible with that of which it is made a note, and onely sutеable thereunto; for that which is common unto many, can bee no evident note of this or that particular. Now *universality* is common to Antichristian, idolatrous, & malignant Churches. The *Arrian* heresie invaded the world, and by the Imperiall countenance spread it selfe into all Churches. The whore was to sit upon *many waters*, which were *peoples, and multitudes, and nations, and tongues; the Kings of the earth* were to bee *made drunk with the wine of her fornications, and all nations to drinke thereof.* Therefore touching these multitudes in the Church, we are thus to state the point; Consider the *Church in it selfe*, and so it is a very *vast bo-*

οὐ τὸν ὁ πολὺς τῶν ἐκκλησιῶν ἐξέστησε: Nazian. Orat. 25.

Revel. 17. 15. 18. 3.

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dy, but yet conſider it *comparatively* with the other more prevailing & malignant part of the world, & ſo it is but a *little flock*, as many graines and meaſures of corne may lie hid under a greater heape of chaffe. Secondly, the Church now is *many*, *comparatively* with the old church of the Iewes, *more are the Children of the deſolate than of the married wife*, *Eſai.* 54. 1. But not comparatively with the adverſaries of the Church in generall. Wee ſee of thirtie parts of the world, nineteene are either idolatrous or Mahumetan, and the other eleven ſerving Chriſt in ſo different a manner as if there were many Chriſts or many Goſpels, or many wayes to the ſame end. Thirdly, though Chriſt alwayes have a *numerous offspring*, yet in ſeverall ages there is obſervable a different purity and conſpicuouſneſſe according to the different adminiſtrations and breathings of the Spirit upon his garden. In ſome ages the Doctrine more uncorrupt, the profeſſion and acceptation more univerſall than in others. In the Apoſtles times there were *many borne* unto Chriſt, by reaſon of the more abundant meaſure of Spirit which was ſhed abroad upon them, *Tit.* 3. 6. In the times of the Primitive perſecutions there were many likewiſe born, becauſe God would glorifie the foundations of his Church, and the power of his Spirit above the pride of men. In the firſt countenancing of it by Imperiall Laws and favors, it was very generall and conſpicuous, becauſe profeſſed by the obedience, and introduced by the power of thoſe great emperors whom the world followed. But after that long peace and great dignities had corrupted the mindes of the chiefe in the Church, and made them looke more after the pompe than the purity thereof, the myſtery of iniquity, like a weed, grew apace, and overſpread the Corne, firſt abuſing, and after that ſubjecting the power of princes, and bewitching the Kings of the earth with its fornications.

Brierwood of Religion.

Manifeſta ſe tum Dei virtus contra odia humana porrexit: cum tanto magis Chriſtus prædicaretur, quanto magis prædicari inhibereturr. Hilar. contra Auxent.

Hence likewiſe wee may learne to acknowledge

Gods

Gods mercy in the worst times; in those ages wherin the Church was most oppressed, yet many have yeelded themselves unto Christ. *The woman was with Childe, and was deliuered even when the Dragon did persecute her.* Revel. 12.1.4. and even then God found out in the wildernesse a place of refuge, defence, and feeding for his Church. As in those cruell times of *Arrianisme* when heresie had invaded the world, and in those blinde and miserable ages wherin Satan was loosed, God still stirred up some notable instruments by whom hee did defend his truth, and amongst whom hee did preserve his Church, though they were driven into solitary places, and forced to avoid the assemblies of Hereticall and Antichristian Teachers.

Hieronymus Contr. Luciferianos. Vincentius Lyrinensis in Commonitorio.

Wee learne likewise not to censure persons places or times; God had seven thousand in Israel, when *Elias* thought none but himselfe had been left, all are not alike venturous or confident of their strength. *Nicodemus* came to Christ *by night*, and yet even then Christ did not reject him. Therefore we must not prelently censure our neighbours as cold or dead, if they discover not immediatly the same measure of courage and publike stoutnesse in the profession of Christ with our selves; some men are by nature more retir'd, silent, unsociable, unactive men: some by the engagement of their places, persons, and callings wherein they are of more publike and necessary use in the Church, are put upon more abundant caution and circumspection in the moderate carriage of themselves than other men. *Paul* was of himselfe very zealous and earnest in that great confusion, when *Gaius* and *Aristarchus* were haled into the theater, to have gone in unto the people in that their outrage and distemper: but the wisedome of the Disciples, and some of his chiefe friends is herin commended, that they sent unto him desiring him that hee would not adventure into the theater, and that they suffered him not, *Act.* 19.30,31. It is a

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Gregor. Nazian. Orat. 20.

grave observation which *Gregorie Nazianzen* makes of that great champian, and universall agent for composing the differences, and distractions of the Church, *S. Basil*, that *pro temporis ratione & Hæreticorum principatu*, by reason of the prevalencie of adversaries and condition of the times, hee did in the controversies concerning the Deitie of the Holy Ghost abstaine from some words which others of an inferior ranke did with liberty and boldnesse use; and that this hee did in much wisedome, and upon necessary reasons; because it was not fit for so eminent a person, and one who had such generall influence by the quality of his place and greatnesse of his parts in the welfare of the Church, by the envie of words or phrases to exasperate a countenanced enemie, and to draw upon himselfe, and in him upon the Church of God, any inevitable and unnecessary danger. And surely if the wisedome and moderation of that holy man were with the same pious affection generally observed, that men, when they doe earnestly contend for the truth once delivered, (which is the duty of every Christian) did not in heate of argument load the truth they maintaine, with such hard and severe, though it may bee true expressions, as beget more obstinacie in the adversarie, and it may bee suspition in the weake or unresolved looker on, differences amongst men might bee more soberly composed, and the truth with more assurance entertained.

Againe, wee have from hence an encouragement to goe on in the wayes of Christ, because wee goe in great and in good Company: many wee have to suffer with us, many wee have to comfort and to encourage us. As the people of Israel when they went solemnely up to meete the Lord in *Sion* went on *from troope to troope*, the further they went, the more companie they were mixed withall, going to the same purpose: so when the Saints goe towards heaven to meete the Lord there, they doe

Psal. 84. 7.

not

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Heb. 12. 22, 23.
1 Kings. 19. 14.

not onely goe unto an *innumerable Company of Angells, and just men*, but they meete with *troopes in their way*, to encourage one another. All the discouragement that *Elias* had was, that hee was alone; but we have no such plea for our unwillingnesse to professe the truth and power of Religion now. Wee are not like a lambe in a wide place, without comfort or company; but wee are sure to have an excellent guard and convoy unto Christs Kingdome. And this use the Apostle makes of the multitudes of beleevers, that wee should by so great a *Cloud of witnesses*, bee the more encouraged in our patient running of that race which is set before us, *Heb.* 12. 1.

Lastly, It should teach us *to love the multitudes*, the assemblies and the *Communion of the Saints*, to speak often to one another, to encourage & strengthen one another, not to forsake the assembling of our selves together as the manner of some is; to concurre in mutuall desires, to conspire in the same holy thoughts and affections; to bee of one heart, of one soule, of one judgement, to walke by one & the same rule, to besiege heaven with armies of united Prayers; to be mutually serviceable to the City of God, and to one another as fellow members. Therefore hath the Lord given unto men *severall gifts*, and to no one man all, that thereby wee might bee enabled to and induced to worke *together* unto one end, and by *Love* to unite our severall graces for the edification of the body of Christ, *Ephes.* 4. 11, 13.

Now for the manner of producing or procuring these multitudes, it is set forth unto us in two Metaphors. *A wombe, and Dew of the morning*. Now the birth of Dew is first *generatio coelestis*. That which is exhal'd is an earthly vapor, but the heavenly operation changeth it into *Dew*; no art of man is able to doe it. It is also *undiscerned* and *secret*, when it is fallen you may see it, but how it is made you cannot see. Lastly, it is a *sudden Birth*, in a night, or morning it is both begotten, conceived

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ved, and brought forth. Here then wee have foure notes.

Ioh.3.3. Esai.8.18. Heb.2.12,13. Gal.4.26. Esai.51.18. 1 Cor.4.15. Philem. v.10. Gal.4.19. 1 Pet.1.23.

First, that all Christs subjects are with all his *Children*. They are *borne unto him*. *Christianity* is a *Birth*, except a man bee borne againe, hee cannot see the Kingdome of God. There is a *Father*. Christ our Father by generation; *Behold, I and the Children whom thou hast given mee*; as wee are his brethren by adoption. *He is not ashamed to call us brethren*. There is a *Mother*, Ierusalem which is above is the *Mother of us all*. And there are *subordinate instruments*, both of one and other, the holy Apostles, Evangelists, Doctors, and Pastors, who therefore are sometimes called *Fathers begetting us*, in Christ Iesus *I have begotten you through the Gospell*; and sometimes *Mothers bearing, and bringing forth; of whom I travell in birth againe until Christ bee formed in you*. There is a *holy seed* out of which these Children of Christ are formed, namely the *Word of God*, which liveth and abideth for ever. For the heart of a man new borne unto Christ cometh from the word as a paper from the presse, or as a garment from a perfume, transformed into that quality of spiritualnesse and holinesse which is in the word. There is a *Vis* [illegible] or *formative vertue*, which is the energie and concurrence of the Spirit of grace with the word, for the truth is not obeyed but by the Spirit, except a man bee borne of water and the Spirit, water as the seed, and the Spirit as the formative vertue quickning and actuating that seed, hee cannot enter into the Kingdome of God. There are *Throwes and paines* both in the Mother and in the Childe; much trouble and care in the ministery of the word, [illegible] which *whom I travell in paine againe*; I ceased not to warne every one night and day *with teares*. As a woman with Childe, by reason of the feare and danger of miscarriages, doth abridge her selfe of many liberties, in meates, physick, violent exercise, and the like; so those who travell in birth

1 Pet.1.22. Ioh.3.5.

Gal.4.19. Act.20.31.

with

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with the Children of Christ are put to denie themselves many things, and to suffer many things for the successe of their service. *I will eate no flesh while the world standeth rather than make my brother to offend. I am appointed a Preacher, and an Apostle, a teacher of the Gentiles; for the which cause I also suffer these things. I endure all things for the elects sake that they may obtaine the salvation which is in Christ Iesu.* And there is paine in the Childe too; a sinner doth not leave the warmth and pleasure of his former condition without paine; Christ comes not without shaking unto the soule. There is a *New being or nature*; a corruption of our old man, and a formation of the new. *Old things are done away, behold all things are become new*; the same holy nature, the same minde, judgement, will, affections, motions, desires, dispositions, spirit wrought in us which was in him. Hee that hath this hope *purifieth himselfe, even as hee is pure; as hee is so are wee in this world*; patient as hee is patient, *Heb.*12.2. Holy as hee is holy, 1 *Pet.*1.15. Humble as hee is humble, *Ioh.*13.14. Compassionate as he is compassionate, *Col.*3.13. Loving as hee is loving; *Ephes.*5.2. in all things labouring to shew Christ fashioned in our nature and in our affections. There is a *new conversation* answerable to our new nature; that as God *is good* in himselfe, and *doth good* in his workes, *Psal.*119.68. so we both *are as Christ was*, 1 *Ioh.*4.17. and *walke as hee walketh*, 1 *Ioh.*2.6. There is *new food, and appetites thereunto sutable*. A desire of the sincere, immediate, untempered, uncorrupted milke of the word as it comes with all the spirits and life in it, that wee may grow thereby. *New Priviledges and Relations*; the Sonnes of God, the brethren of Christ, the citizens of heaven, the household of the Saints. *New Communion and society*; the *fellowship of the Father* and the *Sonne* by the *Spirit*; fellowship with the *Holy Angels*, we have their love, their ministery, their protection; followship with the *spirits of just men*

1 Cor.8.13.
2 Tim.1.11,12.
2 Tim.2.10.

Tit.3.5.
2 Cor.5.17.
Eph.4.22,23.
Rom.12.2.
1 Ioh.3.3.
4.17.

1 Pet.2.2.

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made perfect, by the ſeeds and beginnings of the ſame perfection, by the participation of the ſame Spirit of holineſſe, by expectance of the ſame glorie and finall redemption.

Eph.5.8. Rom.13.12.

In the meane time then wee ſhould *walke as Children of the light*, or as it is here, as *Children of the morning*. The Day is given us to worke in, and therefore in the morning, as ſoone as wee have our Day before us, wee ſhould endevour *to walke honeſtly*. Night-workes are commonly workes of uncleaneſſe, violence, diſhonor, and therefore want a cover of darkneſſe to hide them. Theeves uſe to come in *the night*, 1 *Theſ.*5.2. The eye of the adulterer waiteth *for the twylight*, ſaying, no eye ſhall ſee mee, and diſguiſeth himſelfe, *Iob* 24.15. In the *twylight*, in the *evening*, in the *black and darke night*, hee goeth to the houſe of the ſtrange woman, *Prov.*7.9. The oppreſſor diggeth through houſes *in the darke*. For *the morning is, to them as the ſhaddow of death*, *Iob* 24.16,17. They that are drunken are *drunken in the night*, 1 *Theſ.* 5.7. Sinnes are of the nature of ſome ſullen weeds, which will grow no where but in the ſide of wells, and of darke places. But workes of Chriſtianity are neither uncleane, nor diſhonorable; they are beautifull and roiall workes, they are exemplary, and therefore publike workes, they are themſelves light (*let your light ſhine before men*) and therefore they ought to bee done in *the light*.

Mark.10.15. Phil.2.15. 1 Cor.14.20. 1 Pet.2.2,3.

If wee bee Children wee ſhould expreſſe the affections of Children. *The innocencie*, humility, and Dove-like ſimplicity of little Children; *as the Sonnes of God blameleſſe*, pure, and without rebuke. *Children in malice*, though men in underſtanding. The *Appetite of little Children, As new borne babes deſire the ſincere milke of the word that yee may grow thereby*. In all impatiencie the breaſt will pacifie a little infant, in all other delights the breaſt will entice it and draw it away: ever ſo ſhould the word and worſhip of God worke upon us in all our diſtempers,

ſtempers, and in all our deviations; Chriſt was hungry and faint with faſting; it was about the ſixth houre, and hee had ſent his Diſciples to buy meate, and yet having an occaſion to doe his Father ſervice, hee forgat his food, and refuſed to eate, *Ioh.*4.6.8.34. *The Love of Children.* *hee that is begotten loveth him that did beget him.* 1 *Ioh.* 5.1. with a *Love of Thankfulneſſe.* We love him *becauſe He loved us*, 1 *Ioh.*4.19. *I love the Lord, becauſe he hath heard my voyce*, and my ſupplication, *Pſal.*116.1. *With a love of obedience*; faith *worketh by love*, *Gal.*5,6. *Love is the fulfilling of the Law*, *Rom.*13.10. *If a man love me hee will keepe my words*, *Ioh.*14.23. with a *love of reverence*, and awfull feare. *A Sonne honoureth his Father*, *Mal.*1.6. *If you call on the Father, &c. Paſſe the time of your ſojourning here in feare*, 1 *Pet.*1.17. The *faith of Children.* For whom ſhould the Childe relie on for maintenance and ſupportance but the Father; Take no thought, ſaying, what ſhall wee eate, or what ſhall wee drinke, or wherewith ſhall wee bee cloathed; *For your heavenly Father knoweth that you have need of all theſe things?* *Matth.*6.31,32. The *hope, aſſurance, and expectation of Children*; For as Children depend on their parents for preſent ſupply, ſo for portions and proviſions for the future; fathers lay up for their Children, and ſo doth God for his. There is an *inheritance reſerved for us*, 1 *Pet.*1.4. Laſtly, the *Prayers and requeſts of Children.* Becauſe ye are Sonnes, God hath ſent forth *the Spirit of his Sonne into your hearts, crying, Abba Father*, *Gal.*4.6.

Note 2. The *Birth of a Chriſtian is a divine and heavenly worke.* God is both Father & Mother of the Dew, by his power and wiſedome, a Father; by his providence and indulgence, a mother. *Progenitor genitrixque*, therefore hee is cald in *Clem. Alex. Metripater*, to note that thoſe cauſalities which are in the ſecond agents divided, are eminently and perfectly in him united, as all things are to bee reſolved into a firſt unity. *Hath the Reine a*

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Father, or who hath begotten the Drops of Dew? ſaith *Iob. Out of whoſe wombe came the Ice? and the hoary froſt of heaven who hath gendred it?* None but God is the parent of the Dew, *it doth not ſtay for* nor expect any humane concurrence, or cauſality, *Mich.* 5.7. *Eſai.* 55.10. ſuch is the call and converſion of a man to Chriſt, *A heavenly calling, Heb.* 3.1. *the operation of God in us; Col.* 2.12. A birth not of bloud, nor of the will of the fleſh, nor of the will of man, *but of God, Ioh.* 1.12. 1 *Ioh.* 3.9. *Paul* may plant, and *Apollo* may water, but it is God that muſt bleſſe both; nay it is God who by them, as his inſtruments, doth both; *of his owne will begat he us, Iam.* 1.18. The Miniſters are *a Savor of Chriſt,* 2 *Cor.* 2.15. It is not the garment but the perfume in it which diffuſeth a ſweet ſent: It is not the Labor of the Miniſter, but Chriſt whom hee preacheth, that worketh upon the ſoule. *I laboured more abundantly than they all, yet not I, but the Grace of God which was with mee,* 1 *Cor.* 15. 10.

It is not good therefore to have the faith of God in reſpect of perſons; the ſeed of this ſpirituall generation cannot otherwiſe bee given us than in earthen veſſels, by men of like paſſions and infirmities with others. Therefore when pure and good ſeed is here and there ſowed, to attribute any thing to perſons, is to derogate from God; where gifts are fewer, parts meaner, probabilities leſſe, God may and often doth give an increaſe above hope, as to *Daniels* Pulſe, that the excellency of the power may bee of him, and not of man. Though it bee a lame or a leprous hand which ſoweth the ſeed, yet the ſucceſſe is no way altered: good ſeed depends not in its growth on the hand that ſowes it, but on the earth that covers, and on the heavens that cheriſh it: So the word borroweth not its efficacy from any humane vertue, but from the heart which ponders, and the Spirit which ſanctifies it.

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When then thou comeſt unto the word, come with affections ſuteable unto it. All earth will not beare all ſeed; ſome wheate, and ſome but pulſe; there is firſt required a *fitneſſe*, before there will bee a *fruitfulneſſe*. Chriſt had many things to teach which his Diſciples at the time could not carry away, becauſe the Comforter was not then ſent, who was to lead them into all truth; they who by uſe have their ſenſes exerciſed, are fit for ſtrong meate. The truth of the Goſpell is an heavenly truth, and therefore it requires a heavenly diſpoſition of heart to proſper it. It is *wiſedome to thoſe that are perfect*, though to others fooliſhneſſe and offence. The onely reaſon why the word of truth doth not thrive is, becauſe the heart is not fitted nor prepared unto it. The ſeed of it ſelfe is equall unto all grounds, but it proſpers onely in the honeſt and good heart; the raine in it ſelfe alike unto all, but of no vertue to the rocks, as to other ground, by reaſon of their inward hardneſſe, and incapacity. The Phariſes had covetous hearts, and they mocked Chriſt; the Philoſophers had proud hearts, and they ſcorned *Paul*. The Iewes had carnall hearts, and they were offended at the Goſpell; the people in the wildemeſſe had unbeleeving hearts, and the word preached did not profit them. But now a heavenly heart comes with the affections of a Scholer to bee taught by God; with the affections of a ſervant, to bee commanded by God, with the affections of a Sonne, to bee educated by God; with the affections of a ſinner, to bee cur'd by God. It conſiders that it is the *Lord from heaven*, *who ſpeakes* in the Miniſtery of the word to him who is but duſt and aſhes; and therefore hee puts his hand on his mouth, dares not reply againſt God, nor wreſtle with the evidence of his holy Spirit, but falleth upon his face, and giveth glory unto God; beleeves when God promiſeth, trembles when God threatneth, obeyes when God commandeth, learnes when God teacheth, bringeth alwayes meekneſſe and

Ioh. 16. 12, 13.
Heb. 5. 14.

1 Cor. 2. 6.

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and humility of Spirit, ready to open unto the word that it may incorporate.

Laſtly, from hence we muſt learne to looke unto God in all his ordinances, to expect his arme and Spirit to bee therein revealed, to call on, and depend on him for the bleſſing of it. If a man could when hee enters into Gods houſe but powre out his heart in theſe two things; A *Promiſe* and a *Prayer*. Lord, I am now entring into thy preſence, to heare thee ſpeake from heaven unto mee, to receive thy raine and ſpirituall Dew which never returneth in vaine, but ripeneth a harveſt either of corne or weeds, of grace or judgement. My heart is prepared ô Lord, my heart is prepared, to learne and to love any of thy words. Thy Law is my Counſellor, I will bee ruled by it; it is my Phyſitian, I will bee patient under it; it is my Schoolemaſter, I will bee obedient unto it. But who am I that I ſhould promiſe any ſervice unto thee? and who is thy Miniſter that hee ſhould doe any good unto me without thy grace and heavenly call? bee thou therefore pleaſed to reveale thine owne Spirit unto mee, and to worke in mee that which thou requireſt of mee; I ſay, if a man could come with ſuch ſweete preparations of heart unto the word, and could thus open his ſoule when this ſpirituall *Manna* fals down from heaven, he ſhould finde the truth of that which the Apoſtle ſpeaketh, *Ye are not ſtraitned in us*, or in our miniſterie, wee come unto you with abundance of grace, but yee are ſtraitned onely in your owne bowels, in the hardneſſe, unbeliefe, incapacity, and negligence of your owne hearts, which receiveth that in drops, which falleth downe in ſhowres.

Deut. 32. 2. Amos 7. 16. Eſai. 55. 10.

Note 3. As it is a divine, ſo it is a *ſecret and undiſcerned Birth*. As the winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth: *So*, ſaith our Savior, *is every one, that is borne of God*, *Ioh.* 3 8. The voluntary breathings and acceſſes of the Spirit of God unto the ſoule,

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ſoule, whereby hee[a] cometh mightily, and as it were cloatheth a man with power and courage, are of a very ſecret nature, and notwithſtanding the power thereof bee ſo great, yet there is nothing in apparance but[b] a voyce, (of all other one of the moſt empty and vaniſhing things.) As Dew fals in ſmall and inſenſible drops, and as a Childe is borne by ſlow and undiſcerned progreſſes (as the Prophet *David* ſaith, [c] *Fearefully and wonderfully am I made,*) Such is the birth of a Chriſtian unto Chriſt, by a ſecret, hidden, and inward call, *Vocatione Altâ*, as *S. Auſten* calleth it, by a deepe and intimate energie of the Spirit of grace is Chriſt formed, and the ſoule organized unto a ſpirituall being. A man heares a voyce, but it is[d] behinde him, hee ſeeth no man; hee feels a blow in that voyce, which others take no notice of, though externally they heare it too. Therefore it is obſervable that the men which were with *Paul* at his miraculous converſion are in one place ſaid to *heare a voyce*, *Act.9.7.* and in another place, *not to have heard the voyce* of him that ſpake unto *Paul*, *Act.22.9.* They heard onely a voyce, and ſo were but aſtoniſhed, but *Paul* heard it diſtinctly as the voyce of Chriſt, and ſo was converted.

a Iudg.14.6. Iudg.6.34.

b Matth.10.20. 2 Pet.1.21.

c Pſal.139.14. Iob 10.10,11.

d Eſai.30.21. Act.9.8.

Glaſſ. Philolog. Sacr. lib.2. pag. 232.

Note 4. As it is a Divine and ſecret, ſo is it likewiſe a *ſudden birth*. In naturall generations the more vaſt the creature, the more ſlow the production, an Elephant ten years in the wombe. In humane actions *magnarum rerum tarda molimina*, great workes move like great engines ſlowly & by leaſure to their maturity: but in ſpirituall generations, Children are borne unto Chriſt like Dew, which is exhaled, conceived, formed, produced, and all in one night. *Paul* to day a Woolfe, to morrow a Sheepe, to day a Perſecutor, to morrow a Diſciple, and not long after an Apoſtle of Chriſt. The Nobleman of *Samaria* could ſee no poſſibility of turning a famine into a plentie within one night: neither can the heart of a man

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man who rightly understands the closeneſſe, and intimate radication of ſinne and guilt in the ſoule, conceive it poſſible to remove either in a ſudden change; yet ſuch is the birth of men unto Chriſt, *Before ſhee travelled ſhee brought forth: before her paine came, ſhe was delivered of a man-Childe.* The earth bringeth forth in one day, and a nation is borne at once; It is ſpoken of Ieruſalem the mother of us all, *Eſai.66.7,8.*

2 King.19.1,2. *Tarnou, Exercit. Biblic Edit.2. pag.84,85.*

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The Lord hath ſworne, and will not Repent, Thou art a Prieſt for ever after the Order of Melchiſedeck.

FRom the *Regall* Office of Chriſt, and the *Adminiſtration* thereof by the *Scepter* of his Word and Spirit to the conquering of a *willing people* unto himſelfe; the Prophet now paſſeth to his *ſacerdotall office*; the vigor and merit whereof is by the two former applied unto the Church. Therefore wee may obſerve that though the tribes were interdicted confuſion with one another in their marriages, *Num.* 36.7. Yet the *Regall and Leviticall Tribes* might interchange, and mingle bloods; to intimate (as I conceive) that the *Meſſiah*, with relation unto whoſe lineage that confuſion was avoided, was to bee both a King and a Prieſt. Thus wee finde *Iehoiada*, the Prieſt married *Iehoſhabeath* the

Poterant Levitæ ex Regia familia ducere, quippe quæ etiam peculiari Privilegio hinc eſt exempta, &c. Tarnov. Exercit. Biblic. pag. 21. Edit. 2.

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Communicabant inter se regia tribus ac Sacerdotalis propterea quod Christus Dominus secundum Humanitatem Rex futurus erat, & Sacerdes. Theodoret. Quæst. in Num. qu. 52.

a Sacerdos Ecclesiæ habeutis præputium. Hieron. To. 3. lib. quæst. Heb. in Genes.

Verisimile est illum esse ex illis Gentibus quæ Palæstinam incolebant. Theodoret. Quæst. 63. in Genes.

b Vid. Casaub. in Sueton. August. Cap. 31. Rex Anius, Rex idem hominum Phœbiq; Sacerdos. Virgil. Æneid. 3.

the Daughter of King *Ieboram*, 2 *Chron.* 22. 11. And *Aaron* of the Tribe of Levi tooke *Elisheba* the Daughter of *Amminadab*, who was of the tribe of Iuda, *Exod.* 6. 23. *Numb.* 1. 7. In which respect I suppose *Mary* and *Elizabeth* the Wife of *Zacharie* the Priest, are called Cousins, *Luk.* 1. 36. In the Law indeed these two Offices were distinct, Our Lord, saith the Apostle, sprang out of the Tribe of Iuda, of which Tribe *Moses* spake nothing concerning Priesthood, *Heb.* 7. 14. And therefore when King *Uzziah* incroached on the Priests Office, hee was smitten with a Leprosie, 2 *Chron.* 26. 18, 21. But amongst the Gentiles ([a] amongst whom *Melchizedek* is thought to have beene a Priest,) it [b] was usuall for the same person to have been both King and Priest.

The words containe the Doctrine of Christs Priesthood. The *Quality* of it, *Eternall*. The *Order*, not of *Aaron*, but of *Melchizedek*. The *foundation* of both, Gods immutable decree and counsell; hee *cannot repent* of it, because hee hath confirmed it *by an Oath*. I shall handle the words in the Order as they lie.

The Lord hath sworne] Here two things are to bee enquired: First, how God is said to sweare? Secondly, why hee swears in this particular case of Christs Priesthood? The former of these the Apostle resolves in one word, *ἐμνύοσεν ἑαυτῷ*, *Heb.* 6. 17. Hee interposed in or by an oath, namely himselfe, for that is to bee supplied out of the thirteenth verse, where it is said that *hee sware by himselfe*. So elsewhere it is said that *he sware by the excellency of Iacob*, that is, by himselfe, *Amos* 8. 7. 6. 8. *By my selfe have I sworne*, saith the Lord, that in blessing I will blesse thee, *Gen.* 22. 16. The meaning is, that God should denie himselfe, (which hee cannot doe, 2 *Tim.* 2. 13.) and should cease to bee God, if the word which hee hath sworne should not come to passe. So that usuall forme, *as I live*, is to be understood, let me not be esteemed a living God,

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God, if my word come not to paſſe; ſo elſewhere the Lord interpoſeth his holineſſe, *I have ſworne by my Holineſſe that I will not lie unto David*, *Pſal.*89.35. As impoſſible for him to breake his word as to be unholy.

For the ſecond queſtion, why God ſwears in this particular? I anſwer: Firſt, and principally, to ſhew τὸ βεβαίως ἀμετάθετον, The immutable and irreverſible certainty of what hee ſpeakes, *Heb.*6.17. *I have ſworne by my ſelfe*, the word is gone out of my mouth, *and it ſhall not returne*, *&c.* *Eſai.*45.23. Thus wee finde God confirming the unmoveableneſſe of his covenant by *an Oath*, *Eſai.*54.9,10. *Pſal.*89.34,35. When the Lord doth *onely ſay* a thing (though his word bee as certaine in it ſelfe as his oath, for it is as impoſſible for him to lie as to forſweare himſelfe) yet there is an implicite kinde of reſervation for the altering, revoking, or reverſing that word by ſome ſubſequent declaration. As in the covenant and Prieſthood of *Aaron* though God made it for a perpetuall ordinance, yet there was after a change of it, for the weakneſſe and unprofitableneſſe thereof. So when the Lord ſent *Ionah* to preach deſtruction unto *Ninive* within fortie dayes, though the Denuntiation came not to paſſe, yet was it not any falſe meſſage, becauſe it was made reverſible upon an *implicite condition*, which condition the Lord is pleaſed ſometimes in mercy to conceale, that men may bee the ſooner frighted out of their ſecurity, upon the apprehenſion of ſo approching a danger. *At what time, ſaith the Lord, I ſhall ſpeake concerning a Nation, and concerning a Kingdome, to pluck up, and to pull downe, and to deſtroy: If that Nation againſt whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them*, *Ier.*18. 7,8. But when the Lord *ſweares* any abſolute Act, or promiſe of his owne (for the Revocation whereof there can no other ground *de novo* ariſe, than was extant at the time of making it, and yet was no barre nor hinderance

τὴν ὕπαντα ἡ πανα-χῆ καὶ τὴν ἀμετά-θετον αὐτοῦ ἐκβολὴν ἀποδείκνυσι βουλήματος. διὰ-βεβαίωσιν ἐπιζη-τεῖ δὲ, μόνον κύριος ὀμνύει· ὁ μὲν παμακάθι-στον ἔτι ἀφιστάσης δὲ ἀνάγκης ἴδιόν τινα τῆς ὑποσχέσεως λόγον ἐπιζητεῖ. *Baſil. Magn in Pſal.*14.To.1.

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rance unto it, namely the sinne of man) he then by that oath seales and assures the immutability thereof, to those that rely upon it.

Secondly, it is to *commend the excellencie* and preeminencie of that above other things, which hath this great seale of Heaven, the Oath of God to confirme and establish it. *Inasmuch*, saith the Apostle, *as not without an oath hee was made Priest, by so much was hee made a surety of a better Testament*; *Heb.* 6.20, 22. and this is a consequent of the former; for by how much the more abiding, by so much the more glorious is the Ministery of the Gospell. *If that which is done away were glorious, much more that which remaineth is glorious*, 2 *Cor.* 3.11. The more solemne and sacred the institution was, the more excellent is the Priesthood. Now this Oath was that Seale of God, by which hee designed and set apart his Sonne for that great Office, in a more solemne manner of ordination than was to others usuall. *Him hath God the Father sealed*; *Iohn* 6.27. It was but *Hee hath said*, unto others, ye are Gods, but it is, *He hath sanctified*, to his Sonne. *Iohn* 10.34, 36.

Quod Deus tantopere commendat, quod etiam humano more sub dejeratione testatur, summâ utique gravitate & aggredi & custodire debemus, ut in asseveratione Divinæ gratiæ permanentes, in fructu quoque ejus & emolumento proinde perseverare possimus. Tertul. de panitent. cap. 4.

Thirdly, It is to *commend Gods great compassion and good will*, for the establishing of the hearts of men in comfort and assurance. He therefore confirmed his promise by an oath, *That by two immutable things wherein it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope which is set before us*. *Heb.* 6.17, 18. an oath even amongst men is *the end of all controversie*, the determination and composing of all differences; how much more when hee sets his Seale upon his mercy and covenant should the hearts of men bee secure, and lay fast hold thereon without doubt or scruple? Therefore wee finde the Saints in the Scripture make mention of the Oath of God, for establishing their hearts against feares or dangers. *Thou wilt performe the truth to Iaakob, and the mercy to Abraham, which*

which thou haſt ſworne to our fathers from the dayes of old. *Micah.*7.20. *Thy bow was made quite naked, according to the oathes of the tribes, even thy Word. Hab.*3.9. that is, Thou didſt make it appeare to thine enemies that thou didſt fight for thy People, and remember thy Word or Covenant of mercy which thou didſt ſweare unto *Abraham* the Father of the faithfull, and ſo oftentimes new ratifie unto his ſeed, the Tribes which proceeded from him. And this is the ground of all the Churches comfort and ſtabilitie: for alas, wee every day deſerve to have God abrogate his Covenant of mercy with us, but hee is mindefull of the Oath which hee hath ſworne. *Deut.*7.7,8.9.5. There was wickedneſſe enough in the world to have drawne downe another flood after that of *Noah*, the ſame reaſon that cauſed it, did remaine after it was removed. *Geneſ.*6.12, 13. 8.21. But *Gods Oath* bound him to his mercy, *Eſay*,54.9. The meaning then of this firſt Clauſe is this. The Lord to ſhew the immutability of his Counſell, the unchangeableneſſe of Chriſts Prieſthood, the excellencie of it above the Prieſthood of *Aaron*, the ſtrong conſolation which the Saints may there hence receive, hath ſealed it by an Oath: ſo that he is a Prieſt by a decree which cannot be revoked.

It notes unto us the *Solemne call of Chriſt* unto the office of Prieſthood, as before of *King.* verſe 1. He did not uſurpe this honour to himſelfe as *Nadab* and *Abihu* did, when of their owne heads they offered ſtrange fire unto the Lord, nor incroach upon us as *Vzziah*; but hee was *ordained and begotten, and called of God* thereunto, after the order of *Melchiſedech, Heb.*5.5.10. *Hee was ſanctified and ſent, and had a commandement*, and a *worke ſet him to doe. Iohn* 10.18.36.37. In which reſpect hee was called *a Servant*, or a choſen officer *formed* for a ſpeciall imployment. *Eſay* 42.1. 49. 5. 53. 11. *Phil.* 2.7. here then is the *conſent of the whole Trinitie* unto Chriſts Prieſthood. Firſt, the *Fathers conſent* in his Act of ordina-

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Quid eſt Dei veri veraciſque Iuratio, niſi promiſſi confirmatio, ut infideli-um quadam Increpatio? Aug. de Civi. dei. lib. 16. cap. 32.

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dination: for him hath *God the Father sealed*, *Iohn* 6.27. *Thou art my Sonne, this day have I begotten thee*, *Heb.* 5. 5,6. Secondly, *The Sonnes* by *voluntary susception* and vadimonie for mankinde: for he was the *Suretie of the Covenant*, *Heb.* 8.22. The Apostle joyneth these two together, *Heb.* 10.9,10. *Loe, I come to doe thy Will O God*; there was Gods Will and Christs submission thereunto, in which regard he is said *to sanctifie himselfe*, *Iohn* 17.19. There was a Covenant betweene God and Christ, Christ was to undertake an office of service and obedience for men, to offer himselfe a sacrifice for sinne, to be made of a woman under the Law, &c. * And for this God was to prolong his dayes, to give him a seed, and a Generation which could not bee numbred, a Kingdome which cannot bee bounded, a portion with the great, and a spoyle with the strong; a Name above every name, to set a joy and a glory before him, after hee should have finished his worke, &c. Thirdly, here is the *consent of the Holy Ghost* which did hereunto anoint him, which came along with him, which formed him in the wombe of the Virgin, and descended upon him in his solemne susception of this office in *Iohns* Baptisme, by which Spirit he was consecrated, warranted and enabled unto this great function, *Esay* 61.1.42.1. *Matth.* 3.16,17. *Heb.* 1.9.

* Esay 53.8.10. 11.12. Psal.2.7,8. Phil.2 7,9. Iohn 17.2.4,5. Heb.2.8,9. Heb.12.2.

If then God call Christ unto his Priesthood by a *solemne Oath*, and make him surety of a better covenant, we ought to take the more especiall notice thereof: for when God sweares he must be heard. The more excellent any thing is, the more earnest hee should bee given unto it: for how shall we escape, saith the Apostle, if wee neglect τηλικαύτης σωτηρίας so *great Salvation*, so sure a covenant, *Heb.* 2.1,3.

This is the onely rocke on which we may cast anchor in any trouble, doubt, or feare of Spirit. It is not our owne will or strength that holds us up from ruine, but

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onely Gods Oath, by which Chriſt is made a Prieſt, *Able to ſave to the uttermoſt all that come unto God by him.* Saint *Paul* and his company were in a great tempeſt, *all hope* that they ſhould be ſaved was taken away, *Act.* 27. 20. yet he exhorts them to bee of good cheere, becauſe there ſhould not bee the loſſe of any mans life amongſt them; and the ground hereof was *Gods promiſe*, which he beleeved, verſe 24, 25. The caſe is the ſame with us, we are compaſſed about with infirmities; with enemies too hard, and with ſinnes too heavie for us; with feares and doubtings, that we ſhall loſe all againe; how can wee in ſuch tempeſts of Spirit be cheered, but onely by caſting anchor upon Gods covenant which is eſtabliſhed by an oath? by learning to hope above hope, *Rom.* 4. 18. to be ſtrong in him when we are weake in our ſelves? to bee faithfull in him when wee are fearefull in our ſelves? to be ſtedfaſt in him when we ſtagger in our ſelves? in the midſt of Satans buffets and our owne corruptions to finde *a ſufficiencie in his Grace*, able to anſwer and to ward off all? 2 *Cor.* 12. 10. To catch hold of his covenant and to flie to the hope that is ſet before us, as to the only refuge and ſanctuary of a purſued ſoule, when wee are not able to ſtand by our ſelves? *Eſay* 56. 6. *Heb.* 6. 18. It is a very hard thing when a man hath a diſtinct view of his filthineſſe and guilt, by reaſon of ſinne, not to give over himſelfe and his ſalvation as deſperate things. It is nothing but ignorance and inſenſibilitie which makes men *preſume* of the pardon of ſinne. In this caſe then we muſt conſider *Gods Oath* and Covenant with his people. Firſt, *not to reject them* for their ſinnes. *Iſrael hath not beene forſaken, nor Judah of his God, though their land was filled with ſinne againſt the holy One of Iſrael*, *Ier.* 51. 5. *My People are bent unto backſliding, &c. and yet I will not execute the fiercenesſe of mine anger*, I will not return to deſtroy *Ephraim*, *For I am God, and not Man, &c. Hoſ.* 11. 7, 9.

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Secondly, *not alwayes to suffer them* to lie under sin, but in due time *to heale their backesslidings*, *Hos.*14.4. he will not onely remove our transgressions from himselfe, but he will *remove them from us too*, and that so farre, as that it shall be as possible for the East and West to meet together, as for a man and his sin, *Psal.*103.12. Though we have made him to serve with our sinnes, and wearied him with our iniquities, yet *Hee will not remember against us our sinnes past*, *Esay* 43.25. neither *will hee see against us the sinnes which remaine*, *Numb.*23.11. These he will *forgive*, and these he will *subdue*, and all this because of his *Truth unto Iacob* and *his mercy unto Abraham*, *which he sware unto* our fathers from the dayes of old, *Micah.* 7.18,19.20. Hee hath given us ground for both our feete to stand upon, and hold fast for both our hands to cleave unto: A *Promise*, and an *Oath*, that by two immutable things, wee might have strong consolation, *Heb.*6.18. So the Apostle saith, that all the promises of God in Christ are *yea* and *amen*: *yea*, to note their *Truth*; and *amen*, to note their *certainty and stability*, being confirmed by the *Oath of Christ*. For so that word may be conceived, either * as an *Oath*, or at least * as a *very strong and confident affirmation* which is equivalent unto an oath, 2 *Cor.*1.20. except happily we will understand ναι and Αμην to bee the same thing expressed in severall tongues; as *Abba Pater*, in other places thereby noting not onely the *stabilitie* but the *universalitie* of Gods promises.

Many things there are in this call of Christ unto his Office to confirme this consolation, and upon which the troubled soule may cast Anker

Firſt, from the Father he hath received a *command* and call unto thy service, and so as a *Servant* he hath *fidelity*; for God choseth none but faithfull servants. Hee was *an Apostle and high Priest* sent to preach the Will, and to pacifie the wrath of God, and he was *faithfull to him that*

* *Quodammodo si dicis fas est juratio ejus est Amen, Amen, dico vobis, Aug. Tract.*41. *in Johan.*

* *Confirmationis verbum. Ambros. in Psal.* 40. οἱονεὶ πᾶς λόγος βεβαίωσιν μᾶλλον ἤπερ ὅρκον ἔχοντες οὐχ ὅρκου δεόμενος, ἀλλὰ θεμελιώσεως τῆς διανοίας. *Basil. Mag. in Psal.*14. *vid. Nicol. Fuleri. Miscellan. lib.*1. *cap.*2.

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that appointed him, as Moſes was, Heb. 3.11. 2. And if he be faithfull we may truſt him, for he will doe the worke which is given him to doe. *Faithfull is he that calleth you who alſo will doe it, 1 Theſ.* 5.24.

Secondly, from himſelfe there is a *voluntarie ſubmiſſion*, whereby he gives himſelfe for his Church, and layes downe his owne life, *Eph.* 5.25. *Tit.* 2.14. *Ioh.* 10. 11. for being of himſelfe equall with the Father, he could not be by him commanded, ordained, or overruled to any ſervice, without a voluntary concurring to the ſame decree; emptying himſelfe, and taking on him the forme of a ſervant, making himſelfe leſſe than his Father, and in ſome ſort for a while lower than the Angels, that ſo he might be commanded. So that beſides his fidelitie to reſt on as a ſervant, here is his eſpeciall mercy as a concurring agent in the decree, whereby he was ordained unto this office: He is not onely a *Faithfull*, but a *mercifull high Prieſt*, to make reconciliation for the ſinnes of men, *Heb.* 2.17. But a man may both by his *Fidelitie* as a ſervant, and by his *Mercy*, as having the ſame tender compaſſion with him that ſent him, be willing to helpe another out of miſery, and yet may not be able to effect his owne deſires for want of *Power*. And therefore,

Iohn 14.28. *Auguſt de Trinit. lib.* 1. *cap.* 7. & 9.

Thirdly, by the Vnction of the holy Spirit, who proceedeth from the Father and himſelfe; hee is ſaid to bee *ſanctified by the Father, Iohn* 10.36. and to *ſanctifie himſelfe, Iohn* 17.19. To have received *power* and *authority* from his Father, *Matth.* 28.18. *Iohn* 5.27. *Iohn* 17.2. and to have power likewiſe within himſelfe, *Iohn* 10.18. That ſpirit, which for the diſcharge of this office hee brought with him in fulneſſe, and unto all purpoſes of that ſervice into the world, is a *Spirit of Power*, 2 *Tim.* 1.7. whereby he is enabled *perfectly to ſave* all commers, *Heb.* 7.25. ſo that unto his *Fidelity* and *Mercy*, here is added *Abilitie* likewiſe.

Fourthly, as he received an office and a ſervice, ſo hee

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received a *Promise* from his father likewise which did much encourage him in this service. And this promise is *twofold*. First, the *promise of a great seed* which by the execution of his office hee should gather unto himselfe, and of a great conquest over all his enemies. God conferred this honour upon him to be the King of a mighty People, whom he should save and sanctifie to himselfe: *They were given unto him*, *Psal.*2.8. *Iohn* 17. 6. so that unto his *Fidelitie*, *Mercie* and *Power*; here is further added a *Propriety* to the thing which hee saves: and who would not use all fidelitie in his owne businesse, all mercy towards his owne seed, all the power he hath to deliver his *owne House* from the fire? and Christ was faithfull, *as a Sonne over his owne house, whose house are wee*: *Heb.*3.6. Secondly, there was the *promise of a great Glory and Crowne* which the nature he had assumed should in his Person receive after the fulfilling of his Service. After he had beene a little while lower than the Angels, hee was to bee *crowned with Glory and Honour*, *Heb.*2.7. and therefore we may bee sure that hee hath fulfilled all righteousnesse, and done for his Church all which hee was to doe upon the Earth; *because hee is gone, and wee see him no more*: for his sufferings were to goe before, and his glory to follow: 1 *Pet.*1.11. This is the Apostles argument why we are not in our sinnes, but delivered from them, because Christ is risen, 1 *Cor.*15.17. *Who is he that condemneth, it is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us?* *Rom.*8.34. And it is his argument againe, why wee ought to hold fast our profession, and to come boldly to the Throne of Grace for help in time of neede, because wee have a great high Priest that is passed into the Heavens, *Heb.* 4.14, 15, 16.

Fifthly, as hee had a *Promise* from the Father to encourage him, so he had a *Nature from us* to incline him unto

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unto the execution of his Office. He was made of a woman, made like unto us in all things, ſinne onely excepted, *tempted* and *afflicted* as we are: and ſo there are two things which the heart of a beleever may reſt upon in him in any diſcomforts. Firſt, *his Sympathie*, for beſides his *Eſſentiall mercy* as he is God, there was in him a *mercie which he learned* by being like unto us. *In all things it behoved him to be made like unto his brethren, that hee might be a mercifull and a faithfull high Prieſt*, *Heb.* 2.17. Such was his compaſſion towards the hunger of the multitude, *Matth.* 15. 32. becauſe hee himſelfe knew what hunger was, *Matth.* 4. 2. and ſuch was his compaſſion towards the ſorrowes of *Mary* and *Martha*, *Iohn* 11.33,35. becauſe he himſelfe was acquainted with griefe, *Eſay*, 53.3. and ſuch was his compaſſion towards *Peter* in that ſtate of deſertion wherein he lay, *Luke* 22. 61. becauſe he himſelfe knew what it was to be forſaken, *Matth.* 27.46. And this is the Apoſtles aſſurance that we ſhall obtaine mercy and grace to helpe in time of neede; *becauſe hee had a feeling of our infirmities, and was tempted, as wee are*, *Heb.* 4. 15,16. Secondly, *His conſanguinitie*, He is not aſhamed to call us brethren: He is our *Goel*, our *Kinſman*, and therefore our *Redeemer*: *Heb.* 11. *Ruth.* 3.9.4.4.

And will not repent.] Many things God hath *ſaid*, which hee hath revoked, as the deſtruction of *Ninive*; the death of *Ezekiah*, and the like; which implying a tacite condition, fit in the particular caſes to be conceal'd upon the varieties of that, God might bee ſaid either to perſevere, or to repent; *Ier.* 18.7, 8. 26.13,19. God is ever moſt unchangeable in all his wayes, counſels and purpoſes, they ſtand for ever. Nothing can fall out to make God more wiſe, more mercifull, more provident, more powerfull than hee was before, and therefore nothing can make him truely to change his will, or to repent of his former actions or reſolutions. There is with

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him *no variableneſſe nor ſhadow of changing*: *He is not a man that hee ſhould repent. I the Lord change not: Iam.* 1.17. *1 Sam.*15.29. *Mal.*3.6. Only in mercy unto [a] our weakneſſe God condeſcends unto the manner of *humane expreſſions*, retaining ſtill the ſtedfaſtneſſe of his owne working, which receiveth no variation nor difference from the contingencies of ſecond cauſes. He ſpeaketh according to our capacitie, but he worketh according to his owne counſell, ſo that God is *then ſaid to repent*, when that which he once willed to be, hee after by the counſell of the ſame will, cauſeth not to be; therein *not changing his owne counſell*, but *onely willing the change of the things*, that the ſame thing for this period of time ſhall be, and then ſhall ceaſe. As when a rope is fixed to either ſide of a River, by the ſame without any manner change or alteration in it, I draw the boate wherein I am, backward or forward: ſo the ſame will and counſell of God ſtands conſtant and unmoved in the ſeverall mutations of thoſe things which are wrought or removed by it.

Now then, when not onely the counſell of God is immutable in it ſelfe, but alſo hee hath ordained ſome Law, Covenant or Office, which hee will have for ever to endure, without either naturall expiration, or externall aboliſhment, then is God ſaid *not to repent*. To apply this to the preſent buſineſſe; the Apoſtle ſpeaking of a new covenant which is eſtabliſhed upon this new Prieſthood of Chriſt (for the Prieſthoods and the Lawes goe both together, the one being changed, there is made of neceſſitie a change of the other; *Heb.*7.12.) maketh the introducing of this new Covenant, which is founded upon the Oath of God, to make the preceding covenant old and tranſitory: *In that hee ſaith, A new Covenant, he hath made the firſt old: Now that which decayeth and waxeth old, is ready to vaniſh away*, *Heb.*8.13. And hee ſaith peremptorily that it was therefore diſannul'd, because

a *Humanæ capacitati aptiora quam Divinæ ſublimitati, &c. Vid. Aug. To. 4. ad Simplicia. lib. 2. qu. 2. vid. de Civi. Dei, lib. 14. cap. 11. lib. 15. cap. 25. Tertul. Con. Marc. l. 2. cap. 16.*

b *Vbi legitur quod pœniteat eum, mutatio rerum ſignificatur immutabili manente præſcientiâ divinâ. Aug. de Civi. Dei, lib. 17. cap. 7 & lib. 22. cap. 1, 2. Iuſt. Martyr, Quæſt. & Reſp. ad Orthodox. qu. 36.*

cauſe of the *weakeneſſe and unprofitableneſſe* thereof: *Heb.*7.18. and this he affirmeth even of the morall Law; that law, the righteouſneſſe whereof was to be fulfilled in us by the Spirit of Chriſt, (namely in ſincerity and in love, which is the bond of perfection, and the fulfilling of the Law) *Rom.*8.3,4. For the full underſtanding then and applying the words to the *prieſthood of Chriſt*, and the *Law of Grace*, or the ſecond covenant thereupon grounded, it will be needfull to reſolve theſe two queſtions. Firſt, whether God hath repented him of the Law, which was the rule and meaſure of the Covenant of workes? Secondly, upon what reaſons or grounds the immutabilitie of the ſecond Covenant or Law of grace ſtandeth?

For the firſt of theſe, the Pſalmiſt telleth us, that the *Commandements of God are ſure, and that they ſtand faſt for ever and ever*, *Pſal.*111.7,8. and wee may note that the ſame forme of ſpeech which the Lord uſeth to ſhew the ſtability of the new covenant; *The Mountaines ſhall depart, and the Hils bee removed, but my kindneſſe ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord that hath mercy on thee*, *Eſay*,54. 10. the ſame kinde of forme doth our Saviour uſe to expreſſe the ſtability of the Law; *It is eaſier for Heaven and Earth to paſſe, than for one tittle of the Law to faile*; *Luk.*16.17. Now the Law hath a twofold Obligation; the one *principall* which is to *Obedience*, whereunto is annexed a promiſe of righteouſneſſe or juſtification: the other *ſecondary* and *conditionall*, which is unto *malediction*, upon ſuppoſall of diſobedience. For, *curſed is every one which continueth not in all things which are written in the Booke of the Law to doe them*, *Gal.*3.10. Now if no tittle of the Law muſt faile, then neither of theſe two muſt faile, but bee both fulfilled, and then it ſhould ſeeme that the firſt Covenant is not removed notwithſtanding the weakneſſe thereof.

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Vid. Grotii defenſ. fidei Cathol. de ſatisfactione Chriſti, cap. 3.

For reſolving hereof, wee muſt note that in point of validity or invalidity, there can but five things be ſaid of the *Law*: for firſt, either it muſt be *obeyed*, and that it is not, for *all have ſinned and come ſhort of the Glory of God*, *Rom.* 3. 23. Or ſecondly, it muſt be *executed* upon men, and the curſe or penaltie thereof inflicted; and that it is not neither, *for there is no condemnation to them that are in Chriſt*, *Rom.* 8. 1. Or thirdly, it muſt be *abrogated*, or extinguiſhed; and that it is not neither, for Heaven and Earth muſt ſooner paſſe away. If there were no Law, there would be no ſinne, for ſinne is the tranſgreſſion of the Law; and if there were no Law, there would be no judgement; for the world muſt be judged by the Law. Or fourthly, it muſt be *moderated* and favourably interpreted by rules of equity, to abate the rigor and ſeverity thereof; and that cannot bee neither, for it is inflexible, no jot nor tittle of it muſt be abated. Or laſtly, the Law it ſelfe remaining, the Obligation thereof notwithſtanding, muſt towards ſuch or ſuch perſons be ſo farre forth *diſpenſed* withall, as that a *ſurety* ſhall be admitted (upon a concurrence of all their wills who are therein intereſted; God willing to allow, Chriſt willing to performe, and Man willing to enjoy:) both to doe all the duties, and to ſuffer all the curſes of the Law, in the behalfe of that Perſon, who in rigour ſhould himſelfe have done and ſuffered all. So then neither the Law nor any jot or tittle thereof is abrogated, in regard of the *Obligations* therein contained, but they are all reconciled in Chriſt with the ſecond covenant. Yet notwithſtanding, *to the purpoſe of a covenant* or rule of righteouſneſſe betweene us and God, ſo he hath repented of it, and removed that office or relation from it, that righteouſnes ſhould come to us thereby, by reaſon of the weakneſſe and unprofitableneſſe which is in it to that purpoſe by the ſinne of Man: yet thus much the Law hath to doe with juſtification, that the fulfilling of the whole law is thereunto

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ever ſome way or other preſuppoſed. Onely in the firſt covenant, we were to doe in our *owne perſons*; in the ſecond, Chriſt is appointed and allowed to doe it for us. Hee fulfilled all the Obligations of the Law; the *duties* thereof by *active obedience* in his life, and the *curſes* thereof by *paſſive obedience* in his death. Now then we by faith becomming one with Chriſt, the grace of God doth number us up in the ſame maſſe and ſumme with him, and ſo imputeth and accounteth that ours which was done by him. There is no righteouſneſſe but doth originally referre and beare proportion to the Law of God, and yet wee are not juſtified by the Law, but by Grace; becauſe it is the favour of God, contrary to the rigour and exaction of the Law, which alloweth the righteouſneſſe of the Law *by one fulfilled*, to be unto another *accounted*. A man is denominated righteous, as a wall may bee eſteemed red or greene. Now that comes to paſſe two manner of wayes, either by the colour inhering and belonging unto the wall it ſelfe, or by the ſame colour in ſome diaphanous tranſparent body; as glaſſe, which by the beame of the Sunne ſhining on the wall, doth externally affect the ſame as if it were its owne, and covers that true inherent colour which it hath of it ſelfe. In like manner by the ſtrict covenant of the Law wee ought to be righteous from a righteouſneſſe inherent in, and performed by our ſelves; but in the new covenant of grace we are righteous by the righteouſnes of Chriſt, which ſhineth upon us, and preſenteth us in his colour unto the ſight of his Father. Here in both covenants the righteouſneſſe from whence the denomination groweth is the ſame (namely the ſatisfying of the demands of the whole Law) but the manner of our right and propriety thereunto is much varied. In the one we have right unto it *by Law*, becauſe wee have done it our ſelves: In the other we have right unto it onely by *Grace and favour*; becauſe another mans doing of it is beſtowed upon us, and

and accounted ours. And this is that gratious covenant of which the Lord here ſaith, *I have ſworne and will not repent.*

For reſolving of the ſecond queſtion, upon what reaſons the immutability of the covenant of Grace ſtandeth, we muſt note that as things are of ſeverall ſorts, ſo accordingly they may bee mutable or immutable ſeverall waies. Some things are *abſolutely immutable* out of the nature of the thing it ſelfe; and that is, when the abrogation, or alteration of the thing would unavoydably inferre ſome prodigious conſequences and notorious pravity with it, as certaine diſhonour to God, and confuſion upon other things. As if we ſhould conceive a man free from worſhipping, reverencing, acknowledging, loving or truſting in God; herein the creature would be unſubordinated to the Creator, which would inferre deſperate pravitie and diſorder, and God ſhould bee robb'd of his eſſentiall honor which he can no more part from, than ceaſe to bee God. But now it is repugnant to the nature of an entire *covenant*, to bee in this manner immutable. For in a covenant there is a mutuall ſtipulation and conſent betweene God and Man; and after performance of Mans duty, God maketh promiſe of beſtowing a reward. Now there can bee no binding neceſſity in God to conferre, nor abſolute power in Man to challenge any good from God, who doth freely and by no neceſſity, good unto his Creatures. Secondly, ſome things are meerely *juris poſitivi*, not of any intrinſicall neceſſity, reſulting out of the condition of their nature, ſuch as are free either to bee or not to bee of themſelves, or when they are free to continue or to ceaſe; not in themſelves determined unto any condition of being unvariably belonging unto their nature. And ſuch are *all covenants*; for God might have dealt with Men, as with lapſed Angels, never have entred a-new into covenant with them: hee might have reſerved unto himſelfe a power

a power of reconciliation and calling in his patent, and ſhutting up his office of mercy againe. How then comes it that this covenant is *immutable*, and Chriſts Prieſthood of everlaſting and unchangeable vigor to all ages and generations of men? That there ſhall never be erected in the Church any other forme of Gods worſhip, or any other inſtruments of Mans ſalvation, than thoſe which we now enjoy? The Apoſtle groundeth it upon *two reaſons*, *Heb.*6.17,18. The *Promiſe* and the *Oath* of God. Firſt, The *Promiſe* putteth a right in the creature which he had not before, and that Promiſe determineth the Will of God to the being; and leave not that indifferent to the being or not being of the Covenant. For it is the foundation of a juſt claime which wee by faith may make upon the Fidelity, Iuſtice and Power of God, to make it Good. *He is faithfull and juſt to forgive us our ſinnes*; 1 *Iohn* 1.9. *The righteous God ſhall give unto mee a Crowne of righteouſneſſe*: 2 *Tim.*4.8. righteouſneſſe and juſtice as well as mercy is the ground of forgiveneſſe of ſinnes and ſalvation, not in relation or reſpect to merit in us, but to promiſe in God. Onely mercy it was which moved him to promiſe, and having promiſed onely truth and fidelity and righteouſneſſe bindeth him to performe. As impoſſible it is for God to breake any promiſe, and to lie unto *David*, as it is to bee an unholy God, or to deny himſelfe; *Pſal.*89.35. 2 *Tim.*2.13. 1 *Theſ.*5.24. Secondly, the *Oath* of God, for that pawnes his owne Being, Life, Power, Truth, Holineſſe, to make good that which he hath ſo ratified; and upon theſe two doth the immutability of the ſecond Covenant, and of Chriſts Prieſthood depend.

Here then wee ſee upon what ground all our comfort and aſſurance ſubſiſteth; not upon any ſtrength, power, libertie, or inherent grace already received, which wee of our ſelves are every day apt to waſte and be cheated of by Satan and the world, but upon Gods unchange-

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able mercy and covenant. This was all *Davids* ſalvation and deſire, all that his heart reſted upon, that though his houſe were not ſo with God, that is, did faile much of that beautie and puritie which therein God required, and therefore did deſerve to be caſt off, yet God had made with him an *everlaſting covenant ordered in all things and ſure*, 2 *Sam.* 23.5. When the conſcience is afflicted with the ſenſe of ſinne, with the feare of its owne ſlipperineſſe and unſtedfaſtneſſe in Gods covenant, this is all it hath to ſupport it, *That God is one*, *Galath.* 3.19. That Chriſt is *the ſame yeſterday, and to day, and for ever*, *Heb.* 13.8. that he is where he ever was, *ready to meet thoſe that returne*, *Eſay* 64.5. *Luke* 15.20. If I ſhould doe to men, as I have done to God, they would deſpiſe, forſake, revenge themſelves on me, I ſhould never receive grace nor favour againe. But *God is not as man*, *Hoſ.* 11.9. the whole cauſe of his compaſſion is in and from himſelfe, and therefore he doth not take the advantage of our failings and exaſperations, to alter the courſe of his dealing towards us, *Pſalm.* 103. 8-14. Though we faile every day, yet *his compaſſions faile not*, and therefore from his immutable mercy it is that wee are not conſumed, *Lam.* 3.22. *Mal.* 3.6. His bleſſing of an adopted people is an irreverſible thing, becauſe he is God and not man, and therefore cannot repent, nor call in the promiſe which he hath made, for which purpoſe hee *doth not behold iniquitie in Iacob, nor perverſeneſſe in Iſrael*, *Numb.* 23.19, 20, 21. If the Sunne ſhould be alwayes immoveably fixed in one place, as it was a little while in *Ioſhua's* time at the deſtruction of the Kings, *Ioſh.* 10.12, 13. though I might ſhut out the light of the Sunne from me, yet as ſoone as I remove the curten, the Sunne is ſtill where it was, readie to be found, and to ſhine upon me. The caſe were lamentable with us, if ſo often as man provokes Gods juſtice, he ſhould preſently revoke his mercy; if the iſſue of our ſalvation ſhould depend

depend upon the frailty and mutability of our owne nature, and our life ſhould be in our owne keeping. If the pure Angels of heaven fell from their created condition, to be moſt blacke and hideous adverſaries of the God that made them; if *Adam* ſtood not firme with all that ſtocke of ſtrength and integrity of will which he had in Paradiſe: how can I who have ſo many luſts within, ſo many enemies without, ſuch armies of feares and temptations round about mee, bee able to reſiſt, and ſtand? Grace inherent is as mutable in me, as it was in *Adam*, Satan as malitious and impetuous againſt me, as againſt *Adam*: Propenſions to ſinne and falling away, ſtrong in me, which were none in *Adam*; ſnares as many weaknesſes more; enemies as many temptations more: from the grace which is depoſited in mine own keeping, I cannot but depart daily, if the Lord ſhould leave me in the hand of mine owne counſell: even as water, though it could be made as hot as fire, yet being left unto it ſelfe, will quickly reduce and work it ſelfe to its own originall coldneſſe againe. We have grace abiding in our hearts, as we have light in our houſes, alwayes by emanation, effuſion and ſupportance from the Sunne of righteouſneſſe which ſhines upon us. Therefore this is all the comfort which a man hath remaining, that though I am wanting to my ſelfe, and doe often turne from God, yet he is not wanting to mee, nor returnes from me, *for the gifts and calling of God are without repentance*, *Rom.* 11. 29. The heart of the beſt man is like the wheeles in *Ezekiels* viſion, *Ezek.* 1. 16. As mutable, and moveable ſeverall wayes as wheeles, as perplexed, hindered, and diſtracted in it ſelfe, as croſſe wheeles in one another, grace ſwaying one way, and fleſh another, who can expect ſtabilitie in ſuch a thing? Surely of it ſelfe it hath none, but the conſtancie and uniformitie of motion in the wheeles was this, that they were joyned to the living creatures, who in their motion returned not when they went,

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went, *verſ.*17-21. ſuch is the ſtability of the faithfull in the covenant, they have it not from themſelves, for they are all like wheeles, but from him unto whom by the ſame Spirit of life they are united, who cannot repent, nor returne from the covenant of mercy which he hath made.

Thou art a Prieſt for ever after the order of Melchiſedech] We now come to ſpeake of the Prieſthood of Chriſt it ſelfe, which is thus ſealed and made immutable by the oath of God. *Every high Prieſt*, ſaith the Apoſtle, *is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſinnes*, *Heb.*5.1. Theſe ſacrifices are of two ſorts, ſome *Euchariſticall*, as teſtifications of homage, ſubjection, duty and ſervice, as the dedication of the firſt fruits, the offerings of *Abel* and *Cain*, the meat and drinke offerings, &c. ſome *Ilaſticall* or *expiatory*, for the waſhing away of ſinnes, for making compenſation to the juſtice of God, which had beene in ſinne violated, and to propitiate him againe. So that in this regard a Prieſt was to be a *middle perſon*, by Gods appointment to ſtand, and to miniſter betweene him and men in their behalfe, to be impartiall and faithfull towards the juſtice and truth of God, and not to be over-ruled by his love to men to injure him, and to be compaſſionate and merciful towards the errours of men, and not to be over-ruled by his zeale to Gods juſtice, to give over the care or ſervice of them. And ſuch an High Prieſt was Chriſt, zealous of his Fathers righteouſneſſe and glory, for hee was *ſet forth to declare the righteouſneſſe of God*, *Rom.*3.25. and he did glorifie him on earth by finiſhing the things which he had given him to doe, *Ioh.*17.4. Compaſſionate towards the errours and miſeries of his Church, for hee was appointed to expiate, and to remove them out of the way, *Col.*2.14.

Touching this Prieſt-hood, wee will thus proceed: Firſt, to enquire into the *Neceſſitie* we have of ſuch a Prieſt,

Priest. Secondly, what kinde of *Qualifications* are requisite in him, who must be unto us such a Priest. Thirdly, wherein the *Acts* or *Offices* of such a Priest-hood doe principally consist. Fourthly, what is the *Vertue*, fruits, ends, events of such a Priest-hood. Fifthly, what are the *Duties* which the execution of that office doth enforce upon us, or what uses wee should make of it. In these five particulars, I conceive, will the substance of most things which pertain unto the Priesthood of Christ be absolved.

For the first of these wee must premise this generall rule, there can be no necessitie of a Priest (in that sense which is most proper and here intended) but between a *guiltie creature*, and a *righteous God*. for if man were innocent in his relations towards God, hee would stand in no need of an *Expiation*, and if God were unrighteous in the passages of mans sin, there would not be due unto him any just debt of *satisfaction*. This being premised I shall through many steps and gradations bring you to this necessitie of Christs Priest-hood which wee inquire into.

First, every creature is unavoidably subject to the Creator, for he made all things for himselfe, and all is to returne that glory to him for which he made them, *Pro.* 16.4. *Rom.* 9.21. And this subjection of the creature to the Creator, doth suppose a debt of service to the will of the Creator. Impossible it is, and utterly repugnant to the quality of a creature not to be subject to some Law, and indebted in some obedience or other to him that made it. *Omne esse* is *propter operari*, it is a certaine rule in creatures, that God giveth every creature a Being to this end, that it might put forth that being in some such operations as hee hath fitted it for, and prescribed it to observe. The most excellent of all creatures, that excell in strength, are *Ministers to doe his pleasure, and to hearke his voice*, *Psal.* 103. 20, 21. and all the rest have their se-

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verall lawes, and rules of working by his wiſdome ſet them, in the which they wait upon him, and according unto which they move like *Ezekiels* wheeles, by the conduct of an inviſible Spirit, and by the command of a voyce that is above them, as if they underſtood the Law of their Creator, and knew the precepts which they doe obey, *Ezek.*1.25,26. *Pſal.* 104.19. No creature is for its ſelfe onely, or its owne end, for that which hath not its being of its ſelfe, cannot be an end unto it ſelfe, in as much as the end of every thing which is made is antecedent to the being of it in the minde and intention of him that made it. The end of things is, as a marke, fixed and unmoveable in the purpoſe of the ſupreme cauſe, the creatures as the arrow, ordered by a moſt wiſe, and efficacious providence, ſome through naturall and neceſſary, others voluntary and contingent motions unto one and the ſame generall end, the glory and ſervice of the Creator.

Secondly, no creature is in its being, or in any thoſe operations and ſervices which to God it owes, intrinſecally, and of it ſelfe immutable. It is Gods owne peculiar honour to bee without variableneſſe or ſhadow of changing, *Iam.*1.17. *Mal.*3.6. There was a time when the Sunne ſtood ſtill, and moved backward, and was filled with darkneſſe, as with an internall cloud; when the Lions have forgotten to devoure, and the fire to conſume, and the Whales to concoct, God can as he will alter the courſes of nature, let goe the reines, and diſpence with the rules which himſelfe had ſecretly impoſed upon the creatures to obſerve, which ſhewes that they are not in themſelves immutable. That conſtancie which in their motions they obſerve, is from the regular government of that moſt wiſe providence which carries them to their end *without any turning*, *Ezek.* 1.17. but when his glory requires, and his will commands it, the mountaines tremble, the ſea cleaves aſunder, the rivers runne

runne backe, the earth opens, the Lawes of nature ſtand ſtill for a while without any execution, as if they were ſuſpended or repeal'd by him that made them and therefore in that place things are ſaid to *move by a voice* which is above them, namely, by the command of the ſupreme cauſe, *Ezek.*1.24,25.

Thirdly, man being in his nature, and formall conſtitution a *reaſonable creature*, was appointed by God to ſerve him after a *reaſonable manner*, out of judgement, diſcretion, and election to make choice of his way above all others, as being moſt excellent, and beautifull in it ſelfe, and moſt convenient and advantageous unto man; therefore our ſervice is called a *reaſonable ſervice*, *Rom.* 12.1. and *David* is ſaid to have *choſen the way of truth*, and the precepts of the Lord, *Pſal.*119.30. and *Moſes* to have *choſen the afflictions* of Gods people, and the reproches of Chriſt, before the pleaſures of ſinne, or the treaſures of Ægypt, *Heb.*11.25,26. And hence it is that Holineſſe in the phraſe of Scripture is called *Iudgement*, he ſhall *convince the world of judgement*, *Ioh.*16.11. and *he ſhall bring forth judgement unto victory*, *Matth.*12.20. Noting that the Spirit of holineſſe ruleth and worketh in the children of obedience by a way of *reaſon* and *conviction*, therefore hee is called *a Spirit of Iudgement*, *Eſay* 4. 4. And for this cauſe God did not ſet any over-ruling law, or determinating vertue over the operations of man, as of other creatures, that ſo he might truely worke out of the conduct of judgement, and election of will.

Fourthly, there is no deviation from a reaſonable ſervice, or true active obedience, (properly ſo called) for the obedience of brutes and inanimate creatures (is rather paſſive than active) which hath not ſome intrinſecall pravity in it, and by conſequence ſome fundamentall demerit, or obligation unto puniſhment; for Guilt is the proper paſſion of ſinne, reſultant out of it, and therefore inſeparable from it. It cannot be that a creature

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ſhould of it ſelfe, and out of the corruption of its owne reaſon and judgement, chooſe to relinquiſh the ſervice of him to whom it is naturally and unavoidably ſubject, and by that meanes become altogether unprofitable, abominable, and unfit for the Maſters uſe, and for thoſe holy ends to which it was originally ordered, but it muſt withall incurre the diſpleaſure, and thereupon provoke the revenge of that righteous Creator, who out of great reaſons had put it under ſuch a ſervice.

Fifthly, By all this which hath hitherto beene ſpoken it appeares, that God is not unjuſt, but moſt holy and righteous: First, in making a Law for man to obſerve, when hee forbade the eating of the fruit of the tree of knowledge of good and evill, to ſhew that man had nothing by perſonall, immediate, and underived right, but all by donation, and indulgence. Any Law God might juſtly make, the obedience whereof hee gave the creature an originall power to performe, by reaſon of the naturall and neceſſary ſubjection of the creature unto him. Secondly, in annexing a curſe and penalty to the violation of that Law, which for the declaration of his glorious juſtice hee might moſt righteouſly doe, becauſe of the inevitable demerit, or liableneſſe unto cenſure from the diſobedience of that Law reſulting. Thirdly, in making man in ſuch a mutable condition, as in the which he might ſtand or fall by his owne election, becauſe hee would be obeyed by judgement and free choice, * not by fatall neceſſitie, or abſolute determination.

Sixthly, here then comes in the *fall of man*, being a wilfull or choſen tranſgreſſion of a Law, under the precepts whereof he was moſt juſtly created, and unto the malediction wherof he was as neceſſarily & righteouſly ſubject if hee tranſgreſſed: for as by being Gods *creature*, he was ſubject to his will, ſo by being his *priſoner*, he was as juſtly ſubject unto his wrath, and that ſo much the more, by how much the precept was more juſt, the obedience

* *Baſil. tom. 1. Homil. Quod Deus non eſt Autor mali. Iuſtin. Mart. Apolog. 1.* τὸ αὐτεξέσιον — ὑπὸ ἀναγκασμὸν θεῷ φίλον. *Vid. Tert. adverſ. Marc. l. 2. c. 6, 7, 9.*

Prov. 1. 29.
Eccleſ. 7. 29.
Eſay 66. 3, 4.

obedience more eaſie, the tranſgreſſion more unreaſonable, and the puniſhment more certaine.

Now by this fall of man there came great miſchiefe into the world, and intolerable injury was done by the Creature to him that made him: Firſt, his dominion and authoritie in his holy command was violated. Secondly, his juſtice, truth, and power in his moſt righteous threatnings were deſpiſed. Thirdly, his moſt pure and perfect Image, wherein man was created in righteouſneſſe and true holineſſe, was utterly defaced. Fourthly, his glory, which by an active ſervice the creature ſhould have brought unto him, was loſt and deſpoiled. So that now things will not returne to their primitive order and perfection againe, till theſe two things be firſt effected: Firſt, a *Satisfaction* of Gods juſtice: And ſecondly, a *Reparation* of mans nature: which two muſt needs be effected by ſuch a middle and common perſon, as hath both zeale towards God, that he may be ſatisfied, and compaſſion toward man, that he may be repaired; ſuch a perſon, as having mans guilt and puniſhment on him tranſlated, may ſatisfie the juſtice of God, and, as having a fulneſſe of Gods Spirit and holineſſe in him, may ſanctifie and repaire the nature of man. And this perſon is the Prieſt here ſpoken of by *David*.

Here the learned frame a kinde of conflict in Gods holy Attributes, and by a libertie which the Holy Ghoſt from the language of holy Scripture alloweth them, they ſpeake of God after the manner of men, as if he were reduced unto ſome ſtraits and difficulties by the croſſe demands of his ſeverall attributes: Juſtice called upon him for the condemnation of a ſinfull, and therefore worthily accurſed creature, which demand was ſeconded by his truth, to make good that threatning, *In the day that thou eateſt thereof, thou ſhalt die the death*. Mercy on the other ſide pleaded for favour and compaſſion towards man, wofully ſeduced and overthrowne by Satan; and

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peace for reconcilement and pacification betweene an offended Judge, and an undone creature. Hereupon the infinite wiſdome and counſell of the bleſſed Trinitie found out a way, which the Angels of heaven gaze on with admiration and aſtoniſhment, how to reconcile theſe different pleas of his attributes together. A Prieſt then is reſolv'd upon, one of the ſame bleſſed Trinitie, who by his Fathers ordination, his owne voluntary ſuſception, and the holy Spirits ſanctification, ſhould be fitted for the buſineſſe. He was to be both a *Surety*, and a *Head* over ſinfull men, *to ſuffer* their puniſhments, and to *ſanctifie* their natures, in the relation of a ſurety to pay mans debt unto God; and in the relation of an Head to reſtore Gods Image unto man: and thus in him *mercie and truth have met together, righteouſneſſe and peace have kiſſed each other*, *Pſal.* 85.10.

So then the neceſſitie which man fallen hath of this Prieſt here ſpoken of, is grounded upon the ſweet harmony, and mutuall kiſſes of Gods Mercy, Truth, Righteouſneſſe, and Peace; which will more diſtinctly appeare by conſidering three things: Firſt, God did purpoſe not utterly to deſtroy his creature, and that principally for theſe two reaſons, as we may obſerve out of the Scriptures: Firſt, his owne *free and everlaſting love*, and that infinite delight which he hath in mercy, which diſpoſeth him abundantly to pardon, and to exercife loving kindneſſe in the earth, *Mic.* 7.18. *Exod.* 34.6,7. *Pſalm.* 103.8. *Eſay* 55.7. *Ier.* 9.24. Secondly, his delight to be actively glorified by his creatures voluntary ſervice and ſubjection: *Herein is my Father glorified, that you beare much fruit*, *Iohn* 15.8. *I have no pleaſure in the death of the wicked, but that hee turne from his way and live*, *Ezek.* 33.11. He delighteth moſt in unbloudy conqueſts, when by his patience, goodneſſe, and forbearance he ſubdueth the hearts, affections, and conſciences of men unto himſelfe, ſo leading them unto repentance,

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and bringing downe their thoughts unto the obedience of Chriſt: he loveth to ſee things in their primitive rectitude and beautie, and therefore eſteemeth himſelfe more glorified in the *ſervices*, than in the *ſufferings* of men. Hee loveth to have a Church and generation of men, which ſhall ſerve him in the middeſt of all his enemies. *The Lord loveth the gates of Sion, more than all the dwellings of Iacob, Pſalm.* 87. 2. namely, becauſe hee was there more ſolemnely worſhipped and ſerved. And therefore he reſolved not to deſtroy all men, leſt there ſhould be no *Religion* upon the earth. When the Angels fell, they fell not all, many were ſtill left to glorifie him actively in their ſervice of him, but when *Adam* fell, all mankinde fell in him, ſo that there was no tree of this Paradiſe left to bring forth any fruit unto God (and this is moſt certaine, God had rather have his trees for fruit, than for fuell,) and for this reaſon he was pleaſed to reſtore mankinde againe. Theſe are the cauſes why the Lord would not utterly deſtroy man, but theſe alone ſhew not the neceſſitie of a Prieſt to come betweene God and man.

Secondly, God did purpoſe not to ſuffer ſinne to paſſe utterly unrevenged, and that for theſe reaſons: Firſt, becauſe of his great *Hatred* thereunto. He is of *purer eyes than to behold evill, he cannot looke on iniquitie, Hab.* 1. 13. it provoketh a nauſeouſneſſe and abhorrencie in him, *Pſal.* 5. 6. *Zech.* 8. 17. *Revel.* 3. 16. *Amos* 5. 21, 22. *Eſay* 1. 13, 14. Secondly, becauſe of his *Truth*, and the Law which he had eſtabliſhed againſt ſinne, which he will in no wiſe aboliſh, *one jot or tittle ſhall in no wiſe paſſe from the Law till all be fulfilled, Matth.* 5. 18. for it is altogether undecent, eſpecially to the wiſdome and righteouſneſſe of God, that that which provoketh the execution, ſhould procure the abrogation of his Law, that that ſhould ſupplant and undermine the Law, for the alone preventing whereof the Law was before eſta-

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Ἵνα μὴ παράβασις τὸ ἄπαξ καταγραφὲν. Eliae. de Zaleu Vi. Grot. de ſatisfactione Chriſti, cap. 5.

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bliſhed. Thirdly, becauſe of his *terrour* and fearefull Majeſtie, for God will have men alwayes to tremble before him, and by his terrour to bee perſwaded from ſinning, 2 *Cor.*5. 10,11. God will for this cauſe have men alwaies to feare before him, becauſe he reſerveth to himſelfe entire the puniſhment of ſinne; *Feare him who is able to deſtroy both bodie and ſoule in hell, I ſay unto you feare him*, ſaith our Saviour, *Matth* 10.28. *Luke* 12. 4. for it is a fearefull thing to fall into the hands of the living God, and therefore we ought to ſerve him *with reverence and godly feare, becauſe he is a conſuming fire*, *Hebr.*10.30. 12.28,29.

Thirdly, adde unto all this the everlaſting *Impotency* which is in man either to ſatisfie God, or to repaire himſelfe. Gods juſtice is *Infinit* which is wronged, & his glory infinite, of which man had attempted to ſpoile & rob him, and man is both *finite* in himſelfe and very *impotent* by reaſon of ſin (for to be a ſinner, and without ſtrength are termes equivalent in the Apoſtle, *Rom.*5.6-8.) Now then betweene *finite* and *infinite* there can be no proportion, and therefore from the one to the other there can be no ſatisfaction: man is utterly unable to doe any of Gods will, becauſe he is altogether carnall, *Rom.* 8. 7. 1 *Cor.*2.14. and he is utterly unable either to ſuffer or to breake thorow the wrath of God, becauſe he hath not ſtrength enough to endure it, nor obedience to ſubmit unto it. Now then joyne all theſe things together, and wee ſhall ſee the abſolute neceſſity we had of a Prieſt. God *will not execute the ſeverity of his Law*, for thereby the creature ſhould everlaſtingly loſe the fruition of him, and he ſhould likewiſe loſe the ſervice and voluntary ſubjection of his creature. And yet *he will not abolish his Law* neither, leſt thereby his juſtice ſhould be the more ſecurely abuſed, his hatred againſt ſinne the leſſe declared, his truth in all his threatnings queſtioned, and his dreadfull Majeſty by men neglected, as the wooden

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king by the frogs in the fable, hee will not puniſh thoſe perſons whom he loves, becauſe he is pitifull to them: he will not paſſe over the ſinnes which he hates, becauſe he is jealous towards himſelfe. Man and ſin are as inſeparably joyned together ſince the fall, as fire and heat; yet God wil have mercy on the man, & he wil take vengeance of the ſin. Some courſe then or other muſt there be found out, to tranſlate this mans ſins on anothers perſon who may be able to beare them, and to intereſt this mans perſon in anothers righteouſneſſe, which may bee able to cover him. Some way muſt be found out, that things may bee all one in regard of man, as if the Law had beene utterly abrogated, and that they may be all one in regard of God too, as if the creature had beene utterly condemned. And all this is done in our High Prieſt. On him was executed the curſe of the Law, by him was fulfilled the righteouſneſſe of the Law, for him was remitted the ſin of man, and through him were all things made new againe. The world was in Chriſt as in its ſuretie, making ſatisfaction to the juſtice of God; and God was in Chriſt as in his Ambaſſadour, reconciling the world unto himſelfe againe. By all which wee ſee the neceſſitie which man lapſed had of a Prieſt to reſtore him.

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Hence then we may learne, firſt, how much we ought to hate ſinne, which armes the Law, Juſtice, and power of God againſt us. As hatefull as it is unto God, ſo hatefull it is in it ſelfe, for hee judgeth uprightly, hee ſeeth things juſt as they are, without paſſion, prejudice, or partialitie: and as hatefull as it is in it ſelfe, ſo hatefull ſhould it be unto us, as the onely ground of our miſery, of the creatures vanitie, and of Gods diſhonour. Wee ſee it is ſo hatefull unto God, that he will moſt certainly be avenged of it. If he ſpare me, yet he will not ſpare my ſin, though his owne beloved Son muſt be puniſhed for it. O then why ſhould that be light to mee, which was as heavie

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Againe, wee ſee by this neceſſitie of a Prieſt, how deepely we ſtand engaged to our mercifull God, who hath vouchſafed to helpe us in our greateſt neceſſitie. How we ought to love him, who hath firſt of all loved us. How wee ought in our bodies and in our ſpirits to glorifie him, who hath ſo dearely bought us. How we ſhould like Voluntaries fight for him who overcame for us. How thankfull we ſhould be to him, who was ſo compaſſionate unto us. How wee ſhould admire and adore

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adore the unſearchable riches of his wiſdome and goodneſſe, who when wee were deſperately and incurably gone, had found out a way of eſcape and deliverance for us. God ſtood not in need of us or any ſervice of ours, he could have glorified himſelfe in our juſt deſtruction. Who then can enough expreſſe either the mercy of God, or the dutie of man, when hee conſiders that God ſhould call together all the depths of his owne wiſdome and counſell, to ſave a company of deſperate fugitives, who had joyned in combinations with his greateſt enemies to reſiſt and diſhonour him? It would have poſed all the wiſdome of the world, (though miſery be commonly very witty to ſhape and faſhion to it ſelfe images of deliverance) to have found out a way to heaven betweene the wrath of God, and the ſinne of man. It would have poſed all the heavenly intelligences, and the united conſultations of the bleſſed Angels, to have reconciled Gods mercy in the ſalvation of man, and his juſtice in the condemnation of ſinne, to have powred out hell upon the ſinne, and yet to have beſtowed heaven upon the ſinner. If God ſhould have inſtructed us thus farre, you are miſerable creatures, but I am a mercifull God; the demands of my juſtice I muſt not deny, neither will I deny the entreaties of my mercy: finde me out a ſacrifice anſwerable to my juſtice, and it ſhall be accepted for you all: O where could man have found out a creature of capacitie enough to hold, or of ſtrength enough to beare the ſinnes of the world, or the wrath of God? Where could he have found out in heaven or earth, amongſt men or Angels a Prieſt that durſt accompany ſuch a ſacrifice into the preſence of ſo conſuming a fire? Or where could he have found out an Altar whereon to offer, and whereby to ſanctifie ſo great a ſacrifice? No, no, the miſery of man was too deepe, and inextricable for all the created counſell in the world to invent a deliverance. Now then if God himſelfe did ſtudie *to ſave* me,

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me, how great reaſon is there that I ſhould ſtudie *to ſerve* him? How ought all my wiſdome, and counſell, and thoughts, and deſires be directed to this one reſolution, to live acceptably and thankfully unto him, who when hee might have produced glory to himſelfe out of my confuſion, choſe rather to humble, and as it were for a while to unglorifie himſelfe for my ſalvation? Certainly that man did never rightly underſtand the horrour of ſinne, the infinite hatred of God againſt it, the heavineſſe of his wrath, the malediction of the Law, the myſtery and vaſt dimenſions of Gods love in Chriſt, the preciouſneſſe of his ſacrifice, the end, purpoſe, or merit of his death, any of thoſe unſearchable riches of God manifeſted in the fleſh, who will not crucifie a vanitie, a luſt, a pleaſure, an earthly member unto him againe; who findes more content and ſatisfaction in his owne wayes of ſinne and death, more wiſdome in the temptations and deceits of Satan and his owne fleſhly minde, than in thoſe deepe myſteries of grace, and contrivances of mercie, which the Angels deſire to prie into.

Therefore in the laſt place wee ſhould labour to feele this neceſſitie we have of ſuch a Prieſt. This is the only reaſon why ſo few make uſe of ſo pretious a fountaine, becauſe they truſt in their owne muddie and broken ciſternes at home, and are never ſenſibly and throughly touched with the ſenſe of their owne wants; for it is not the ſaying and confeſſing, *ore tenus*, that I have nothing, nor the knowing in ſpeculation only that I have nothing, but the feeling and ſmarting by reaſon of my want, which will drive me to ſeeke for reliefe abroad. If a man did ſeriouſly conſider and lay together ſuch thoughts as theſe; I am very buſie for the affaires and paſſages of this preſent life, which will quickely vaniſh and paſſe away like a Weavers ſhuttle, or a tale that is told. I have another and an abiding life to live after this is over. All that I toile for here is but for the backe, the belly, the bagge, and

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and the poſterity. And am I not neerer to my ſelfe, than I am to my money? Am I not neerer to my ſoule, than I am to my carkaſſe, or to my ſeed? Muſt I not have a being in that, when neither I nor my poſterity have either backe to be clothed, or belly to bee fed, or name to be ſupported? O why am I not as ſadly imployed, why ſpend I not ſome at leaſt as ſerious and inquiſitive thoughts about this, as about the other? Doe I not know that I muſt one day ſtand before him who is a conſuming fire, that I muſt one day be weighed in the ballance, and woe be unto me if I am found too light? Appeare before him I dare not of my ſelfe alone, without a *Prieſt* to mediate for me, to cover and protect me from his fury, and to reconcile me unto him againe. My *perſon* wants a *Prieſt*, it is clogg'd with infinite *Guilt*, which without him cannot bee covered. My *nature* wants a *Prieſt*, it is overſpred with a deepe and univerſall *corruption*, which without him cannot be cured. My *ſinnes* want a *Prieſt*, they are in number and in quality above meaſure ſinfull, which without him cannot bee pardoned. My *ſervices* want a *Prieſt*, they are blemiſhed and poiſoned with many failings and corruptions, without him they cannot be accepted: I ſay, if men did ſeriouſly lay together ſuch thoughts as theſe, it could not be that rationall and ſad men, men of deepe thoughts in other matters, who love to bouk out things to the bran, and to be very ſolicitous for evidence and certainty in them, ſhould ſuffer ſuch a buſineſſe as this, their intereſt in that *Prieſt* who muſt alone clothe their perſons with his righteouſneſſe, and cleanſe their nature with his Spirit, and waſh away their ſinnes with his bloud, and ſanctifie their prayers, and almes, and all religious devotions with his incenſe, and interceſſion, or elſe all of them muſt paſſe thorow the triall of ſuch a fire as will conſume them all, to be ſlubber'd over with looſe and ſlender thoughts, and to bee reſted in, and reſolv'd upon rather

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rather by the lying preſumptions of a deceitfull heart, than by the evidences and teſtimony of Gods holy Spirit. Conſider what I ſay, and the Lord give you underſtanding in all things.

The ſecond thing propoſed to bee conſidered in the *Prieſthood* of Chriſt, was the *qualification* of that perſon who was to be a fit High-Prieſt for us. *Legall ſacrifices* would not ſerve the turne to purge away ſin, becauſe of their baſeneſſe. They were not expiations of ſin, *Heb.* 9.9. 12. but were onely *remembrances* and commemorations of ſinne, *Heb.* 10.3. neceſſary it was that heavenly things themſelves ſhould be purified with better ſacrifices, *Heb.* 9.23. for they of themſelves, without that *typicall relation* which they had unto Chriſt, *Gal.* 3.23. and that *Inſtrumentall vertue* which in that relation they had from him, *Heb.* 9.13. were utterly *weake and unprofitable*, *Heb.* 7.18. as the ſhadow hath neither being in it ſelfe, nor can give refreſhment unto another, but dependently on the body to which it belongeth. And this appeareth, firſt, by their *reiteration*, where the conſcience is once purged, and there is remiſſion of ſin, there is no more offring, *Heb.* 10. 2-18. for the repeating of the ſacrifice ſhews that the perſon for whoſe ſake it is repeated, is *in ſtatu quo prius*, in the ſame condition now as hee was in at the time of the former oblation. Secondly, by their *Variety*, there were both *Gifts and ſacrifices* for ſins, *Heb.* 5.1. 8.3. buls, and goats, and calves, and lambes, *Heb.* 9.9. 12.13. and that ſhewes that no one thing was fit to typifie the full expiation wrought by Chriſt, whereas he offered but *One Sacrifice*, and by that perfected for ever them that are ſanctified, *Heb.* 10.12.14. And if *legall ſacrifices* would not ſerve the turne, then neither would *Legall Prieſts* be fit for ſo great a worke; for all the good which the Prieſt doth is in the vertue of the ſacrifice which he brings: and this likewiſe the Apoſtle proves by many arguments: Firſt, becauſe of their *ſinfulnes*, for they themſelves wanted an expiation,

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expiation, and therefore could not be mediatours for the ſinnes of others, *Heb.*5.3.7.27. Secondly, becauſe of the *carnalneſſe of their inſtitution.* They were made after the Law of a *carnall commandement*, that is, of a temporary, periſhable, and meerely externall ordinance, *Heb.*7. 16. which preſcribed onely the examples and ſhadowes of heavenly things. Thirdly, becauſe of their *mortality*, they were not ſuffered to continue by reaſon of death, whereas our Prieſt muſt *live* to make interceſſion. Fourthly, becauſe of their *miniſtery*, and the revolution of their ſervices, which never came to a period or perfection in which the Prieſt might give over, and *Sit downe*. They *Stood daily miniſtring*, and oftentimes offering (their ſervice did daily returne upon them againe) whereas Chriſt, after he had offered *One ſacrifice* for ſinne for ever, *ſate downe* on the right hand of God, *Heb.*10.11,12.

To ſhew you then the qualifications of this Prieſt. A Prieſt in generall is ordained for men in things pertaining to God, to offer ſacrifice for the obtaining of righteouſneſſe and remiſſion of ſinnes.

Firſt then, Chriſt being a Prieſt, muſt of neceſſity be a *Mediator* and a *Surety* betweene parties, that he might have one unto whom, and others for whom & in whoſe behalfe to offer a ſacrifice. Every Prieſt muſt be a *mediator* to ſtand betweene God and the people, and to intercept and beare the iniquity even of their holy things. And unto this mediation there muſt concur the conſent of the parties between whom it is negotiated; for a mediator is not a mediator of one. Now God giveth his conſent by laying on him our iniquities, and making his ſoule an offering for ſin, and thereby declaring himſelfe to be *One with us.* And man gives his conſent, when by faith hee receiveth Chriſt, and ſo becommeth not only the friend, but the Sonne of God, *Ioh.*1.12.

Exod.28.38.

Eſay 53.6.-10. Gal.3.10.

Secondly, but every Mediator is not preſently a Prieſt, for there is a *mediation* onely by way of *intreaty*, prayer, and

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and request, wherein men doe obtaine but not deserve or purchase remission for others; such mediators were *Ioab*, and the Widdow of *Tekoah* in the behalfe of *Absalom*, 2 *Sam.*14. and there are *mediators* by way of *satisfaction*, as *Sureties* are betweene the creditor and the debtor; and such a mediator was Christ, not onely a *Mediator*, but also a *Surety* of a better covenant, *Heb.*8.6. *Heb.*7.22. he was not to procure remission of our sinnes by way of favor and request; but hee was set forth *to declare the Righteousnesse of God*, *Rom.*3.25. and such a mediator betweene God and us must needs bee a Priest too; for the debt which we owed unto God was *bloud*. Without shedding of bloud there is no remission, *Heb.*9.22.

Thirdly, being such a Priest he must have a *Sacrifice answerable* to the debt which was owed to his Father. The debt wee owed was the forfeiture and subjection of our *Soules and Bodies* to the wrath of God, and the curse of the Law. God is able to destroy both *Soule and Body in Hell*, *Matth.*10.28. It is not to bee understood onely of his *Absolute power* but of that power which as our *Iudge* hee hath over us *per modum Iustitiæ*, as we are his Prisoners, and so obnoxious to the Curses of his Law. Therefore our Priest also was to have a *Soule and a Body*, to pay as a surety for our Soules and Bodies. Thou shalt make his *Soule an offering for sinne*, *Esai.*53.10. *My soule is exceeding sorrowfull even unto Death*, *Matth.*26.38. And againe, *A Body hast thou prepared mee*; we are sanctified through the *Offering of the Body of Iesus Christ* once for all, *Heb.*10.5.10. His owne selfe *bare our sinnes in his owne Body on the tree*, 1 *Pet.*2.24. So hee was to bee *Man* that he might have a fit and answerable Sacrifice to offer, σῶμα κατηρτίσω μοι; Thou hast *fitted* or *prepared* a Body for mee, that my Sacrifice might bee proportionable to that in the place whereof it stood. And thereby as hee is *fit for passion*, so also for *compassion*, hee was to bee *our Kinsman*, and of our bloud, that hee might bee a

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mercifull and faithfull high Prieſt, *Heb.* 2.11. 14.17. *Deut.*18.15. *And fit for derivation of his Righteouſneſſe,* and transfuſion of his Spirit upon us; for *hee that Sanctifieth and they that are Sanctified are both of one.* And as it muſt bee thus *fitted* to the ſinner that it may bee a proper and ſuteable Sacrifice for his ſinne: So muſt it bee *perfect* likewiſe. Firſt, *Without blemiſh or ſinne.* Such an High Prieſt became us who is *Holy, Harmeleſſe, undefiled, ſeparate from ſinners, Heb.*7.26. That ſo hee might *offer himſelfe without ſpot unto God,* and have no need of a Sacrifice for himſelfe, *Heb.*9.14. 1 *Pet.*1.19. Secondly, without any manner of *Defect*, which ſhould ſtand in need of ſupplement and contribution from ſome thing elſe, that of it ſelfe alone it might bee ſufficient, and available to bring perfection and ſalvation unto men, and to leave no more conſcience of ſinne behinde it, *Heb.*7.19.10.14.

Fourthly, as there was to bee ſuch a Sacrifice, *perfect* in it ſelfe, and *fit* for the uſe and occaſion for which it was appointed, ſo there muſt bee an *Altar* upon which to offer it unto the Father; for it is *the Altar which Sanctifieth the offering*; that is, which in regard of *God* giveth it *acceptance,* and which in regard of *Man* giveth it *vertue, merit and value* anſwerable to his occaſions. This Sacrifice was to be ſufficient for the ſatisfaction of God, and for the juſtification and reparation of Man, and both theſe by meanes of the *Altar* on which it was offered, which was the *Divine Nature.* Through the *Eternall Spirit hee offered himſelfe without ſpot unto God, and ſo* by his bloud purgeth our conſciences from dead workes, *Heb.*9.14. *For Chriſt as God ſanctified himſelfe as man,* that ſo we through the vertue and merit of his Sacrifice might bee ſanctified likewiſe, *Iohn* 17.19. Hee was to be God as well as man, *Medium participationis*; before hee could bee *Medium reconciliationis*; that ſo he might bee himſelfe ſupported to undergoe and breake through the

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weight of ſinne and the Law, and having ſo done might have compaſſe enough in his Sacrifice to ſatisfie the Juſtice of God, and to ſwallow up the ſinnes of the world.

Fifthly, in as much as the *Vertue of the Deitie* was to bee attributed truly to the *Sacrifice* (elſe it could have no value nor vertue in it) and that Sacrifice was to be his *Owne Life*, Soule and Body, who is the Prieſt to offer it, becauſe hee was not barely a *Prieſt* but a *Suretie*, and ſo his perſon ſtood in ſtead of ours, to pay our debt, which was a debt of bloud, and therefore hee was to offer himſelfe, *Heb.9.26. 1 Pet.2.24.* And in as much as his perſon muſt needs bee equivalent in dignity and repreſentation to the perſons of all thoſe for whom hee mediated, and who were for his ſake onely delivered from ſuffering: for theſe cauſes neceſſary it was that God and man ſhould make but *one Chriſt*, in the unity of the ſame *infinite perſon*, whoſe natures they both were, that which ſuffered, and that which ſanctified. The humane nature was not to bee left to ſubſiſt in and for it ſelfe, but was to have dependence, and ſupportance in the perſon of the Sonne, and a kinde of *Inexiſtence* in him, as the graft of an apple may have in the ſtock of a plumb. From whence ariſeth; firſt, the *Communication of properties* betweene the natures; when by reaſon of the unity of the perſon, wee attribute that to one nature which is common to the other, not by *confuſion* or *tranſfuſion*, but by *Communion* in *one end* and in *one perſon*; as when the Scriptures attribute *Humane properties to the Divine Nature.* The *Lord of Life was ſlaine, Act.3.15. God purchaſed the Church with his owne bloud, Act.20.28. They crucified the Lord of Glory, 1 Cor.2.8.* Or *Divine to the Humane Nature.* As *the Sonne of Man came downe from heaven, Ioh.3.13.* and *the Sonne of Man ſhall aſcend where hee was before, Ioh.6.62.* Or when both natures worke with their ſeverall concurrence unto the ſame worke, as to *walke on the waters, to riſe out of the grave,*

grave, &c. By which *Communication of properties* vertue is derived from the Altar to the Sacrifice in as much as it was the Lord of Glory which was crucified. So that his paſſions were in regard of the perſon which bare them, Θεανθρικὰ, both *Humane* and *Divine*, becauſe the perſon was Θεάνθρωπος, *God* and *Man*. Secondly, from the unity of the perſon ſupporting the Humane Nature with the Divine, ariſeth the *Appliableneſſe of one ſacrifice unto all men*. Becauſe the Perſon of the Sonne is infinitely more than equivalent to the perſons of all men, as one Diamond to many thouſand pebbles; and becauſe the obedience of this ſacrifice was the obedience of God, and therefore cannot but have more vertue and well-pleaſingneſſe in it, than there can bee demerit or malignity in the ſinne of man.

Now this Perſon in whoſe unity the two Natures are conjoyned, is the ſecond perſon in the Holy Trinity. He was the perſon againſt whom the firſt ſinne was principally committed, for it was an affectation of wiſedome and to bee like unto God; (as the falling-ſinne now is the ſinne againſt the third perſon) and therefore the mercy is the more glorious that hee did undertake the expiation. By him the world was made, *Col.*1.16,17. *Ioh.*1.3. and therefore being ſpoiled hee was pleaſed to new make it againe, and to bring many Sonnes unto glory, *Heb.*2.10. Hee was the expreſſe image of his Father, *Heb.*1.3. *Col.*1.15. And therefore by him are wee renewed after Gods image againe, *Col.*3.10. He was the Sonne of God by Nature, and therefore the mercy was againe the more glorified in his making us Sonnes by Adoption, and ſo joynt heirs with himſelfe who was the heire of all things.

So then ſuch an high Prieſt it became us to have, as ſhould bee firſt an equall *middle perſon* between God and Man. In regard of God towards man an officer appointed to declare his Righteouſneſſe, and in regard of

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man towards God a ſuretie ready to purchaſe their pardon and deliverance. Secondly, ſuch an one as ſhould bee *one with us* in the fellowſhip of *our nature*, paſſions, infirmities and temptations, that ſo hee might the more readily ſuffer for us, who in ſo many things ſuffered with us; and *one with God the* Father in his *Divine Nature*, that ſo by the vertue of his ſufferings and reſurrection he might bee able both to ſatisfie his Iuſtice, to juſtifie our perſons, to ſanctifie our Nature, to perfume and purifie our ſervices, to raiſe up our dead bodies, and to preſent us to his Father a glorious Church without ſpot or wrinkle. And both theſe in the *Vnitie of one Perſon*, that ſo by that meanes the Divine Nature might communicate vertue, merit, and acceptableneſſe to the ſufferings of the humane; and that the dignity of that perſon might countervaile the perſons of all other men. And this perſon that perſon of the three, by whom the glory of the mercy ſhould bee the more wonderfully magnified. In one word *two things* are requiſite to our *High Prieſt*. A *Grace of Vnion* to make the perſon God and man in one Chriſt: and a *Grace of Vnction*, to fit him with ſuch fulneſſe of the Spirit, as may enable him to the performance of ſo great a worke, *Eſai.* 11.2.

By all which wee ſhould learne: Firſt, to adore this great myſterie of God manifeſted in the fleſh, and juſtified in the Spirit, the unſearchableneſſe of that love, which appointed God to bee man, the Creator of the world to bee deſpiſed as a worme, for the ſalvation of ſuch rebels, as might juſtly have been left under chaines of darkneſſe, and reſerved to the ſame inevitable deſtruction with the Devils which fell before them. Secondly, to have alwayes before our eyes the great hatefulneſſe of ſinne, which no ſacrifice could have expiated but the bloud of God himſelfe; and the great ſeverity and inexorableneſſe of Gods Iuſtice againſt it, which no ſatisfaction could pacifie, no obedience compenſate, but the

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ſuffering and exinanition of himſelfe. O what a condition ſhall that man bee in, who muſt ſtand or rather everlaſtingly ſinke and bee cruſhed unto the weight of that wrath againſt ſinne, which amazed and made heavie unto death the ſoule of Chriſt himſelfe? which made him who had the ſtrength of the *Deitie* to ſupport him, the fulneſſe of the *Spirit* to ſanctifie, and prepare him, the meſſage of an *Angell* to comfort him, the relation of a *beloved Sonne* to refreſh him, the voyce of his *Father* from heaven teſtifying unto him that hee was heard in what hee feared, the aſſurance of an *enſuing glorie* and victorie to encourage him (none of which ſhall be allowed the wicked in hell, who ſhall not onely bee the veſſels of his vengeance, but which will bee as grievous as that, the everlaſting objects of his hatred and deteſtation) which made I ſay even the Sonne of God himſelfe, notwithſtanding all theſe abatements, to pray with ſtrong Cries, and bloudy drops, and woefull conflicts of ſoule againſt the Cup of his Fathers wrath, and to ſhrink and decline that very worke for which onely hee came into the world? Thirdly, to praiſe God for that *great honour* which hee hath conferred upon our nature in the fleſh of his Sonne, which in him is anointed with more grace and glory, and filled with more vaſt and unmatchable perfections than all the Angels in heaven are together capable of; for though for a little while hee was made lower than the Angels for the purpoſe of his ſuffering, yet hee is now ſat downe on the right hand of the Majeſty on high, Angels, and Authorities, and Powers being made ſubject unto him, *Heb.*2.6-9. 1*Pet.*3.22. *Heb.*1.4-13. And for the *infinite mercy* which hee hath ſhewed to our ſoules, bodies, and perſons in the ſacrifice of his Sonne; in our reconciliation and favour with him, in the juſtification of our perſons from the guilt of ſinne, in the ſanctification of our nature from the corruption of ſinne, in the inheritance reſerved in heaven for us, in the

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Communion and fellowſhip wee have with Chriſt in his merits, power, Priviledges, and heavenly likeneſſe. *Now*, ſaith the Apoſtle, *wee are Sonnes, and it doth not yet appeare what wee ſhall bee: but wee know that when hee ſhall appeare, wee ſhall bee like him; for wee ſhall ſee him, as hee is*, 1 *Ioh.*3.2.

From theſe things which have been ſpoken of the *Perſonall Qualifications* of our High Prieſt, it will bee eaſie to finde out the *third particular* inquired into, touching the *Acts or Offices of Chriſts Prieſthood*; or rather touching the parts of the ſame Action, for it is all but one. *Two Acts* there are wherein the execution of this office doth conſiſt. The firſt, an *Act of Oblation* of himſelfe once for all, as an adequate ſacrifice, and full compenſation for the ſinnes of the whole world, *Heb.*9.14.26. Our *Debt* unto God was *Twofold*. As we were his *Creatures*, ſo wee owed unto him a *Debt* of *Active Obedience* in doing the Duties of the whole Law, and as wee are his *priſoners*, ſo wee owed unto him a Debt of *paſſive obedience* in ſuffering willingly and throughly the Curſes of the Law. And under this Law Chriſt was made, to redeeme us by his fulfilling all that righteouſneſſe who were under the precepts and penalties of the Law our ſelves. Therefore the Apoſtle ſaith, hee *was ſinne for us*; that is, a *Sacrifice for ſinne*, to meete and intercept that wrath which was breaking out upon us, 2 *Cor.*5.21. Herein was the great mercy of God ſeen to us that hee would not puniſh *Sinners*, though he would not ſpare *Sinne*. If hee ſhould have reſolved to have judged *Sinners*, wee muſt have periſhed in our owne perſons, but being pleaſed to deale with *ſinne* onely *in abſtracto*, and to ſpare the ſinner, hee was contented to accept of a *Sacrifice*, which (under the Relation and Title of a Sacrifice) ſtood in his ſight like the *body of ſinne alone by it ſelfe*; in which reſpect hee is likewiſe ſaid to bee made *a Curſe for us*, *Gal.*3.13. Now that which together

*Aug. Enchirid. cap.*41. *& Danei Comment. de Mendacio, cap.* 15. *& Epiſt.*120. *Greg. Nazian. Orat.*2. *de filio. Chryſoſt. in* 2*Cor.*5.

ther with theſe things giveth the complete and ultimate formality of a Sacrifice unto the death of Chriſt, was his owne * *willingneſſe* thereunto in that hee *offered himſelfe*. And therefore hee is called the *Lambe of God*, that taketh away the ſinnes of the world, becauſe hee was dumbe, and opened not his mouth, but was *obedient unto death*, even the death of the Croſſe, *Phil.*2.8. Chriſts death in *regard of God* the Father was a *neceſſary death*; for hee had before *determined* that it ſhould bee done, *Act.*4.28. Thus it is written, and thus it *behov'd Chriſt to ſuffer*, *Luk.*24.46. The Sonne of Man *muſt bee lifted up*, *Ioh.*3.14. And therefore hee is ſaid to bee a *Lambe ſlaine from the beginning of the world*, in regard of Gods *Decree and preordination*. But this gave it not the formality of a *Sacrifice*; for God the Father was not the Prieſt, and it is the Action of the Prieſt which giveth the being of a Sacrifice to that which is offered. Againe, Chriſts death in *regard of men* was *violent*. They *ſlew him* with wicked hands, and *killed the Prince* of life, *Act.* 2.23.3.15. And in this ſenſe it was no Sacrifice neither, for they were not Prieſts but butchers of Chriſt. Thirdly, his death in *regard of himſelfe* was * *voluntarie*. *I lay down my life, no man taketh it from mee, but I lay it downe of my ſelfe. I have power to lay it downe, and I have power to take it againe*, *Ioh.*10.17,18. And this oblation, and willing obedience, or rendring himſelfe to God is that which gives being to a Sacrifice. Hee was *delivered by God*, *Act.*2.23. Hee was *delivered by Iudas* and the Iewes, *Matth.*27.2. *Act.*3.13. and hee was yeelded and *given* up *by himſelfe*, *Gal.*2.20. *Eph.*5.25. In regard of God it was *Iuſtice and mercy*, *Ioh.*3.16,17. *Rom.*3.25. In regard of man it was *murther, and cruelties*, *Act.*7.52. In regard of Chriſt it was *obedience and humility*, *Phil.* 2.8. And that *voluntary act* of his was that which made it a *Sacrifice*. Hee *gave himſelfe for us, an offering and a Sacrifice to God for a ſweete ſmelling ſavor*, *Eph.*5.2.

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* *Haſtia ſi ad aras reluctata fuiſſet, invito Deo offerri putabant. Macrob. Saturn. l.3.c.9. Imò non niſi volentem & velut anxiatem mactabant. Plutarc. Sympoſ. lib.8. cap.8.* ἀναγκαῖόν ἐστιν ἰσχυρίζεσθαι μὴ ἑκόντων ἀπὸ διανοίας θυομένων.

* *Quia voluit, quando voluit, quomodo voluit. Aug. de trin. l.4. cap.13. Paſſionem animi & corporis diſpenſationis voluntate ſive ulla neceſſitate ſuſcepit. lib.83. Quæſt. cap.80. Spiritum cum verbo ſponte dimiſit prævento carnificis officio. Tert. Apol. cap.21.*

* *De Traditione Chriſti factâ a Patre & a Filio, à Iuda & Iudæis, vide (ex Auguſtino) Lumbard.3. Sent. Diſt.20. C.D.*

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* His *death* did not grow out of the *condition of his nature*, neither was it inflicted on him by reaſon of an *exceſſe of ſtrength* in thoſe that executed it, (for he was the Lord of glory) but onely out of *mercy* towards men, out of *obedience* towards God, and out of *power* in himſelfe. For *omnis Chriſti infirmitas fuit ex poteſtate*. By his power hee aſſumed thoſe infirmities which the œconomie and diſpenſation of his Prieſthood on the earth required; and by the ſame power hee laid them aſide againe, when that ſervice was ended. And this I ſay was that which made it a Sacrifice. As martyrdome; when men lay down their lives for the profeſſion of the truth, and the ſervice of the Church, is called a *Sacrifice*, *Phil.*2.17.

If it bee here objected that Chriſts death was againſt his *owne will*, for hee exceedingly *feared* it, *Heb.*5.7. and prayed earneſtly againſt it, as a thing contrary to his will, *Matth.*26.39. To this I anſwer, that all this doth not hinder but commend his willingneſſe and obedience. Conſider him in *private* as *a Man*, of the ſame naturall affections, deſires, and abhorrencies with other men, and conſider the cup as it was *calix amaritudinis*, a very bitter cup, and ſo hee moſt juſtly feared and declined it, as knowing that it would bee a moſt woefull and a heavy combate which hee was entring upon: but conſider him in his *publike Relation*, as a *mediator*, a *ſurety*; a mercifull and faithfull high Prieſt, and ſo hee moſt willingly and obediently ſubmitted unto it. And this willingneſſe *ratione officii* was much the greater, becauſe *ratione naturæ*, his will could not but ſhrinke from it. It is eaſie to bee willing in ſuch a ſervice as is ſuteable to our naturall condition and affections; but when nature ſhall neceſſarily ſhrinke, ſweate, ſtartle, and ſtand amazed at a ſervice, then not to repent, nor decline, nor fling off the burden, but with ſubmiſſion of heart to lie downe under it, this is of all other the * greateſt obedience. It was the *voyce of nature*, and the preſentation of the juſt, and implanted deſires

* *Non conditionis neceſſitate ſed miſerationis voluntate. Aug. in Pſal.*78. *vid. Parker. de Deſcenſu, lib.*3. *Num.*116.

* See *Hooker lib.*5. *Num.*48. *Field* of the Church. *lib.*5. *cap.*18. Between theſe diverſe deſires, no Repugnancie but a Subordination. *Filius Dei qui dixit & facta ſunt, Mandavit & creata ſunt omnia: ſecundum hoc quod Filius hominis temperat ſententiam, &c. Hiero. Ep.*79.2. *lib.*2. *adverſ. Pelagium.*

deſires of the fleſh, to ſay *Tranſeat*, let it paſſe from me. It was the *retractation of mercy* and duty to ſay, *Glorifie thy ſelfe*. What-ever my nature deſires, what-ever my will declines, what-ever becomes of me, yet ſtill *glorifie thy ſelfe* and *ſave thy Church*. If it cannot otherwiſe bee, than by my drinking this bitter Cup, *Thy will bee done*.

The ſecond Act in the worke of Chriſts Prieſthood is the act of *Application*, or *virtuall continuation* of this Sacrifice to the end of the world; and that is in the *Interceſſion of Chriſt*; unto which there is prerequired a power and prevalency over all his enemies, to breake through the guilt of ſinne, the Curſe of the Law, and the chaines of death, with which it was impoſſible that hee ſhould bee held. The viſion which *Moſes* had of the *burning buſh*, was an excellent reſemblance of the *Sacrifice* of Chriſt. The Buſh noted the Sacrifice; the fire, the ſuffering; the continuance and prevailing of the buſh againſt the fire, the victorie of Chriſt and breaking through all thoſe ſufferings, which would utterly have devoured any other man. And this *power* of Chriſt was ſhewed in his *Reſurrection*, wherein hee was declared to bee the *Sonne of God with power*, *Rom.*1.4. and in his *aſcenſion* when hee led all his *Enemies captive*, *Eph.*4.8. and in his *ſitting at the right hand of God*, farre above all principalities and powers, *Eph.*1.19,20. All which did make way to the preſenting of his Sacrifice before the mercy-ſeate, which is the conſummation thereof, and without which hee had not been a Prieſt. *Wee have ſuch an high Prieſt*, ſaith the Apoſtle, *as is ſet downe on the right hand of the Majeſty in the heavens, for if hee were on earth hee ſhould not bee a Prieſt, ſeeing that there are Prieſts which offer gifts according to the Law*, *Heb.*8.1.4. It was the ſame *continued action*, whereby the Prieſt did offer without the Holy place, and did then bring the bloud into the holieſt of all, *Heb.*13.11. For the reaſon why it was ſhed was to preſent it to the mercy-ſeate, and to ſhew it unto the

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the Lord there. So Chriſts act or office was not ended, nor fit to denominate him a complete Prieſt, till hee did enter with bloud, and preſent his offering in the holieſt of all not made with hands, *Heb.*9.24. And therefore he had not been a Prieſt if hee ſhould have continued on the earth, for there was another Prieſthood there, which was not to give place but upon the accompliſhment of his; for the whole figure was to paſſe away when the whole truth was come. Now Chriſts *Oblation* was the τὸ ἀλη-θινὸν, the *Truth* prefigured in the Prieſts *Sacrificing of the Beaſt*, and his *entrance into heaven* was the *Truth* prefigured in the Prieſts carrying of the *bloud into the holieſt of all*. And therefore both theſe were to bee accompliſhed, before the Leviticall Prieſthood did give place.

Here then it will bee needfull for the more full unfolding of the *Prieſthood of Chriſt* to open the Doctrine of his *Interceſſion* at the right hand of his Father. The Apoſtle calleth it the *Appearing of Chriſt for us*, *Heb.*9.24. which is *verbum forenſe*, an expreſſion borrowed from the cuſtome of humane courts; for as in them when the plaintiffe or defendant is called, their *Attornie* appeareth in their name and behalfe; ſo when we are ſummoned by the juſtice of God to defend our ſelves againſt thoſe exceptions and complaints, which it preferreth againſt us, wee have an *Advocate with the Father, even Ieſus Chriſt the righteous*, who ſtandeth out, and appeareth for us, 1 *Ioh.*2.2. As the high Prieſt went into the ſanctuary with the names of the twelve Tribes upon his breaſt: ſo Chriſt entred into the holieſt of all with our perſons, and in our behalfe, in which reſpect the Apoſtle ſaith that he was *Apprehended of Chriſt*, *Phil.*3.12. and that we doe *ſit together in heavenly places with him*, *Eph.*2.6. *Merit*, and *Efficacie* are the two things which ſet forth the vertue of Chriſts Sacrifice by which hee hath reconciled us to his Father. The *Merit* of Chriſt, being a *Redundant merit*, and having in it a plentifull redemption,

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tion, and a ſufficient ſalvation, hath in it two things: Firſt, there is ἱλασμὸς, an expiation, or *ſatisfaction* by way of *price*. Secondly, there is κληρονομία, an *Inheritance* by way of *purchaſe*, and *acquiſition*, *Eph.*1.14. Hee was made of a woman, *made under the Law*, for two ends, ἵνα ἐξαγοράσῃ, and ἵνα ἀπολάβωμεν τὴν υἱοθεσίαν; that hee might *redeeme* us from the curſe under which wee lay, and that hee might purchaſe for us *the inheritance* which we had forfeited before; for ſo by *adoption* in that place I underſtand in a complexed and generall ſenſe every good thing which belongs unto us in the right of our ſonſhip with Chriſt, and that is the *Inheritance of glory*, *Rom.*8. 17.23. Now all this effected by the obedience of *Chriſts death*; for in that was the act of *impetration* or procurement, conſiſting in the treaty betweene God and Chriſt. But there is yet further required an *execution*, a reall effectualneſſe, and *actuall application of theſe* to us. As it muſt bee in *regard of God* a *ſatisfaction* and a *purchaſe*, ſo it muſt bee likewiſe in *regard of us* an actuall *redemption* and *inheritance*. And this is done by the *interceſſion of Chriſt*, which is the *commemoration*, or rather *continuation of his Sacrifice*. He offered it but *once*, and yet hee is a Prieſt *for ever*, becauſe the Sacrifice once offered doth for ever remaine before the mercy-ſeate. Thus as in many of the Legall Oblations there was firſt *mactatio*, and then *Oſtenſio*: Firſt, the beaſt was ſlaine on the Altar, and then the bloud was together with incenſe brought before the mercy-ſeate, *Levit.*16.11-15. So Chriſt was *firſt ſlaine*, and then *by his owne bloud hee entred into the holy place*, *Heb.*9.12.10.12. That was done on the earth without the gate, this in heaven, *Heb.*13.11,12. That the *Sacrifice* or obtaining of redemption, this the *Application*, or conferring of redemption. The *Sacrifice* conſiſted in the *Death of Chriſt* alone, the *application* thereof is *grounded* upon *Chriſts death* as its *merit*, but *effected* by the *Life of Chriſt* as its immediate cauſe. His death did obtaine, his

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his life did conferre redemption upon us. And therefore in the Scriptures our juſtification and ſalvation are attributed to the *Life of Chriſt*. Hee was delivered for our offences, and *Roſe againe for our juſtification*, *Rom.*4.25. *If Chriſt bee not raiſed your faith is vaine*, you are yet in your ſinnes, 1 *Cor.*15.17. Hee ſhall convince the world *of righteouſneſſe*, *becauſe I goe to my Father*, *Ioh.*16.10. *Becauſe I live you ſhall live alſo*, *Ioh.*14.19. If wee bee dead with Chriſt, wee beleeve that wee ſhall alſo *live with him*, *Rom.*6.8. Being *made perfect*, or conſecrated for ever, he became the Author of eternall ſalvation unto all them that obey him, *Heb.*5.8.7.28. Hee is *able perfectly to ſave*, *becauſe hee ever liveth*, *Heb.*7.25. Wee were reconciled in his death; but had he there reſted, we could never have been acquitted nor entred in, for hee was to bee our forerunner. And therefore the Apoſtle addeth a πολλῳ μᾶλλον, a *much more* to the Life of Chriſt. *Much more being reconciled ſhall wee bee ſaved by his life*, *Rom.*5.10. Not in point of merit, but onely of efficacy for us; as in buying Land, the laying downe of the price giveth a man a *meritorious intereſt*, but the delivering of the deeds, the reſigning of the propertie, the yeelding up of the poſſeſſion giveth a man *an actuall intereſt* in that which hee hath purchaſed: ſo the death of Chriſt *deſerveth*, but the interceſſion and life of Chriſt *applieth* ſalvation unto us. It was not barely Chriſts dying, but his *Dying victoriouſly*, ſo that it was impoſſible for death to hold him, *Act.*2.24. which was the ground of our ſalvation. Hee could not juſtifie us, till hee was declared to bee juſtified himſelfe; therefore the Apoſtle ſaith, that he was *Iuſtified by the Spirit*, 1 *Tim.*3.16. Namely by that Spirit, which quickned him, *Rom.*1.4.8.11. 1 *Pet.*3.18. When Chriſt offered himſelfe a Sacrifice for ſinne, hee was *numbred amongſt tranſgreſſors*, *Mark.*15.28. Hee bare our ſinnes along with him on the tree, and ſo died under the *wrongs of men*, and under the *wrath of God*, in both

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both reſpects as a *guilty perſon*; but when hee was quickned by the Spirit of holineſſe, he then threw off the ſinnes of the world from his ſhoulder, and made it appeare that hee was a righteous perſon, and that his righteouſneſſe was the righteouſneſſe of the world. So then our faith and hope was begun in Chriſts death, but was finiſhed in his life; he was the *Author* of it, by *enduring the croſſe*, and hee was the *finiſher* of it, by *ſitting downe on the right hand of the throne of God*, *Heb.* 12. 2. The Apoſtle ſummes up all together. *It is God that juſtifieth, who is hee that condemneth? It is Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh intercеſſion for us*, *Rom.* 8. 33, 34.

Now then to ſhew more diſtinctly the nature and excellencie of Chriſts *Interceſſion*: It conſiſteth in theſe particulars: Firſt, his *appearance*, or the *preſenting of his perſon in our nature and in his owne*, as a *publick perſon*, a *mediator*, a ſponſor and a *pledge* for us; as *Iuda* was both a mediator to requeſt, and a ſuretie to engage himſelfe to beare the blame for ever with his Father for his brother *Benjamin*, *Gen.* 43. 8, 9. And *Paul* for *Oneſimus*, a *Mediator*, I beſeech thee for my Sonne *Oneſimus*, *Phil. v.* 9, 10. And a *ſponſor*, If hee hath wronged thee, or oweth thee ought, put that on mine account, I will repay it, *v.* 18, 19. So Chriſt is both a mediator and ſurety for us, *Heb.* 7. 22. 8. 6.

Secondly, the preſenting of his *merits* as a *publike ſatisfaction* for the debt of ſinne, and as a *publike price* for the purchaſe of Glory; for the Iuſtice of God was not to be intreated or pacified without a ſatisfaction; and therefore where Chriſt is called an *Advocate*, hee is called a *Propitiation* too, 1 *Ioh.* 2. 2. Becauſe hee doth not intercede for us, but in the right and vertue of the price which hee payed. For *the Lord ſpared not his Sonne*, but delivered him up for us all, *Rom.* 8. 32. Hee dealt in the full rigour of his Iuſtice with him.

Thirdly,

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Thirdly, in the name of his perſon, and for the vigour and vertue of his merits, there is a preſenting of his *Deſires*, his *will*, his requeſt, and interpellation for us, and ſo applying both unto us. *Father, I will* that they alſo whom thou haſt given mee, be with me where I am, &c. *Ioh.*17.24.

Fourthly, to all this doth anſwere the *conſent of the Father*, in whoſe boſome hee is, *who heareth him alwayes, Ioh.*11.42. And in *whom he is well pleaſed, Math.* 17.5. Who called him to this office of being as it were Maſter of Requeſts in the behalfe of his Church, and promiſed to heare him in his petitions, *Aſk of mee, and I will give thee, &c. Pſal.*2.8. Thus as once when *Æſchylus*, the Tragedian was accuſed *in Areopago* for impiety, his brother *Amynias* ſtood out as his Advocate, uſing no other plea but this, hee opened his garments and ſhewed them *cubitum ſine manu*, how hee had loſt his hand in the ſervice of the ſtate, and ſo vindicated his brother: or as *Zaleucus*, when hee put out one of his owne eyes for his Sonne who had been deprehended in adulterie, delivered him from halfe the puniſhment which himſelfe had decreed againſt that ſinne: or, to come neerer, as when the hand ſteales, if the back bee ſcourged, the tongue may, in matters that are not capitall, intercede for a diſmiſſion: ſo Chriſt when hee ſuffered for us (which hee might more juſtly doe than any one man can for another, becauſe hee was by divine preordination, and command, and by his owne power, more Lord of his owne life, than any other man is of his, *Ioh.*10.18. *1 Cor.*6.19.) may juſtly in the vertue of thoſe his ſufferings intercede in our behalfe for all that, which thoſe his ſufferings did deſerve, either for the expiation of ſinne, or for the purchaſe of ſalvation. In which ſenſe the Apoſtle ſaith, that the bloud of Chriſt is a *ſpeaking* or interceding *Bloud, Heb.*12.24.

By all which wee may obſerve the impiety of the Po-

Ælian. var. Hiſt. lib.5. cap.19. Ælian. lib.13. cap.24. αὖπερ ἁμαρτόντας ὁ ἀνθρωπος ἁμάρτημα δικὴ χειρός, κἂν τυπτηθῇ εἰς θάνατον ἐκ ἀδικεῖ τὸν τυπτήσαντα αὐτόν.-- Iuſtin. Martyr. Quæſt. & Reſponſ. ad Orthodox.

piſh

piſh Doctrine, which diſtinguiſheth between Mediators of *Redemption*, and Mediatores of *Interceſſion*, affirming that though the Saints are not redeemers of the world, yet they are (as the courtiers of heaven) Mediators of Interceſſion for us, and ſo may bee ſought unto by us. To which I anſwer, that wee muſt diſtinguiſh of interceding, or praying for another. There is one *private*, and another *publike*, (which ſome learned men have obſerved in Chriſts owne Prayers:) or praying out of *Charitie*, and out of *Juſtice* or *Office*: or thirdly, praying out of *Humilitie*, with feare and trembling, or out of *Authoritie*, which is not properly Prayer, (for *Prayer* in its ſtricteſt ſenſe is a propoſing of requeſts for things unmerited, which wee expect *ex vi promiſſi* out of Gods gratious promiſe, and not *ex vi pretii*, out of any price or purchaſe;) but the *preſenting of the will and good pleaſure of Chriſt to his Father*, that hee may thereunto put his ſeale and conſent, the deſiring of a thing ſo, as that hee hath withall a right joynly of beſtowing it, who doth deſire it. That the Saints in heaven, and the bleſſed Angels doe pray for the State of the Church militant, as well as rejoyce at their converſion, in as much as charity remaineth after this life, ſeemeth to bee granted by *Cyprian*, and *Hierom*, neither know I any danger in ſo affirming if rightly underſtood. But if ſo, they doe it onely *ex charitate ut fratres*, not *ex officio ut mediatores*. Out of a *habit* of *charity* to the generall condition of the Church (for it reacheth not to particular men) not out of an *office of mediation*, as if they were ſet up for publike perſons, appointed not onely to pray for the Church in generall, but to preſent the prayers of particular men to God in their behalfe. To bee ſuch a *mediator* belongs onely to Chriſt, becauſe *True interceſſion* (as it is a publike, and authoritative act) is founded upon the ſatisfactory merits of the perſon interceding. Hee cannot bee a right Advocate, who is not a propitiation too. And therefore the Papiſts

Cameron. de Eccl. pag 122.

Cyprian. Epiſt. 1. *Hieron. lib. adverſus Vigilantium.*

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Oramus Sanctos ut intercedant pro nobis; id eſt, ut merita eorum nobis ſuffragentur. P. Lumb. lib. 4. diſtinct. 45.

Papiſts are faine to venture ſo farre as to affirme that the interceſſion of the Saints with God for us is grounded upon the vertue of their owne merits. Wee pray the Saints to intercede for us, that is, that wee may enjoy the ſuffrage of their merits. But this is a very wicked Doctrine. Firſt, becauſe it ſhareth the Glory of Chriſt, and communicateth it to others. Secondly, becauſe it communicateth Gods worſhip to others. Thirdly, becauſe under pretence of modeſty and humility; it bringeth in a curſed boldneſſe to denie the faith, and driveth children from their Father unto ſervants, expreſſely therein gainſaying the Apoſtle, who biddeth us *make our requeſts knowne to God*, *Phil.* 4. 6. And aſſureth us that by Chriſt wee have *boldneſſe ſo to doe*, *Heb.* 10. 19. and *free acceſſe* allowed us by the Spirit, *Eph.* 2. 18. whereas one chiefe reaſon of turning to the Saints and Angels is becauſe ſinfull men muſt not *dare* to preſent themſelves or their ſervices unto God in their owne perſons, but by the helpe of thoſe Saints that are in more favour with God, and with whom they may bee bolder.

See Dr. *Vſhers Anſwer* to the Ieſuits challenge, *Chap.* of Prayer to Saints, *Pag.* 411. and the quotations out of *Hales*, & *Biel* there.

Now from this Doctrine of Chriſts *interceſſion* many and great are the benefits which come unto the Church of God. As firſt, our *fellowſhip* with the Father and his Sonne; I pray for theſe, that as thou Father art in mee and I in thee, *they alſo may bee one in us*, *Ioh.* 17. 21. Secondly, the gift of the *Holy Ghoſt*. I will pray the Father, and hee *ſhall give you another comforter*, that hee may abide with you for ever, even the Spirit of truth, *Ioh.* 14. 16, 17. all the comforts, and workings of the Spirit in our hearts, which wee enjoy are fruits of the *interceſſion* of Chriſt. Thirdly, *protection* againſt all our ſpirituall enemies. *Who is he that condemneth?* it is Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, *who alſo maketh interceſſion for us*, *Rom.* 8. 34. I pray that thou *wouldſt keepe them from the evill*, *Ioh.* 17. 15. But are not the faithfull ſubject to evils, corruptions,

ruptions, and temptations ſtill? how then is that part of the interceſſion of Chriſt made good unto us? for underſtanding hereof wee muſt know that the interceſſion of Chriſt is available to a faithfull man preſently; but yet in a manner ſuteable and convenient to the preſent eſtate and condition of the Church, ſo that there may bee left roome for another life, and therefore wee muſt not conceive all preſently done. As the Sunne ſhineth on the Moone by leaſurely degrees, till ſhee come to her full light; or as if the King grant a pardon to bee drawen; though the grant bee of the whole thing at once, yet it cannot bee written and ſealed but word after word, and line after line, and action after action: ſo the grant of our holineſſe is made unto Chriſt at firſt, but in the execution thereof, there is line upon line, precept upon precept, here a little, and there a little; ſuch an order by Chriſt obſerved in the diſtribution of his Spirit and grace, as is moſt ſuteable to a life of faith, and to the hope wee have of a better Kingdome. I have prayed for thee that thy faith faile not, ſaith Chriſt unto *Peter*, yet wee ſee it did ſhake and totter, *non rogavit ut ne deficeret, ſed ut ne prorſus deficeret*, the Prayer was not that there might be no failing at all, but that it might not utterly, and totally faile.

Fourthly, the *aſſurance of our ſitting in heavenly places*. His ſitting in heavenly places hath raiſed us up together and *made ſit with him*, *Eph.* 2. 6. Firſt, becauſe he ſitteth there in our fleſh. Secondly, becauſe hee ſitteth there in our behalfe. Thirdly, becauſe hee ſitteth there as our Center, *Col.* 3. 1, 2. And ſo is neere unto us, *natura, officio & ſpiritu*, by the unity of the ſame nature with us; by the quality of his office or Sponſorſhip for us; and by the Communion and fellowſhip of his Spirit.

Fifthly, *Strength againſt our ſins*: for from his Prieſthood in heaven, which is his Interceſſion; the Apoſtle inferres the *writing of the Law in our hearts*, *Hebr.* 8. 4. 6. 9, 10.

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Sixthly, the *ſanctification of our ſervices*: of which the Leviticall Prieſts were a type, who were to *beare the iniquity of the holy things of the children of Iſrael*, that they might be accepted, *Exod.* 28.38. He is the Angell of the Covenant, who hath a golden Cenſer, to offer up the prayers of the Saints, *Revel.* 8.3. There is a three-fold evill in man; Firſt, an *Evill of ſtate* or condition under the *guilt of ſinne*. Secondly, an *Evill of nature*, under the *corruption of ſinne*, and under the indiſpoſition and ineptitude of all our faculties unto good. Thirdly, an *Evill* in all our *ſervices*, by the *adherencie of ſin*, for that which toucheth an uncleane thing, is made uncleane, and the beſt wine mixed with water, will loſe much of its ſtrength and native ſpirits. Now Chriſt by his *righteouſneſſe* and *merits juſtifieth* our *perſons* from the guilt of ſinne; and by his *grace* and *Spirit* doth in meaſure *purifie* our *faculties*, and cure them of that corruption of ſin which cleaves unto them. And laſtly, by his *incenſe* and *interceſſion* doth cleanſe our *ſervices*, from the noyſomeneſſe and adherencie of ſinne, ſo that in them the Lord ſmelleth a ſweet ſavour; and ſo the Apoſtle calleth the contributions of the Saints towards his neceſſities, *an odour of a ſweet ſmell, a ſacrifice acceptable, and well pleaſing unto God*, *Phil.* 4.18. *Gen.* 8.21. And this is a benefit which runneth through the whole life of a Chriſtian; all the ordinary workes of our calling (being parts of our ſervice unto God, for in them we worke as ſervants to the ſame Maſter) are unto us ſanctified, and to the Father made acceptable by the interceſſion of his Sonne, *who hath made us Prieſts, to offer all our ſacrifices with acceptance upon this Altar*, *Revel.* 1.6. 1 *Pet.* 2.5. *Eſay* 56.7.

Seventhly, the *Inward interpellation* of the ſoule it ſelfe for it ſelfe, which is, as it were, the eccho of Chriſts interceſſion in our hearts: The *Spirit maketh interceſſion for us with groanes which cannot be uttered*, *Rom.* 8.26.

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The ſame Spirit groaneth *in us*, and more fully and diſtinctly by Chriſt prayeth *for us*. *Theſe things I ſpeake in the world*, ſaith our Saviour, *that they might have my joy fulfilled in themſelves*, *Ioh.* 17. 13. that is, as I conceive, I have made this prayer in the world, and left a record and patterne of it in the Church, that they feeling the ſame heavenly deſires kindled in their owne hearts, may bee comforted in the workings of that Spirit of prayer in them, which teſtifieth to their ſoules the qualitie of that interceſſion which I ſhall make for them in heaven.

Eighthly, *Patience* and unweariedneſſe in Gods ſervice: *Let us runne with patience the race that is ſet before us*, looking unto Jeſus the Authour and finiſher of our faith, who for the joy that was ſet before him, endured the Croſſe, deſpiſing the ſhame, and *is ſate downe at the right hand of the Throne of God*, *Heb.* 12. 1, 2, 3.

Laſtly, *Confidence* in our approches to the throne of Grace: *Seeing then that we have a great high Prieſt that is paſſed into the heavens*, *Ieſus the Sonne of God*, *let us hold faſt our profeſſion*, *and come boldly unto the throne of Grace*, *Heb.* 4. 14–16. And againe, This man after hee had offered one Sacrifice for ſinnes for ever, *ſate downe on the right hand of God*, from hence-forth expecting till his enemies be made his foot-ſtoole: from whence the Apoſtle inferreth, *Having therefore boldneſſe to enter into the Holieſt by the blood of Ieſus*; and having an high Prieſt over the houſe of God, *Let us draw neere with a true heart*, *in full aſſurance of faith*, &c. *Heb.* 10. 19–23.

And all theſe things are certaine to us in the vertue of this *Interceſſion* of Chriſt: Firſt, becauſe the Father *heareth him*, *and anſwereth him*, *Ioh.* 11. 42. 12. 28. and appointed him to this office, *Heb.* 5. 4, 5. Secondly, becauſe the Father *loveth us*; *I ſay not unto you that I will pray the Father for you*, *for the Father himſelfe loveth you*, *becauſe you have loved me*, &c. *Ioh.* 16. 26, 27. Thirdly, becauſe

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The fourth thing inquired into about the Prieſthood of Chriſt, was, what is the *Vertue* and fruits thereof, and they may be all comprized in two generall words: there is *Solutio debiti*, the paiment of our debt, and *Redundantia meriti*, an overplus, and redundancie of merit. *Satisfaction*, whereby we are redeemed from under the Law; and an *Acquiſition*, or purchaſe of an inheritance and priviledges for us. The obedience of Chriſt hath a double relation in it, there is, firſt, *Ratio legalis juſtitiæ*, the relation of a legall righteouſneſſe; as it beares exact and compleat conformitie to the Law, will, and decree of his Father. Secondly, there is *ratio ſuperlegalis meriti*, the relation of a merit over and beyond the Law; for though it were *noſtrum debitum*, that which we did neceſſarily owe, yet it was *ſummum indebitum*, that which of himſelfe he was not bound unto, but by voluntary ſuſception, and covenant with his Father, for it was the bloud and obedience of God himſelfe.

Here then firſt is to be conſidered his *payment* of that debt which we did owe unto God, in which reſpect he is ſaid to *Beare our ſinnes*. To *beare* ſinne, is to have the burden

burden of the guilt of ſin and malediction of the Law to lye upon a man; ſo it is ſaid, he that troubleth you, *ſhall beare his judgement*, *Gal.*5.10. The ſonne ſhall *not beare the iniquity of the father*, neither ſhal the father *beare the iniquity* of the ſonne; the wickednesse of the wicked ſhal *be upon him*, *Ezek.*18.20. So wrath is ſaid to *Abide on a man*, *Ioh.*3.36. and ſin is ſaid to *be retained*, or held in its place, *Ioh.*20.23. So Chriſt is ſaid to *beare our ſinnes* in his body on the tree, 1 *Pet.*2.24. *Eſay* 53.4.6. and by ſo bearing them, hee tooke them off from us, cancel'd the obligations of the Law againſt us, and did all whatſoever was requiſite to ſatisfie an offended Juſtice, for hee *fulfilled the Law*, which was our *debt of ſervice*. It becommeth us to *fulfill all righteouſneſſe*, *Matth.*3.15. and he *endured the Croſſe*, and curſe, the bloudy agonie, and ignominie of that death which was the *debt of ſuffering*, *Heb.* 12.2. and the covenant betweene him and his Father was, that all that, ſhould be done by him as *our Head and ſurety*, and ſo he was to taſte death *for every man*, *Heb.*2.9. *Rom.*5.8. * So there is a *Commutation* allowed, that he ſhould be in our ſtead, as it were, Ἀντίψυχον, his ſoule a ſacrifice, and his life a price, and his death a conqueſt of ours, and therefore is called Λύτρον ἀντὶ πάντων, 1 *Tim.*2.6. *A price or ranſome* for all thoſe in whoſe place he was made ſin, and a curſe, 2 *Cor.*5.21. *Gal.*3.13. Though he had not any *Demerit* or proper guilt of ſinne upon him, which is a *Deſerving* of puniſhment (for that ever growes out of ſin either *perſonally inherent*, or at leaſt *naturally imputed*, by reaſon that he to whom it is accounted, was ſeminally and naturally contained in the loines of him from whom it is on him derived) yet he had the guilt of ſin ſo far as it notes an *obligation* and ſubjection unto *puniſhment*, as hee was our *ſurety*, and ſo *in ſenſu forenſi*, in the ſight of Gods court of juſtice, one with us, who had deſerved puniſhment, imputed unto him.

* *Notant qui de legum relaxatione ſcripſerunt, eas eſſe optimas relaxationes, quibus annexa eſt commutatio ſive compenſatio*, Grot. *de ſatisfact. Chriſti, cap.*5.

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The fruit which redounds to us hereby, is the expiation or *remiſſion of our ſinnes* by the imputing of his righteouſneſſe unto us. *This is my blond of the new Teſtament which is ſhed for many for the remiſſion of ſins*, Mat. 26. 28. In whom we have *redemption through his blond, the forgiveneſſe of ſinnes*, according to the riches of his glory, *Epheſ.* 1.7. *Heb.* 8.12. And this muſt needs be a wonderfull mercy, to have ſo many thouſand talents forgiven us, ſuch an infinite weight taken off from our conſciences, the penaltie and curſe of ſo many ſinnes removed from us: our naturall condition is to be an heire of everlaſting vengeance, the object of Gods hatred and firy indignation, exiles from the preſence of his glory, veſſels fit and full of miſery, written within and without with curſes, to be miſerable, to be all over miſerable, to be without ſtrength in our ſelves, to be without pity from other, to be without hope from God, to be without end of curſedneſſe; this is the condition of a ſinner, and from all this doth the mercy of God deliver us.

The manner whereby the ſatisfaction of Chriſt becomes profitable unto us, unto the remiſſion of ſinne and righteouſneſſe, is by *Imputation*, *Rom.* 4. 3. 5. 8. 5.19. No man is able to ſtand before Gods juſtice, for hee is a conſuming fire, *Heb.* 12.29. No fleſh can be righteous if he enter into judgement. He is of purer eyes than to behold iniquity, *Hab.* 1.13. for his eyes are not eyes of fleſh, *Iob* 10.4. Now all the world is guilty before God, and commeth ſhort of his glory, בְּרָע כָּל־הָעוֹלָם it lieth in miſchiefe, 1 *Ioh.* 5.19. and therefore muſt be juſtified by a forren righteouſneſſe, and that equall to the juſtice offended, which is the righteouſneſſe of God unto us gratiouſly imputed. Wee are juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, *Rom.* 3. 19--24.

To open this point of *Juſtification by imputed righteouſneſſe*: We muſt note that two things are pre-required

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to denominate a man a righteous man. Firſt, there muſt be extant a *righteouſneſſe* which is apt and *able to juſtifie*. Secondly, there muſt be a right and *propriety* to it, whereby it commeth to paſſe that it doth *actually juſtifie*. We muſt then firſt inquire what the righteouſneſſe is whereby a man may be juſtified. *Righteouſneſſe* conſiſteth in a relation of *rectitude and conformitie*. *God made man upright*, but they have ſought out many inventions, and turned into many crooked diverticles of their owne, *Eccleſ.* 7. 29. *Deut.* 32. 5. A wicked man loveth *crooked wayes*, to wander up and downe in his owne courſe, *Ier.* 31. 22. *Hoſ.* 4. 16. whereas a righteous man loveth *ſtrait wayes*, *Heb.* 12. 13. *Pſal.* 5. 8. becauſe righteouſneſſe conſiſteth in rectitude: and this preſuppoſeth ſome *Rule*, unto which this conformitie muſt referre. The *primitive* and originall prototype, or *Rule* of holineſſe, is the righteouſneſſe of God himſelfe, ſo farre-forth as his Image is communicable to the creature, or at leaſt ſo farre forth as it was at the firſt implanted in man: *Be yee perfect, as your father which is in heaven is perfect*, *Matth.* 5. 48. It is not meant of his infinite perfection, (for it was the ſin of *Adam* to aime at being as God, in abſoluteneſſe and independent excellencie) but of that perfection of his, which is in the Word, ſet forth unto us for an Image and patterne whereunto to conforme our ſelves. Therefore the *ſecondary rule* of righteouſneſſe, or rather the ſame rule unto us revealed, is the *Law of God* written in his Word, in the which Gods holineſſe, ſo farre as it is our example, exhibiteth it ſelfe to the ſoule, as the Sun doth communicate its light thorow the beame which conveyes it. Now in the *Law* there are two things; one principall, *Obedience*; the other ſecondary, *Malediction*, upon ſuppoſition of diſobedience: *Curſed is every one that continueth not in all things which are written in the booke of the Law to doe them*, *Gal.* 3. 10. So then, upon ſuppoſition of the ſinne of man, two things are required

unto *Iuſtification*, the expiation of ſin, by ſuffering the curſe, and the fulfilling of righteouſneſſe *de novo*, againe. Man created might have beene juſtified by obedience onely, but man lapſed cannot otherwiſe appeare righteous in Gods ſight, but by a double obedience, the one *paſſive*, for the *ſatisfaction* of his vindicative juſtice, as wee are his *priſoners*; the other *active*, in proportion to his remunerative juſtice, as we are his *creatures*.

But beſides this that there muſt be a righteouſneſſe extant, there is required in the perſon to be juſtified or denominated thereby a *propriety* thereunto, that it may be *His righteouſneſſe*, *Ier.* 33.16. Now there may be a two-fold proprietie to righteouſneſſe, according to a two-fold manner of unitie. (*Unitas enim præſtantis eſt fundamentum proprietatis ad officium præſtitum*) Firſt, there is a *perſonall* and individuall *unity*, whereby a man is *unus in ſe*, one in and by himſelfe, and ſo hath proprietie to a dutie performed, becauſe it is performed in his owne perſon, and by himſelfe alone. Secondly, there is a *common unity*, whereby a man is *unus cum alio*, one with another, or whereby many are *unum in aliquo primo*, one in and with ſome other thing which is the fountaine and originall of them all. And this is the ground of *Righteouſneſſe imputed*; for in the Law a man is juſtified by performing intire obedience in his owne perſon, for the Law requireth righteouſneſſe to be performed by a created and implanted ſtrength, and doth not put, ſuppoſe, or indulge any common principle thereof out of a mans ſelfe: Therefore legall righteouſneſſe is moſt properly called *Our owne righteouſneſſe*, and is ſet in oppoſition to the righteouſneſſe of God, or that which is by grace imputed, *Rom.* 10.3. *Phil.* 3.8,9. Wee ſee then that in this matter of imputation either of ſinne or righteouſneſſe, for the cleering of God from any injuſtice or partiality in his proceedings, there muſt ever bee ſome *unity* or other betweene the parties, he whoſe fact is imputed,

puted, and the other to whom it is imputed: It would be prodigious and againſt reaſon to conceive that the fall of Angels ſhould be imputed unto men, becauſe men had no unity in condition either of nature, or covenant with the Angels, as we have in both with *Adam*.

This *common unity* is two-fold, either *naturall*, as betweene us and *Adam*, in whom we were ſeminally contained, and originally repreſented; for otherwiſe than in and with *Adam* there could at the beginning be no covenant made with mankinde, which ſhould *ex æquo* reach unto all particular perſons in all ages and places of the world: Or *Voluntary*, as betweene a man and his *ſuretie*, who, *in conſpectu fori*, are but as *one perſon*. And this muſt be *mutuall*, the one party undertaking to doe for the other, and the other yeelding and conſenting thereunto; as betweene us and Chriſt, for Chriſt voluntarily undertooke for us, and we by the Spirit of Chriſt are perſwaded and made willing to conſent, and by faith to caſt our ſins upon Chriſt, and to lay hold on him. And beſides *the will of the parties* who are, the one by default, the other by compaſſion and ſuretiſhip engaged in the debt; there is required *the will and conſent of the Iudge*, to whom the debt is due, and to whom it belongeth in the right of his juriſdiction, to appoint ſuch a forme of proceeding for the recovery of his right, as may ſtand beſt with the honour of his perſon, and the ſatisfaction of his juſtice, who if he would, might in rigour have refuſed any ſurety, and have exacted the whole debt of thoſe very perſons by whoſe onely default it grew. And thus it comes to paſſe that by grace we have fellowſhip with the ſecond *Adam*, as by nature with the firſt, 1 *Cor.* 15.45--48. So then betweene Chriſt and us there muſt be an *unity*, or elſe there can be no *imputation*. And therefore it is that we are ſaid to be *juſtified by faith*, and that *faith is imputed for righteouſneſſe*, *Rom.* 4.5. not the τὸ *credere*, the act of beleeving,

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as if that were, *in ſe*, accounted righteouſneſſe, as it is a worke proceeding from us by grace; becauſe it is *Vinculum* and *inſtrumentum unionis*, the bond of union betweene us and Chriſt, and by that meanes makes way to the imputation of Chriſts righteouſneſſe unto us. Therefore we are ſaid to be *buried*, and *crucified* in and with Chriſt, by the vertue of faith concorporating Chriſt and a Chriſtian together, and communicating the fellowſhip of his ſufferings and reſurrection, *Rom.6.6. Gal.6.14. Epheſ.3.17. Phil.3.10. If I be lifted up*, ſaith our Saviour, *I will draw all men after me; crucem conſcendit, & me illuc adduxit*, when Chriſt hanged on the croſſe, we in a ſort were there too. As in *Adam* we were all in Paradiſe, by a naturall and ſeminall vertue; ſo in Chriſt by a ſpiritual vertue, wherby in due time faith was to be begotten in us, and ſo we to have an actuall being of grace from him, as after our reall exiſtence we have an actuall being of nature from *Adam*. Thus wee ſee that Chriſt did for us fulfill all righteouſneſſe, by his paſſive meriting and making ſatisfaction unto the remiſſion of ſinnes. By his active, covering our inabilities, and doing that in perfection for us, which we could not doe for our ſelves. Firſt, he ſuffered *our puniſhment*, he was *wounded for our tranſgreſſion, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed, Eſay* 53.5. If it be here objected, that an innocent perſon ought not to ſuffer for a nocent, for guilt is inſeparable from ſinne; *The ſon ſhall not beare the iniquitie of his father, neither ſhall the father beare the iniquitie of the ſonne, the ſoule that ſinneth the ſame ſhall die, Ezek.* 18.20. For the cleering of this objection, we muſt note that there is a two-fold manner of guilt (as I before touched) either ſuch as growes out of *ſinne inherent*, which is the *deſerving of puniſhment*, as it is in us: or ſuch as growes out of *ſinne imputed*, and that not by reaſon of union naturall, as the guilt of *Adams* ſinne is imputed

imputed unto us (which manner of imputation is likewiſe *fundamentum demeriti*, and cauſeth us to deſerve puniſhment) but *voluntary* by way of *vadimony and ſuſception*. And ſo guilt is onely a free and willing obnoxiouſneſſe unto that puniſhment which another hath deſerved. Amongſt ſinfull men it is true that the ſonne ſhall not beare the puniſhment of the fathers ſinne: firſt, becauſe he is altogether perſonally diſtinct. Secondly, becauſe he is not appointed ſo to doe, as Chriſt was, *Ioh.* 10. 18. Thirdly, becauſe hee is not able to beare them, ſo as to take them off from his father as Chriſt did ours: He was himſelfe able to ſtand under our puniſhment without ſinking, and was able by ſuffering them, to take them off from us, becauſe his perſon was anſwerable in dignitie, and therefore (by the grace of God, and the act of his Divine juriſdiction in ordering the way to his owne ſatisfaction) equivalent in juſtice unto all ours. Fourthly, becauſe he hath alreadie too many of his owne to beare. But yet, if the wil of the ſon goe along with the father inſinning, it is not ſtrange, nor unuſuall for him to ſuffer for his fathers and his owne ſin together, as for the *continuation* of the ſame offence; becauſe, though hee doe not will the puniſhment, (as Chriſt did ours) yet imitating and continuing the ſin, there is *Volitum in cauſa*, for the puniſhment too.

Now for an anſwer and reſolution of the queſtion, whether an innocent perſon may ſuffer for a nocent, wee muſt note firſt that God out of his Dominion over all things, may caſt paines upon an innocent perſon, as it is manifeſt he did upon Chriſt: And what ground of complaint could any creature have againſt God, if he ſhould have created it in fire, and made the place of its habitation the inſtrument of its paine? Doe not wee our ſelves without cruelty upon many occaſions put creatures that have not offended us unto paine?

Vid. Grot. de ſatisfactione Chriſti, cap. 4, 5.

Secondly, it is not univerſally againſt equity for one

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Tertul contr. Marcion l b. 2. cap.15.

Lumbard lib.2 diſtinct 33.

Aquin. 22æ. quæſt.108.art.4.

Coquæus in Aug. Civ Dei, lib. 16. cap 1.num.1.

Danæ in Aug. Enchirid.c.46.

to ſuffer the puniſhment of anothers ſinne: we ſee the infants of Sodome, Babylon, Ægypt, of *Corah*, *Dathan*, and *Abiram*, were involved in the puniſhment of thoſe ſinnes of which themſelves were not guilty: The Lord reſerveth to himſelfe the puniſhment of the fathers on the children, hee puniſhed the ſinnes of three hundred and ninety yeares all together, *Ezek.*4.2.5.*Cham* committed the ſinne, and yet *Canaan* was curſed for it. *Gen.*9. 22. 25. The ſinne was *Gehezies* alone, and yet the leproſie cleaved not to him onely but to his poſterity. 2 *King.* 5. 27. The ſinne of crucifying Chriſt was the Jewes in that age alone, and yet wrath is come upon them to the uttermoſt even unto this day. *Matth.* 27. 25. 1 *Theſ.* 2. 16. *Achan* treſpaſſed alone, but he periſhed not alone but his ſonnes, and his daughters, and all that he had with him. *Ioſh.*7. 24. 1 *King.* 21. 21. *Iudg.* 9. 56. 1 *King.* 2. 33. *Ierem.* 22. 30.

Thirdly, the equity hereof in the caſe of Chriſt doth herein plainely appeare, when all parties are *glorified*, and all parties are *willing and well pleaſed*, there is no injury done unto any: and in this, the caſe is ſo; firſt, *All parties are glorified*, the Father is glorified in the obedience of his Sonne. *I have both glorified my name, and I will glorifie it againe*, *Ioh.* 12. 27, 28. *I have glorified thee on earth, I have finiſhed the worke which thou gaveſt me to doe*, *Ioh.* 17.4. The Sonne is glorified, *Thou madeſt him a little lower than the Angels, and crownedſt him with glory and honour*, *Heb.* 2. 7. *Ioh.* 17. 5. and the ſinner is glorified, *I will that where I am they may be alſo, that they may behold my glory, &c. Ioh.* 17. 24. ſecondly, *All parties are willing*; firſt, the Father is willing, for by his *Ordination* he appointed Chriſt to it, *Act.* 4. 27, 28. by his love and tender *Compaſſion* he beſtowed Chriſt upon us, *Ioh.* 3. 16. by his Divine *Acceptation* hee reſted well pleaſed in it, *Matth.* 17. 5. in one word by his wonderfull *Wiſedome* he fitted it to the manifeſtation

niſeſtation of his glory and mercy, to the reconciliation of him and his creature, and to the exaltation of his Sonne: ſecondly, the Sonne is willing, hee chearfully ſubmitted unto it, *Heb.* 10. 9. and freely loved us and gave himſelfe unto us, *Gal.* 2. 20. thirdly, the ſinner is willing, and accepteth and relieth upon it, as wee have ſeene at large before in the third verſe, ſo that there can bee no injury done to any party, where all are willing, and where all are glorified.

Fourthly, that an innocent perſon may thus in *Juſtice* and *equity* ſuffer for a nocent, there is required (beſides theſe acts of *ordination* in the ſupreme, of *ſubmiſſion* in the ſurety, and of *conſent* in the delinquent) firſt, an intimate and neere *conjunction* in him that ſuffereth with thoſe that ſhould have ſuffered. Severall unions and conjunctions there are, as *Politike* between the members and ſubjects in a ſtate, and * thus in a commonwealth univerſally ſinfull, a few righteous men may as parts of that ſinfull ſociety be juſtly ſubject to thoſe temporary evils which the ſinnes of the ſociety have contracted, and the people may juſtly ſuffer for the ſinnes of the Princes, 2 *Sam.* 24. 17. and hee for theirs, 1 *Sam.* 12. 25. ſecondly, *Naturall*, as betweene parents and children, ſo the Lord viſited the ſinnes of *Dathan* upon his little ones, *Numb.* 16. 27. 33. thirdly, *Myſticall* as betweene man and wife, ſo the Lord puniſhed the ſinnes of *Amaziah* the prieſt of Bethel by giving over his wife unto whoredome, *Amos* 7. 17. and wee ſee in many caſes the husband is liable to be charged and cenſured for the exorbitancies of his wife; fourthly, *Stipulatory* and by *conſent*, as in the caſe of *ſidejuſſores* or *obſides*, who are puniſhed for the ſinnes of others whom they repreſent, and in whoſe place they ſtand as a caution and muniment againſt injuries which might be feared, as we ſee in the parable of the priſoner committed to the cuſtody of another perſon, 1 *King.* 20. 39-43. fifthly, *Poſſeſſe-*

* *Navicula in qua erat Judas turbabatur, unde & Petrus, qui erat firmus meritis ſuis, turbabatur alienis Ambroſ. in Luc.* 5.
ἓαρ ἀπόλλυται μὴ ἀπαλλαγῆς Βασιλέων. *Heſiod. Delirant reges, plectuntur Achivi.*

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ry as betweene a man and his goods, and ſo wee finde that a man was to offer no beaſt for a ſinne offering but that which was *his owne*, *Levit.* 5. 6, 7. Now in all theſe reſpects there was in ſome manner conjunction betweene us and Chriſt, He converſed amongſt men, and was a member of that Tribe and ſociety amongſt whom he lived, and therefore was together with them under that Romane yoke which was then upon the people, and in that relation paid tribute unto *Cæſar*: hee had the nature and ſeed of man and ſo was ſubject to all humane and naturall infirmities without ſinne: Hee was myſtically married unto his Church, and therefore was anſwerable for the debts and miſdemeanours of the Church. He entred into covenant, and became ſuretie for man, and therefore was liable to mans engagements. Laſtly, hee became the poſſeſſion, in ſome ſort, of his Church: whence it is that we are ſaid to receive him, and to have him, 1 *Ioh.* 5. 12. not by way of *Dominion* (for ſo we are his, 1 *Cor.* 6. 19.) but by way of *communion and propriety*; and therefore though wee cannot offer him up unto God in ſacrifice for our ſinnes, yet we may in our faith and prayers ſhew him unto his Father, and hold him up as our owne armour and fence againſt the wrath of God, *Rom.* 13. 14.

Secondly, there is required in the innocent perſon ſuffering, that he have a *free and full dominion* over that from which hee parteth, in his ſuffering for another. As in ſuretiſhip, a man hath free dominion over his money, and therefore in that reſpect he may engage himſelfe to pay another mans debt; but he hath not a free dominion over himſelfe or his owne life, and therefore he may not part with a member of his owne in commutation for anothers, (as *Zaleucus* did for his ſonne) nor be 'Αντίψυχος, to lay downe his owne life for the delivering of another from death, except in ſuch caſes as the Word of God limiteth and alloweth. But Chriſt was Lord of his owne life,

life; and had therefore power to lay it downe and to take it up. And this power he had (though he were in all points ſubject to the Law as we are) not ſolely by vertue of the hypoſtaticall union, which did not for the time exempt him from any of the obligations of the Law, but by vertue of a particular command, conſtitution, and deſignation to that ſervice of laying downe his life. *This commandement have I received of my Father*, *Joh.* 10. 18.

Laſtly, it is requited that this Power be ample enough to breake thorow the ſufferings he undertaketh, and to re-aſſume his life, and former condition againe. *I have power to lay it downe, and I have power to take it up.* So then the ſumme of all is this; by the moſt juſt, wiſe, and mercifull will of God, by his owne moſt obedient and voluntary ſuſception, Chriſt Jeſus, being one with us in a manifold and moſt ſecret union, and having full power to lay downe, and to take up his life againe by ſpeciall command and allowance of his Father given him, did moſt juſtly, without injury to himſelfe, or diſhonour to, or injuſtice in his Father, ſuffer the puniſhment of their ſinnes, with whom he had ſo neere an union, and who could not themſelves have ſuffred them with obedience in their owne perſons, or with ſo much glory to Gods juſtice, mercy and wiſdome.

If it be here againe objected, that ſin in the Scripture is ſaid to be *pardoned*, which ſeems contrary to this payment and ſatisfaction. To anſwer this, wee muſt note, firſt, that in the rigour of the Law, *Noxa ſequitur caput*; the delinquent himſelfe is in perſon to ſuffer the penaltie denounced, for the Law is, In the day that *Thou* eateſt *thou ſhalt dye*; and the ſoule that ſinneth *it ſhall die*. Every man ſhall beare his *owne burthen*, *Gal.* 6. 5. So that the Law, as it ſtands in its owne rigour, doth not admit of any commutation, or ſubſtitution of one for another. Secondly, therefore, that another perſon ſuffe-

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ring may procure a diſcharge to the perſon guilty, and be valide to free him, the will, conſent and mercy of him to whom the infliction of the puniſhment belongeth muſt concurre, and his over-ruling power muſt diſpence, though not with the ſubſtance of the Lawes demands, yet with the manner of execution, and with that rigour, which bindes wrath peremptorily upon the head onely of him that hath deſerved it. So then wee ſee both theſe things doe ſweetly concurre; firſt, a precedent ſatisfaction by paying the debt; and yet ſecondly, a true pardon and remiſſion thereof to that partie which ſhould have paid it, and out of mercy towards him, a diſpencing with the rigor of that Law, which in ſtrictneſſe would not admit any other to pay it for him.

Thus wee ſee how Chriſt hath ſuffered our puniſhment. Secondly, hee *did all obedience*, and fulfilled all actions of righteouſneſſe for us; *for ſuch an high Prieſt became us who is holy, harmeleſſe, undefiled, ſeparate from ſinners, Heb.7.26.* Hee came not into the world but for us, and therefore hee neither ſuffered, nor did any thing but for us. As the colour of the glaſſe is by the favor of the Sunne-beame ſhining through it made the color of the wall, not inherent in it, but relucent upon it, by an extrinſecall affection: ſo the righteouſneſſe of Chriſt by the favor of God is ſo *imputed unto us*, as that wee are *quoad gratioſum Dei conſpectum*, righteous too. In which ſenſe I underſtand thoſe words, *Hee hath not beheld iniquitie in Iacob, neither hath he ſeen perverſeneſſe in Iſrael, Num.23.21.* Though it is indeed in him, yet the Lord looketh on him as cloathed with the righteouſneſſe of Chriſt, and ſo is ſaid not to ſee it, as the eye ſeeth the color of the glaſſe in the wall, and therefore cannot behold that other inherent color of its owne, which yet it knoweth to bee in it.

Now of this Doctrine of *Iuſtification by Chriſts righteouſneſſe imputed* wee may make a *double uſe*. Firſt, it may

may teach us that great dutie of *ſelfe-denial*; wee ſee no righteouſneſſe will juſtifie us but Chriſts, and his will not conſiſt but with the deniall of our owne. And ſurely what-ever the profeſſions of men in word may bee, there is not any one dutie in all Chriſtian Religion of more difficultie than this, to truſt Chriſt onely with our ſalvation. To doe holy duties of hearing, reading, praying, meditating, almeſgiving, or any other actions of charity or devotion, and yet ſtill to abhorre our ſelves and our workes, to eſteeme our ſelves after wee have done all, unprofitable ſervants, and worthy of many ſtripes: to doe good things, and not to reſt in them; to owne the ſhame and dung of our ſolemne ſervices: when we have done all the good workes wee can, to ſay with *Nehemiah*, *Remember mee*, ô my God, concerning this, *and ſpare me according to the greatneſſe of thy mercie*, *Nehem.* 13.22. and with *David*, *To thee ô Lord, belongeth mercie, for thou rendereſt to every man according to his worke*, *Pſal.* 62.12. It is thy mercy to reward us according to the uprightneſſe of our workes, who mighteſt in judgement confound us for the imperfection of our workes. To give God the praiſe of our working, and to take to our ſelves the ſhame of polluting his workes in us. There is no Doctrine ſo diametrally contrary to the merits of Chriſt, and the redemption of the world thereby, as juſtification by workes. No Papiſt in the world is or can bee more contentious for good workes than wee both in our Doctrine and in our prayers, and in our exhortations to the people. We ſay no faith juſtifieth us before God but *a working faith*, no man is righteous in the ſight of men, nor to bee ſo eſteemed, but by *workes of holineſſe*; *without holineſſe* no man ſhall ſee God, hee that is Chriſts is *zealous of good workes*, purifieth himſelfe even as hee is pure, and walketh as hee did in this world. Here onely is the difference; we *doe them*, becauſe they are our *Dutie*, and teſtifications of our love and thankfulneſſe to Chriſt, and

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of the workings of his Spirit in our hearts; but wee *dare not truſt in them*, as that by which wee hope to ſtand or fall before the tribunall of Gods Iuſtice, becauſe they are at beſt mingled with our corruptions, and therefore doe themſelves ſtand in need of a high Prieſt to take off their iniquity. Wee know enough in Chriſt to depend on, we never can finde enough in our ſelves. And this confidence wee have, if God would ever have had us juſtified by workes, hee would have given us grace enough to fulfill the whole Law, and not have left a Prayer upon publike record for us every day to repeat, and to regulate all our owne Prayers by, *forgive us our treſpaſſes*. For how dares that man ſay, I ſhall bee juſtified by my workes, who muſt every day ſay, *Lord forgive mee my ſinnes, and bee mercifull unto mee a ſinner*. Nay though wee could fulfill the whole Law perfectly, yet from the guilt of ſinnes formerly contracted wee could no other way bee juſtified, than by laying hold by faith on the ſatisfaction and ſufferings of Chriſt.

Secondly, it may teach us *confidence* againſt all ſinnes, corruptions, and temptations. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtifieth, who is he that condemneth? It is Chriſt that died, &c.* Satan is the blackeſt enemie, and ſinne is the worſt thing hee can alleage againſt mee, or my ſoule is or can bee ſubject unto; for *Hell is not ſo evill as ſinne*. In as much as Hell is of Gods making, but ſinne onely of mine. Hell is made againſt mee, but ſinne is committed againſt God. Now I know Chriſt came to deſtroy the workes, and to anſwer the arguments and reaſonings of the Devill. Thou canſt not ſtand before God, ſaith Satan, for thou art a grievous ſinner, and he is a devouring fire. But faith can anſwere, Chriſt is able both to cover and to cure my ſinne, to make it vaniſh as a miſte, and to put it as farre out of mine owne ſight, as the Eaſt is from the Weſt. But thou haſt nothing to doe with Chriſt, thy ſinnes are ſo many and

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ſo foule; ſurely the bloud of Chriſt is more acceptable to my ſoule, and much more honourable and pretious in it ſelfe, when it covereth a multitude of ſinnes. *Paul* was a perſecutor, a Blaſphemer, and injurious, the greateſt of all ſinners, and yet hee obtained mercy, that hee might be for a patterne of all long-ſuffering to thoſe that ſhould after beleeve in Chriſt. If I had as much ſinne upon my ſoule as thou haſt, yet faith could unlade them all upon Chriſt, & Chriſt could ſwallow them all up in his mercy. But thou haſt ſtill nothing to doe with him, becauſe thou continueſt in thy ſinne. But doth hee not call mee, invite me, beſeech mee, command me to come unto him? If then I have a heart to anſwer his call, hee hath a hand to draw me to himſelfe, though all the gates of Hell, and powers of darkneſſe, or ſinnes of the world ſtood betweene. But thou obeyeſt not this call. True indeed and pittifull it is, that I am dull of hearing, and ſlow of following the voice of Chriſt, I want much faith: but yet Lord thou doſt not uſe, to quench the ſmoaking flax, or to breake the bruized reed; I beleeve, and thou art able to helpe mine unbeleefe. I am reſolved to venture my ſoule upon thy mercy, to throw away all mine owne loading, and to cleave onely to this planck of ſalvation. But faith purifieth the heart, whereas thou art uncleane ſtill. True indeed, and miſerable man I am therefore, that the motions of ſinne doe worke in my members. But yet Lord I hate every falſe heart; I delight in thy Law with mine inner man, I doe that which I would not, but I conſent to thy Law that it is good, I deſire to know thy will, to feare thy name, & to follow thee whitherſoever thou leadeſt mee. But theſe are but emptie velleities, the wiſhings and wouldings of an evill heart. Lord to me belongeth the ſhame of my failings, but to thee belongeth the glory of thy mercy and forgiveneſſe. Too true it is that I doe not all I ſhould: but doe I allow my ſelfe in any thing that I ſhould not? doe I make uſe of mine infir-

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mities to juſtifie my ſelfe by them, or ſhelter my ſelfe under them, or diſpence with my ſelfe in them? though I doe not the things I ſhould, yet I love them, and delight in them, my heart, and Spirit, and all the deſires of my ſoule are towards them; I hate, abhorre, and fight with my ſelfe for not doing them. I am aſhamed of mine infirmities, as the blemiſhes of my profeſſion, I am weary of them, and groane under them as the burdens of my ſoule: I have no luſt, but I am willing to know it, and when I know, to crucifie it. I heare of no further meaſure of grace, but I admire it, and hunger after it, and preſſe on to it. I can take Chriſt and affliction, Chriſt and perſecution together. I can take Chriſt without the world, I can take Chriſt without my ſelfe. I have no unjuſt gaine, but I am ready to reſtore it. No time have I loſt by earthly buſineſſe from Gods ſervice, but I am ready to redeeme it. I have followed no ſinfull pleaſure, but I am ready to abandon it, no evill company but I mightily abhorre it. I never ſware an oath, but I can remember it with a bleeding conſcience; I never neglected a duty but I can recount it with revenge and indignation. I doe not in any man ſee the Image of Chriſt, but I love him the more dearly for it, and abhorre my ſelfe for being ſo much unlike it. I know, Satan, I ſhall ſpeed never the worſe with God, becauſe I have thee for mine enemie. I know I ſhall ſpeed much the better, becauſe I have my ſelfe for mine enemie. Certainly hee that can take Chriſt offer'd, that can in all points admit him, as well to purifie as to juſtifie, as well to rule as ſave, as well his grace as his mercie, neede not feare all the powers of darkneſſe, nor all the armies of the fouleſt ſinnes which Satan can charge his conſcience withall.

The ſecond great vertue and fruit of the Prieſthood of Chriſt was *ex redundantia meriti*, from the redundancy and overflowing of his merit. Firſt, hee doth *merit to have a Church*; for the very being of the Church is the effect

effect of that great price which he payed; therefore the Church is called a *purchaſed people*, 1 *Pet.*2.9. *Aſk of mee, and I will give thee the heathen for thine inheritance*, *Pſal.*2.8. when hee made his ſoule an offering for ſinne, hee did by that meanes ſee his ſeed, and divide a portion with the great, *Eſai.*53.10,11,12. The delivering and ſelecting of the Saints out of this preſent evill world was the end of Chriſts Sacrifice, *Gal.*1.4. Secondly, hee did *merit all ſuch good things* for the Church, as the great love of himſelfe and his Father towards the Church did reſolve to conferre upon it. They may I conceive be reduced to two heads: Firſt, *Immunitie from evill*, whatſoever is left to bee removed after the payment of our debt, or taking off from us the guilt, and obligation unto puniſhment. Such are the *Dominion of Sinne*. *Sinne ſhall not have dominion over you*, *Rom.*6.14. The *Law of the Spirit of Life in Chriſt Ieſus, hath made mee free from the Law of Sinne and of Death*, *Rom.*8.2. *He that committeth ſinne is the ſervant of ſinne; but if the Sonne ſhall make you free, you ſhall bee free indeed*, *Ioh.*8.34-36. *Hee that is borne of God doth not commit ſinne*, 1 *Ioh.*3.9. That is, he is not an artificer of ſinne, one that maketh it his trade and profeſſion, and therefore bringeth it to any perfection. Hee hath received a *Spirit of Iudgement*, that chaineth up his luſts, and a *Spirit of burning*, which worketh out his droſſe, *Eſai.*4.4. *Mal.*3.2,3. *Matth.*3.2. Such is, The *Vanity of our Minde*, whereby wee are naturally unable to thinke, or to cheriſh a good thought, 2 *Cor.*3.5. *Eph.*4.17. The *Ignorance, and hardneſſe of our hearts*, unable to perceive, or delight in any ſpirituall thing, *Eph.*4.18. *Ioh.*1.5. *Luk.*24,25.45. The *Spirit of diſobedience and* habituall ſtrangeneſſe and averſeneſſe from God, *Eph.*4.18. *Iob* 20.14. Such are alſo all thoſe *ſlaviſh, affrightfull, and contumacious effects of the Law in* terrifying the conſcience, irritating the concupiſcence, and compelling the froward heart to an unwilling and

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unwelcome conformitie. The Law is now made our counſeller, a delight to the inner man, that which was a lion before, hath now food and ſweetneſſe in it.

Secondly, *Many Priviledges* and dignities in the vertue of that principall and generall one, which is our *unitie unto Chriſt*; from whence by the fellowſhip of his holy and quickning Spirit, wee have an *unction* which teacheth us his wayes, and his voyce, which *ſanctifieth our nature*, by the participation of the divine nature, that is, by the renewing of Gods moſt holy and righteous Image in us. Which *ſanctifieth our Perſons*, that they may bee ſpirituall Kings and Prieſts. *Kings*, to order our owne thoughts, affections, deſires, ſtudies towards him, to fight with principalities, powers, corruptions, and ſpirituall enemies. *Prieſts*, to offer up our bodies, ſoules, prayers, thankſgivings, almes, ſpirituall ſervices upon that Altar, which is before his mercy-ſeate, and to ſlay and mortifie our luſts and earthly members; which *ſanctifieth all our actions*, that they may bee ſervices to him and his Church, acceptable to him, and profitable to others. Secondly, from this unity with him growes *our adoption*, which is another fruit of his Sacrifice. Hee was made of a woman, made under the Law, that wee might receive *The Adoption of Sonnes*, *Gal.*4.5. By which wee have free acceſſe to call upon God in the vertue of his Sacrifice, ſure ſupplies in all our wants, becauſe our heavenly Father knoweth all our needs, a moſt certaine inheritance, and ſalvation in hope; for we are already *ſaved by hope*, *Rom.*8.24. and Chriſt is to us the *Hope of Glory*, *Col.*1.27. Laſtly, there is from hence *our exaltation*, in our finall victory and reſurrection, by the fellowſhip and vertue of his victory over death, as the firſt fruits of ours, 1 *Cor.*15.20.49. *Phil.*3.21. And in our complete ſalvation, being carried in our ſoules and bodies to be preſented to himſelfe without ſpot and blameleſſe, *Eph.*5. 26,27. and to bee brought unto God, 1 *Pet.*3.18. Now

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to take all in one view, what a ſumme of mercy is here together. Remiſſion of all ſinnes, diſcharge of all debts, deliverance from all curſes; joy, peace, triumph, ſecurity, exaltation above all evils, enemies, or feares; a peculiar, purchaſed, roiall ſeed, (the gift of God the Father to his Sonne) deliverance from the dominion and ſervice of all ſinne, vanity, ignorance, hardneſſe, diſobedience, bondage, coaction, terror; ſanctification of our perſons, natures, lives, actions; adoption, hope, victory, reſurrection, ſalvation, glory. O what a price was that which procured it? O what manner of perſons ought we to bee for whom it was procured?

The fifth thing to be ſpoken of about the Prieſthood of Chriſt I ſhall diſpatch in one word, which is the *Duty* wee owe upon all this. Firſt, then wee ſhould not receive ſo great a grace in vaine, but by faith lay hold upon it, and make uſe of it. *Let us feare*, ſaith the Apoſtle, *leſt a promiſe being left us, of entring into his reſt, any of you ſhould ſeeme to come ſhort of it: for unto us was the Goſpell preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it*, *Heb.* 4. 1, 2. God in Chriſt is but *reconcileable* unto us, *One with us in his good will*, and in his proclamation of peace. When two parties are at variance, there is no actuall peace without the mutuall conſent of both againe; till wee by faith give our conſent, and actually turne unto God, and ſeeke his favor, and lay hold on the mercy which is ſet before us; though God be one, in that hee ſendeth a mediator, and maketh tender of reconcilement with us, yet this grace of his is to us in vaine, becauſe wee continue his enemies ſtill. The Sunne is ſet in the heavens for a publike light, yet it beneficeth none but thoſe who open their eyes, to admit and make uſe of its light. A court of juſtice or equity is a publike ſanctuary, yet it actually relieveth none but thoſe that ſeek unto it. Chriſt is a publike and univerſall ſalvation, ſet up for all

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comers, and appliable to all particulars, *Ioh.*3.16. Hee is not willing that any ſhould periſh, but *that all ſhould come to repentance*, 2 *Pet.*3.9. *Hee taſted death for every man*, *Heb.*2.9. But all this is not beneficiall unto life, but onely to thoſe that receive him. Onely thoſe that receive him are by theſe mercies of his made the Sonnes of God, *Ioh.*1.12. without faith they abide his enemies ſtill. God in Chriſt publiſheth himſelfe a God of peace and unity towards us, *Gal.*3.10. And ſetteth forth Chriſt as an all-ſufficient treaſure of mercy to all that in the ſenſe of their owne miſery will fly unto him, *Revel.*22.17. But till men beleeve, and are thus willing to yeeld their owne conſents, and to meete his reconciliation towards them, with theirs towards him, his wrath abideth upon them ſtill; for by beleeving onely he will have his ſonnes death *actually effectuall*, though it were *ſufficient* before. O therefore let us not venture to beare the wrath of God, the curſe of ſinne, the weight of the Law, upon our owne ſhoulders, when wee have ſo preſent a remedie, and ſo willing a friend at hand to eaſe us.

Secondly, we ſhould labour to feele the vertue of the Prieſthood and Sacrifice of Chriſt working in us, purging our conſciences from dead workes, renewing our nature, cleanſing us from the power and pollution of ſinne; for when by the hand of faith, and the ſweete operation of the Spirit wee are therewithall ſprinkled, wee ſhall then make it all our ſtudy to hate, and to forbeare ſinne, which ſqueezed out ſo pretious bloud, and wrung ſuch bitter cries from ſo mercifull a high Prieſt; to live no longer to our ſelves, that is, *ſecundum hominem*, as men, 1 *Cor.*3.3. *Hoſ.*6.7. After our owne luſts and wayes: but (as men that are not their owne, but his that bought them,) to live in his ſervice, and to his glory, 1 *Cor.*6.19, 20. 2 *Cor.*5.14. 1 *Pet.*4.2. All that wee can doe is too little to anſwere ſo great love. Love to emptie himſelfe, to humble himſelfe, to bee God in the fleſh, to bee God

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on a Croſſe, to take off from us the hatred, fury and vengeance of his Father, to reſtore us to our primitive purity & condition againe. Why ſhould it be eſteemed a needleſſe thing to bee moſt rigorouſly conſcionable, & exactly circumſpect, in ſuch a ſervice as unto which wee are engaged with ſo infinite, and unſearchable bounty? Hee payed our debt to the uttermoſt farthing, drunk every drop of our bitter Cup, and ſaved us εἰς τὸ παντελὲς, *throughly*: why ſhould not wee labour to performe his ſervice, and to fulfill every one of his moſt ſweete commands to the uttermoſt too?

Thirdly, wee ſhould learne to walke before him with all reverence and feare, as men that have received a Kingdome which cannot bee moved, *Heb.* 12.28. And with frequent conſideration of the high Prieſt of our profeſſion, that we may not in preſumption of his mercy, harden our hearts, or depart from God, *Heb.* 3.1.8. But in due remembrance of the end of his Sacrifice, which was to purchaſe to himſelfe a peculiar people, be zealous of all good workes, *Tit.* 2.14.

Fourthly, we ſhould learne confidence and boldneſſe towards him, who is a great, a faithfull, and a mercifull high Prieſt; this uſe the Apoſtle makes of it. *Seeing we have a great high Prieſt - let us hold faſt our profeſſion - and come with boldneſſe unto the throne of grace*, *Heb.* 4.14,15,16. And againe, *Having therefore boldneſſe to enter into the holieſt by the blood of Jeſus - and having an high Prieſt over the houſe of God, let us draw neere with a true heart, in full aſſurance of faith, &c.* *Heb.* 10.19-22.

Fifthly, wee learne perſeverance and ſtedfaſtneſſe in our profeſſion, becauſe he is able to carry us through and ſave us to the uttermoſt. This is that which indeed makes us partakers of Chriſt. *Wee are made partakers of him, if wee hold the beginning of our confidence ſtedfaſt to the end*, *Heb.* 3.14. The conſidering of him, of his perſeverance in finiſhing his owne worke, and our faith, and his power and

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and ability to ſave us to the uttermoſt, will keepe us from fainting in our ſervice and the profeſſion we have taken, *Heb.*12.2,3. 10.23.

Sixthly, we have hereby acceſſe to preſent our prayers, and all our ſpirituall Sacrifices upon this Altar, ſprinkled with the bloud of that great Sacrifice, and liberty to come unto God by him who liveth to make interceſſion for us, *Heb.*7.25. *In him wee have acceſſe with confidence by faith, Eph.*3.12. Therefore the Lord is ſaid to have his *eyes open to our Prayers, to hearken unto them,* 1 *Kings.*8.52. Becauſe hee firſt looketh upon our Perſons in Chriſt, before hee receiveth or admitteth any of our ſervices.

Laſtly, wee ought frequently to celebrate the memorie, and to commemorate the Benefits of this Sacrifice wherein God hath been ſo much glorified, and wee ſo wonderfully ſaved. Therefore the Lord hath of purpoſe inſtituted a ſacred ordinance in his Church, in the roome of the Paſchall Lambe, that as that was a prefiguration of Chriſts death expected, ſo this ſhould to all ages of the Church bee a reſemblance and commemoration of the ſame exhibited. *So often as yee eate this Bread, and drinke this Cup, yee ſhew forth the Lords death till hee come,* 1 *Cor.*11.26. For in the ordinances hee is *crucified before our eyes, Gal.*3.1. Therefore the Apoſtle more than once inferres from the conſideration of this Sacrifice and office of Chriſt, our dutie of not forſaking the aſſemblies of the Saints, and of exhorting and provoking one another, *Heb.*3.13. 10.24,25.

Now I proceed to the laſt thing mentioned in the words concerning the Prieſt-hood of Chriſt, and that is about the *Order of it. Thou art a Prieſt* [*for ever after the Order of Melchiſedek.*] *Secundum verbum*, or *ſecundum morem & rationem*: the Apoſtle readeth it κατὰ τάξιν, according to the *Order* of *Melchiſedeks* Prieſthood. Of this *Melchiſedek*, wee finde mention made but in two

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places onely of the whole Old Teſtament, and in both very briefly; the firſt in the Hiſtory of *Abraham* returning from the ſlaughter of the Kings, when *Melchiſedek*, being the Prieſt of the moſt high God, brought forth bread and wine, and bleſſed him, *Gen.*14.18,19,20. and the other in this place. And for this cauſe the things concerning him, and his *Order* are δυσερμήνευτα, *hard to bee underſtood*, *Heb.*5.11. It was ſo then, and ſo it would bee ſtill, if *S. Paul* had not cleered the difficulties, and ſhewed wherin the Type and the Antitype did fully anſwere; which hee hath largely done in *Heb.*7.

For underſtanding and cleering the particulars which are herein conſiderable, here are ſome queſtions which offer themſelves. Firſt, who *Melchiſedek* was? Secondly, what is meant by τάξις, his Order? Thirdly, why Chriſt was to bee a Prieſt after his Order, and not after *Aarons*? Fourthly, why hee brought forth bread and wine? Fifthly, what kinde of bleſſing it was with which hee bleſſed *Abraham*? Sixthly, in what manner he received Tithes? Laſtly, in what ſenſe hee was without Father, and without Mother, without beginning of dayes, or end of life?

Vid. Cameron. Quæſt. in Hebr.

Firſt, for *Melchiſedek*, who hee was, much hath been ſaid by many men, and with much confidence. [a] Some hereticks of old affirmed that hee was the *Holy Ghoſt*. [b] Others that hee was an *Angell*. [c] Others that hee was *Sem* the Sonne of *Noah*. [d] Others that hee was a *Cananite*, extraordinarily raiſed up by God to be a Prieſt of the Gentiles. [e] Others that hee was *Chriſt himſelfe*, manifeſt by a ſpeciall diſpenſation and priviledge unto *Abraham* in the fleſh, who is ſaid to have ſeen his day, and rejoyced, *Ioh.*8.56. Difference alſo there is about *Salem*, the place of which hee was King. Some take it for *Ieruſalem*, as * *Ioſephus*, and moſt of the ancients. Others for a citie in the halfe tribe of *Manaſſe*, within the River Iordan, where *Hierom* reports that ſome ruines of the palace

a *Apud Hieron. Epiſt. To.3. Epiſt.136. & Epiphan. lib. 2. Hæreſ.55.*
b *Origen. apud Hieronym.*
c *Hæbræi apud Epiphanc. & Hieron.*
d *Tertull. contr. Iudæos. Iuſtin. Epiphan. Partus in Gen.*
e *Quidam apud Epiphan. & nuper Petrus Cunæus. de Repub. Hebræor. cap.3 vid. Coquæ in Aug. de civ. Dei lib.16. cap.32*
* *Antiq. Iud. lib.1. cap 11.*

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palace of *Melchiſedek* were in his dayes conceived to remaine. Tedious I might be in inſiſting on this point who *Melchiſedek* was. But when I finde the Holy Ghoſt purpoſely concealing his name, genealogie, beginning, ending, and deſcent, and that to ſpeciall purpoſe; I cannot but wonder that men ſhould toile themſelves in the darke to finde out that of which they have not the leaſt ground of ſolide conjecture, and the inevidence whereof is expreſſely recorded, to make *Melchiſedek* thereby the fitter type of Chriſts everlaſting Prieſthood.

Secondly, what is meant by κατὰ It is as much as the ſtate, condition, or preſcribed Rule of *Melchiſedek*; and that was κατὰ δύναμιν ζωῆς ἀκαταλύτου, *After the power of an endleſſe life, Heb.*7.16. Not by a corporeall unction, legall ceremony, or the intervening act of a humane ordination: but by a heavenly inſtitution, and immediate unction of the Spirit of Life, by that extraordinary manner whereby hee was to bee both King and Prieſt unto God, as *Melchiſedek* was.

Thirdly, Why was hee not a Prieſt after the order of *Aaron?* The Apoſtle giveth us an anſwere, *Becauſe the Law made nothing perfect*, but was *weake and unprofitable*, and therefore was to bee aboliſhed, and to give place to another Prieſthood. Men were not to reſt in it, but by it to bee led to him who was to aboliſh it, *Heb.*7.11,12. as the morning-ſtarre leadeth to the ſunne, and at the riſing thereof vaniſheth. The miniſtery and promiſes of Chriſt were *better* than thoſe of the Law; and therefore his Prieſt-hood, which was the office of diſpencing them, was to be *more excellent* likewiſe, *Heb.* 8 6. For when the Law and covenant were to bee aboliſhed, the Prieſthood in which they were eſtabliſhed, was to die likewiſe.

Fourthly, Why *Melchiſedek* brought forth bread and wine? The Papiſts, that they may have ſomething to build the idolatry of their maſſe upon, make *Melchiſedek* to

to *Sacrifice bread and wine*, as a Type of the Euchariſt. I will not fall into ſo tedious a controverſie, as no way tending to edification, and infinite litigations there have been between the parts already about it. In one word; Wee grant that the Ancients doe frequently make it *a Type of the Euchariſt* but onely by way of *alluſion*, not of *literall prediction*, or *ſtrict prefiguration*; as that, out of Egypt have I called my Sonne, and in Rama was there a voyce heard, which were literally and hiſtorically true in another ſenſe, are yet by way of alluſion applied by the Evangeliſt unto the Hiſtory of Chriſt, *Matth.* 2. 15. 18. But wee may note; firſt, it is not *Sacrificavit*, but *Protulit*, hee brought it forth, he did not offer it up. Secondly, he brought it forth to *Abraham* as *a Prince* to entertaine him after his conqueſt, as *Ioſephus*, and from him *Cajetan* underſtand it; not as a Prieſt to God. Thirdly, hee, if hee did offer, he offered bread and wine truely, theſe men, onely the lying ſhapes thereof, and not bread and wine it ſelfe which they ſay are tranſubſtantiated into another thing. Fourthly, the Prieſt-hood of *Melchiſedek* as Type, and of Chriſt as the ſubſtance, was ἀπαραβάτος, a Prieſthood which could not paſſe unto any other either as ſucceſſor or vicar to one or the other, and it was onely by divine and immediate unction; but the Papiſts make themſelves Prieſts by humane and eccleſiaſticall ordination to offer that which they ſay *Melchiſedek* offered; and by that meanes moſt inſolently make themſelves either ſucceſſors, or vicars, or ſharers, and copartners and workers together with him and his Antitype, Chriſt Ieſus, in the offices of ſuch a Prieſthood as was totally uncommunicable, and intranſient, *Heb.* 7. 24. and ſo moſt ſacrilegiouſly rob him of that honor which hee hath aſſumed to himſelfe as his peculiar office.

Glaſſ. Philolog. Sacra, pag 423.

Loco ſupra citato.

Fifthly, what kinde of bleſſing it was wherewith *Melchiſedek* bleſſed *Abraham*? To this I anſwer, that there is a *twofold Benediction*. The one *Charitativa*, out of love,

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love, and ſo any man may bleſſe another by way of euprecation or well wiſhing: *The bleſſing of the Lord bee upon you, we bleſſe you in the name of the Lord, Pſal.*129.8. the other *Autoritativa*, as a King, a Prieſt, an extraordinary ſuperiour and publike perſon, by a way of office, and to the purpoſe of effecting, and reall conveying the bleſſing it ſelfe deſired: *without all contradiction*, ſaith the Apoſtle, *the leſſe is bleſſed of the greater, Hebr.* 7.7. and ſuch was this of *Melchiſedek*. *Benedictio obſignans*, a ſeale, aſſurance, and effectuall confirmation of the promiſe before made, *Gen.*12.2,3.

*Quod debebat Abraham Deo, ſolvit in manum Melchiſedec. Decimarum ergo ſolutione, ſe minorem profeſſus eſt, Calv. in Heb.*7.5.8 9.

Sixthly, in what manner he received Tithes? I anſwer with *Calvin*, that he had *Ius decimarum*, and received them as teſtifications of homage, duty, and obedience from *Abraham*; for the Apoſtle uſeth it as argument to prove his greatnes above *Abraham*, which could be no argument in the caſe of pure gift. Since gifts, *quatenus* gifts, though they prove not a generall inferioritie in him that receives them, yet they prove that in that caſe there is ſomething which may be imputed, and which deſerves acknowledgement. But in this particular all the acknowledgements are from *Abraham* to *Melchiſedek*. Beſides, nothing was here by *Abraham* or *Melchiſedek* done after an arbitrary manner, but *Extraordinario ſpiritus afflatu & ex officio*, on both ſides, as learned *Cameron* hath obſerved.

διὰτὸ μὴ μνημονεύεσθαι τὰς γενεαλογίας αὐτῶν. *Chryſoſt.*

Laſtly, in what ſenſe hee was ἀγενεαλόγητος and ἀμήτωρ, &c. without father, mother, or genealogie? I anſwer with *Chryſoſtome*, that it is not meant literally and ſtrictly; but onely the Scripture takes notice of him as an extraordinary man, without ſignifying his line, beginning, end, or race, (as *Tiberius* ſaid of *Rufus*, that he was *Homo ex ſe natus*) that ſo he might be the fitter to typifie Chriſts perſon and excellencie in whom thoſe things were really true, which are onely *quoad nos*, ſpoken of the type, of whoſe beginning, end, or parentage, wee neither

neither have, nor can have any knowledge. Theſe things thus premiſed, it will bee eaſie for you to preoccupate thoſe obſervations, which grow betweene the Type and the Antitype, which therefore I will but curſorily propoſe.

Note, firſt, that Chriſts Prieſthood is ſuch as did induce a kingdome with it, for *Melchiſedek* was King of *Salem, and Prieſt of the moſt high God.*] This, Saint *Hierom*, and from him *Ambroſe*, report to have been meant by the *order of Melchiſedek*, namely, *Regale Sacerdotium*, that Chriſt was to be a *Royall Prieſt*. By way of merit purchaſing a kingdome of his Father, and by way of conqueſt recovering it to himſelfe out of the hands of his enemies; this myſtery was obſcurely intimated, in the marriages allowed between the regall and ſacerdotall tribes of *Iuda* and *Levi*, which confuſion was in the other Tribes interdicted, as I have before obſerved.

Note, ſecondly, that Chriſt by offering up himſelfe a Sacrifice unto God, is become unto his people *a King of Righteouſneſſe*, or *the Lord our righteouſneſſe*: in which ſenſe he is called *The Prince of life*, *Act.* 3. 15. that is, he hath all power given him as a Prince, to quicken, and to juſtifie whom hee will, *Ioh.* 5. 20, 21. And this comes from his Sacrifice and perfect obedience to us imputed, and by us with faith implyed and apprehended; for having fulfilled the righteouſneſſe of the Law, and juſtified himſelfe by riſing from the dead, he became, being thus made perfect, the Author of righteouſneſſe and ſalvation to us, *Heb.* 5. 9. We had in us a *whole kingdome of ſin*, and therefore requiſite there was in him that ſhould juſtifie us *a kingdome of Grace*, and righteouſneſſe, *That as ſinne raigned unto death, even ſo might Grace through righteouſneſſe raigne unto eternall life by Ieſus Chriſt our Lord*, *Rom.* 5. 21. and therefore wee are ſaid to be juſtified by the *righteouſneſſe of God*, *Rom.* 3. 21, 22. that is, ſuch a righteouſneſſe as is *ours by gift and grace, not by nature,*

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nature, *Rom.* 10. 3. and ſuch a righteouſneſſe as *God* himſelfe did performe, though in the humane nature, in our behalfe, *Act.* 20. 28. *Phil.* 2. 6, 7, 8.

And this is the ground of all our comfort, the beſt direction in all our miſeries and extremities whither to flie. A King is the greateſt officer amongſt men, and his honour and ſtate is for the ſupply, defence, and honour of his people: He is *Cuſtos Tabularum*, the Father, and the Keeper of the Lawes. If I want any of that juſtice and equity, of which his ſacred Boſome is the publike treaſure, I may freely beg it of him, becauſe he is an Officer to diſpence righteouſneſſe unto his ſubjects; ſo alſo is Chriſt unto his Church. I finde my ſelfe in a miſerable condition, condemned by the conſcience of ſinne, by the teſtimony of the Word, by the accuſations of Satan, full of diſcomforts; God is a God of juſtice, and all fire, my ſelfe a creature of ſin, and all ſtubble; Satan the accuſer of the brethren, who labours to blow up the wrath of God againſt me. In this caſe what ſhall I doe? Surely *God hath ſet his King on Sion*; and he is a King that hath life and righteouſneſſe to give to mee; that hath grace enough to quench all ſin, and the envenomed darts of Satan, in whom there is erected a court of peace and mercy, whereunto to appeale from the ſeverity of God, from the importunity of the Devill, and from the accuſations and teſtimonies of our owne hearts. And indeed he had need be a King of righteouſneſſe that ſhall juſtifie men, for our juſtification is in the remiſſion of our ſins; and to pardon ſins, and diſpence with Lawes is a regall dignitie; and God taketh it as his owne high and peculiar prerogative, *I, even I am he who blotteth out thine iniquity for mine owne ſake, and will not remember thy ſinnes*, *Eſay* 43. 25. No man, or Angell, or created power, no merit, no obedience, no rivers of oyle, nor mountaines of cattell, no prayers, teares, or torments, can wipe out the ſtaines, or remove the guilt of any ſinne,

ſinne, *I onely, even I* and none elſe can doe it. None but a Divine and Royall Power can ſubdue ſinne, *Mica* 7.18.

And this is a ground of a ſecond comfort, that being a King of righteouſneſſe he is rich in it, and hath treaſures to beſtow; that as we have a kingdome, a treaſure, and abundance of ſin; ſo we have a King that hath alwayes a reſidue of ſpirit and grace, that hath a moſt redundant righteouſneſſe *from faith to faith, Rom.* 1.17. A mans faith can never over-grow the righteouſneſſe of our King. If we had all the faith that ever was in the world put into one man, all that could not over-claſpe the righteouſneſſe of Chriſt, or be too bigge for it. As if a man had a thouſand eyes, and they ſhould one after another looke on the Sunne, yet ſtill the light would be revealed from eye to eye; or as if a man ſhould goe up by ten thouſand ſteps to the top of the higheſt mountaine, yet he could never over-looke all the earth, or fix his eye beyond all viſible objects, but ſhould ſtill have more earth and heaven diſcovered unto him from ſtep to ſtep: ſo there is an immenſitie in the righteouſneſſe and mercy of God, which cannot be exhauſted by any ſins, or overlooked, and comprehended by any faith of men. As God doth more and more reveale himſelfe, and the righteouſneſſe of Chriſt unto the ſoule, ſo man maketh further progreſſes *from faith to faith.* And therefore wee ſhould learne everlaſting thankfulneſſe unto this our King, that is pleaſed to bee unto us a *Melchiſedek*, a *Prieſt* to ſatisfie his Fathers juſtice, and a *Prince* to beſtow his owne.

Note thirdly, *Melchiſedek* was *King of Salem*, that is, of Peace. Here are two things to be noted, the *Place*, a Citie of the Canaanites, and *the ſignification* thereof, which is *Peace*: Firſt then we muſt obſerve, that *Chriſt is a King of Canaanites*, of Gentiles, of thoſe that lived in abominable luſts: *Such were ſome of you, but you are*

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waſhed, but you are ſanctified, but you are juſtified in the name of the Lord Ieſus, 1 *Cor.* 6. 11. Be a man never ſo ſinfull or uncleane, he hath not enough to poſe or nonplus the mercy and righteouſneſſe of Chriſt; hee can bring reconciliation and peace amongſt Jebuſites themſelves; though our father were an Amorite, our mother an Hittite, though wee were Gentiles, eſtranged from God in our thoughts, lives, hopes, ends: though we had juſtified Sodome and Samaria by our abominations, yet he can make us *nigh by his bloud*, he can make *our crimſin ſins as white as ſnow*, he can for all that *eſtabliſh an everlaſting covenant unto us*, *Epheſ.* 2. 11--14. *Eſay* 1. 18. *Ezek.* 16. 60--63. I was a blaſphemer, a perſecutour, very injurious to the Spirit of Grace in his Saints, I waſted, I worried, I haled into priſon, I breathed out threatnings, I was mad, & made havocke of the Church, I was within one ſtep of the unpardonable ſinne, nothing but ignorance betweene that and my ſoule; *Howbeit for this cauſe I obtained mercy, that in mee firſt Ieſus Chriſt might ſhew forth all long-ſuffering, for a patterne to them who ſhould hereafter beleeve on him to life everlaſting*, ſaith Saint *Paul*, 1 *Tim.* 1. 13--16.

Let us make Saint *Pauls* uſe of it: Firſt, *To love and to beleeve in Chriſt*, to accept as a moſt faithfull and worthy ſaying, that Chriſt came to ſave ſinners; indefinitely, without reſtriction, without limitation; and me, though the chiefeſt of all others. Though I had more ſinnes than earth or hell can lay upon me, yet if I feele them as heavie weights, and if I am willing to forſake them all, let me not diſhonour the power and unſearchable riches of Chriſts bloud, even for ſuch a ſinner there is mercy. Secondly, *To breake forth into Saint Pauls* acknowledgement, *Now unto the King eternall, immortall, inviſible, and onely wiſe God*, to him that is a King of righteouſneſſe, and therefore hath abundance for me, that is eternall, and yet was borne in time for me; immortall, yet

died

died for me; inviſible, yet was manifeſted in the fleſh for me, the onely wiſe God, and who made uſe of that wiſdome, to reconcile himſelfe to mee, and by the fooliſhneſſe of preaching doth ſave the world; *bee honour and glory for ever and ever. Amen.*

Secondly, from the ſignification of the word, we may note, *Where Chriſt is a King of righteouſneſſe, hee is a King of Peace too.* So the Prophet calleth him, *the Prince of Peace, Eſay* 6.9. a Creator and diſpencer of peace. It is his *owne* by proprietie and purchace, and he leaves it unto us: *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, Iob.* 14.27. The world is either *fallax* or *inops*, either it deceives, or it is deficient; but Peace is *mine*, and I can give it. Therefore as the Prophet *Ieremie* calleth him by the name of *Righteouſneſſe, Ier.* 33.16. So the Prophet *Micah* calleth him by the name of *Peace, This man ſhall be the peace, when the Aſſyrian ſhall come into our Land, Mic.* 5.5. To which Saint *Paul* alleaging, calleth him ὁ εἰρήνη ἡμῶν, *our peace, Epheſ.* 2.14. By him we have peace with God, being reconciled, and *recti in curia* againe, being juſtified by faith; *we have peace with God*, through our Lord Ieſus Chriſt, *Rom.* 5.1. ſo that the heart can chalenge all the world to lay any thing to its charge. By him wee have *peace with our owne conſciences*, for being ſprinkled with his bloud, they are cleanſed from dead workes, and ſo we have the *witneſſe in our ſelves*, as the Apoſtle ſpeaketh, *Heb.* 9.14. 1 *Ioh.* 5.10. *Rom.* 8.16. By him wee have *peace with men.* No more malice, envie, or hatred of one another, after once the kindneſſe and love of God our Saviour towards man appeared, Tit. 3.3,4. All partition wals are taken downe, and they which were two before, are both made *one in him*, *Epheſ.* 2.14. and then there is towards the brethren a love of communion, towards the weake a love of pitie, towards the poore a love of bounty, either φιλαδελφία or ἀγάπη, 2 *Pet.* 1.7. either

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brotherly love, or generall love, towards thoſe without mercy, charity, compaſſion, forgivenes, towards al good works. By him we have *peace with the creatures*, we uſe them with comfort, with liberty, with delight, with piety, with charity, with mercy, as glaſſes in the which we ſee, and as ſteps by the which we draw neerer to God. No ruſt in our gold or ſilver, no moth, nor pride in our garment, no lewdnes in our liberty, no hand againſt the wall, no flying roll againſt the ſtone or beame of the houſe, no gravell in our bread, no gall in our drinke, no ſnare on our table, no feares in our bed, no deſtruction in our proſperitie; in all eſtates we can rejoyce, we can doe and ſuffer all through Chriſt that ſtrengtheneth us. We are *under the cuſtodie of peace*; it keepes our hearts and mindes from feares of enemies, and maketh us ſerve the Lord with confidence, boldneſſe and ſecuritie, *Phil.*4.7.

Eſay 32.17. *The workes of righteouſneſſe are in peace, and the effect of righteouſneſſe is quietneſſe and aſſurance for ever.*

Note fourthly, from both theſe, that is, from a peace grounded in righteouſneſſe, needs muſt *Bleſſedneſſe* reſult, for it is the bleſſedneſſe of a creature to be reunited, and one with his Maker, to have all controverſies ended, all diſtances ſwallowed up, all partitions taken downe,

Rom.4.5--9. and therefore the Apoſtle uſeth *Righteouſneſſe* and *Bleſſednes* as terms promiſcuous. All men ſeek for bleſſednes, it is the ſumme and collection of all deſires, a man loveth nothing but in order & ſubordination unto that. And by nature wee are all children of wrath, and held under by the curſe, ſo many ſinnes as we have committed, ſo many deaths & curſes have we heaped upon our ſoules, ſo many wals of ſeparation have we ſet up between us & God, who is the fountaine of bleſſednes. Till all they be covered, removed, forgiven and forgotten, the creature cannot be bleſſed. *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered*, *Rom.*4.7. All the benedictions which wee have from the moſt high God

come

come unto us from the interceſſion and mediation of Chriſt. His ſacrifice and prayers give us intereſt in the all-ſufficiencie of him that is above all, and ſo are a ſecurity unto us againſt all adverſe power or feare, for what or whom need that man feare, that is one with the moſt high God? *If God be for us, who can be againſt us? Rom.* 8.31. When God bleſſeth, his bleſſing is ever with effect and ſucceſſe, it cannot be reverſed, it cannot be diſappointed: *Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? Behold,* ſaith *Balaam, I have received commandement to bleſſe, and hee hath bleſſed, and cannot reverſe it, Numb.*23.19,20.

Note fifthly, from *Melchiſedeks* meeting *Abraham* returning from the ſlaughter of the Kings, we may obſerve *the great forwardneſſe that is in Chriſt to meet and to bleſſe his people,* when they have beene in his ſervice. *Thou meeteſt him that rejoyceth and worketh righteouſneſſe, Eſay* 64.5. *I ſaid I will confeſſe my ſinnes, and thou forgaveſt the iniquitie of my ſinne, Pſal.*32.5. No ſooner did *David* reſolve in his heart to returne to God, but preſently the Lord prevented him with his mercy, and anticipated his ſervants confeſſion with pardon and forgiveneſſe; *Thou preventeſt him with the bleſſings of goodneſſe, Pſal.*21.3. As the father of the Prodigall, when he was yet a great way off, far from that perfection which might in ſtrictneſſe be required, yet, becauſe hee had ſet his face homeward, and was now reſolved to ſue for pardon and re-admittance; when he ſaw him, he had compaſſion, and *ranne* (the fathers mercy was ſwifter than the ſonnes repentance) and fell on his necke and kiſſed him, *Luke* 15.20. We doe not finde the Lord ſo haſtie in his puniſhments, He is *ſlow to anger, and doth not ſtirre up all his wrath* together. He is patient, and long-ſuffering, not willing that any ſhould periſh, but that all ſhould come to repentance; hee comes, and hee comes againe, and the third yeere he forbeares, before he cuts

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downe a barren tree: But when hee comes with a bleſſing, hee doth not delay, but prevents his people with goodneſſe and mercy. O how forward ought we to be to ſerve him, who is ſo ready to meet us in his way, and to bleſſe us?

Note ſixthly, from the refection and preparations which *Melchiſedek* made for *Abraham* and for his men, we may obſerve, That *Chriſt as King and Prieſt is a comforter and refreſher of his people in all their ſpirituall wearineſſe*, and after all their ſervices. This was the end of his unction to heale, and to comfort his people. The Spirit of the Lord is upon me, becauſe hee hath *annointed me to preach the Goſpell to the poore, he hath ſent mee to heale the broken hearted, to preach deliverance to the captives, and a recovering of ſight to the blinde, to ſet at libertie them that are bruized, and to preach the acceptable yeare of the Lord*, Luke 4.18,19. To provide *a feaſt of fatted things*, of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Eſay 25.6. To milke out unto his people *conſolations* and *abundance of glory*, *Eſay* 66.11. To ſpeake words in ſeaſon to thoſe that are weary, and to make broken and dry bones to rejoyce, and to flouriſh like an herb, *Eſay* 50.4. *Pſal.* 51.8. *Eſay* 66.14.

And this is a ſtrong argument to hold up the patience, faith, and hope of men in his ſervice, and in all ſpirituall aſſaults; we have a *Melchiſedek* which after our combate is ended, and our victory obtained will give us refreſhments at the laſt, and will meet us with his mercies. If we faint not, but wait a while, we ſhall ſee the ſalvation of the Lord, that in the end he is very pitifull and of tender mercy, *Exod.* 14.13. *Iam.* 5.11. He is neere at hand, his comming draweth nigh: *He is neere that juſtifieth mee, who will contend with mee?* Let us ſtand together. Who is mine adverſary? let him come neere to me. The readineſſe of the Lord to helpe is a ground of challenge

challenge and defiance to al enemies, *Phil.*4.5.*Iam.*5.8. *Eſai.* 50.8,9. *Iob* went forth mourning, and had a great warre to fight; but the Lord bleſſed his latter end more than his beginning, and after his battle was ended met him like *Melchizedek* with redoubled mercies. *David*, *Hezekiah*, *Heman* the Ezrahite, and many of the Saints after their example, have had ſore and diſmall conflicts, but at length their comforts have beene proportionable to their wreſtlings, they never wanted a *Melchizedek* after their combats to refreſh them. *Rejoyce not againſt mee, O mine enemie, when I fall I ſhall riſe, when I ſit in darkeneſſe the Lord ſhall bee a light unto me: I will beare the indignation of the Lord, becauſe I have ſinned againſt him untill he plead my cauſe and execute judgement for me, he will bring me forth to the light, and I ſhall behold his righteouſneſſe, Mic.* 7.8,9. He hath ſtrength, courage, refection, ſpirit, to put into thoſe that fight his battles, though they bee but as *Abraham*, a family of three hundred men, againſt foure kings, yet hee can cut *Rahab*, and wound the dragon, and make a way in the ſea for the ranſomed to paſſe over, and cauſe his redeemed to returne with ſinging, and with joy and gladneſſe upon their heads, *I, even I am he that comforteth you, who art thou that ſhouldeſt bee affraid of a man that ſhall dye, and of the ſonne of man that ſhall bee as graſſe? Eſai.*51.12.

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Note, ſeventhly, from *Melchiſedeks receiving of tithes from Abraham* (which the Apoſtle taketh ſpeciall notice of foure or five times together in one Chapt. *Heb.*7.2,4,6,8,9.) we may obſerve, *That Chriſt is a receiver of homage and tribute from his people*; There was never any type of Chriſt as a Prieſt, but he received tithes, and that not in the right of any thing in himſelfe, but meerely in the vertue of his typicall office, ſo that originally they did manifeſtly pertaine to that principall Prieſt, whom theſe repreſented, whoſe perſonall * prieſthood is ſtanding

* *Dicit Apoſtolus, Ad tempus decimas Levitis ſolutas fuiſſe, quia non ſemper viverent; Melchiſedec vero, quia immortalis ſit, retinere uſq; in finem quod à Deo ſemel illi datum eſt. Calv. in* Heb.7.8.

ding, unalterable, and eternall, and therefore the *rights* thereunto belonging are ſuch too.

If it objected, why then did not Chriſt in his life receive tithes? I anſwer, firſt, becauſe though hee were the ſubſtance, yet the ſtanding typicall prieſthood was not aboliſhed till after his miniſtery on earth was finiſhed, for his prieſthood was not conſummate till his ſitting at the right hand of God: ſecondly, becauſe he tooke upon him a voluntary poverty for eſpeciall reaſons belonging to the ſtate of his humiliation, and to the diſpenſation of mans Redemption, 2 *Corinth.* 8. 9. You will ſay, now Chriſts prieſthood is conſummate, and hee himſelfe is in heaven, whither no tithes can bee ſent; therefore none are due, becauſe he hath no typicall prieſts in earth to repreſent him. I anſwer, though hee bee in heaven in his body, yet he is on earth in his miniſtery, and in the diſpenſation of the vertue of his ſacrifice; and the Miniſters of the Goſpell are *in his ſtead*, 2 *Cor.* 5. 20. and ought to bee received *as Chriſt himſelfe*, *Gal.* 4. 14. ſo then men are not by this excuſed from rendering Gods dues unto him; firſt, becauſe there is in reſpect of him, whoſe ſacrifice we commemorate and ſhew forth to the people, due a *Teſtification of homage unto him*; ſecondly, becauſe in reſpect of us there is due a *Reward of our labour*, for the labourer is worthy of his hire: to lay all together in one view, in as much as all the types of Chriſt, as a Prieſt, have received *tithes* as due, and in as much as that right was not grounded upon any thing in or from themſelves, but upon their *typicall office*, and ſo did originally pertaine to the *Principall Prieſt*, whom they typified; and in as much as his perſon and office is *eternall*, and therefore ſuch are all the *annexa*, and dues thereof; and in as much as he hath no where diſpenced with, or denied, or refuſed, or revoked this right which from him as the principall all his types ever enjoyed: and laſtly, in as much as hee hath left to the Miniſters of his

his Word, the diſpenſation of his ſacrifice, and made them his *Ambaſſadors*, and in *his ſtead* to the Church, to ſet forth him crucified in his ordinances: for my part I doe not ſee why unto them in the name and right of their Maſter, thoſe rights ſhould not be due, which were manifeſtly his in his types, and of which himſelfe hath no where in his Word declared any revocation.

But not to enter upon any diſputes or unwelcome controverſies, thus much I cannot by the way but obſerve, *that theſe who labour in the word and doctrine, and therein are Ambaſſadours for Chriſt*, and ſtand in his ſtead to reveale the myſteries, and diſpence the treaſures of his bloud in the Church, *ought to have by way of homage to Chriſt, and by way of recompence and retribution to themſelves a liberall maintenance*, befitting the honor and dignity of that perſon whom they repreſent, and of that ſervice wherein they miniſter: the Apoſtle ſaith, that they are worthy of *double honour*, an honour of *reverence*, and an honour of *maintenance*, and doubtleſſe the very heathen ſhall riſe up in judgement againſt many who profeſſe the truth in both theſe reſpects: for the heathen themſelves did ſhew ſo much honour to their devilliſh prieſts, that I remember one of the Roman Conſuls ſeeing a prieſt, and ſome Veſtall virgins going on foot, and he riding on his chariot, deſcended, and would not goe into it againe, till thoſe diabolicall Votaries were firſt placed, nay their very kings and emperours in Greece, Ægypt, Rome, &c. thought it one of their greateſt honours to bee withall the Prieſts for the people: amongſt the Chriſtians when the Synode of Nice was aſſembled by *Conſtantines* command, and ſome accuſations, or (as the Hiſtorian calleth them) calumniations were preſented to the emperour againſt ſome Biſhops and Miniſters, he looked not on the particulars, but ſealed them up with his owne ſignet, and having firſt reconciled the parties, commanded the libels to be burnt, adding

1 Tim. 5. 17, 18. Lam. 4. 16. Phil. 2. 29. 2 Cor. 1. 14. Hoſ. 4. 4. *Liv. Alex. ab Alex. lib. 2. cap. 8.*

Clem. Alex. ſtro. l. 7. Diodor. Sicul lib. 2.

Theodoret. Hiſt. l. 1. c. 11 Socrat. l. 1. c. 8.

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adding withall if hee ſhould himſelfe ſee a biſhop in adultery, hee would cover his nakedneſſe, with his owne roiall robe, becauſe, ſaith he, the ſinnes of ſuch men ought not to bee divulged, leſt their example doe as much hurt to the ſoules of others, as their fact to their owne: for as a good life is neceſſary for themſelves, ſo is their good fame neceſſary for others. The meaning of that noble Prince was not that ſuch mens ſins ſhould go unexamined or exempted from puniſhment, but to ſhew both in how high honour they who are worthy in that function ought to be had for their workes ſake, 1 *Theſ.* 5.12,13. and how wary men ſhould be in giving libertie to their tongues or diſtemper'd paſſions to cenſure, miſreport, or ſcandalize the perſons and parts of ſuch men, againſt whom *Timothy* was not to receive an accuſation without two or three witneſſes, 1 *Tim.* 5.19. And to give notice of thoſe ill conſequences which would enſue upon the publike obſervation of the ſinnes of thoſe men, who in their doctrine preach the truth, and build up the Church: for doubtleſſe of other men who preach lies in hypocriſie, there cannot too much of their ſecret villanies, and perſonall uncleanneſſe be detected, that ſo the lewdneſſe of their lives may ſtop the progreſſe and growth of their evill doctrine.

Vita Epiſcoporum ſibi, fama aliis neceſſaria. Aug.

But to returne to the point that I am upon, *liberall maintenance is due* to thoſe that labour in the word and doctrine out of juſtice, and not out of mercy, for their workes ſake. I will not preſſe the examples of heathen themſelves in this duty for the ſhame of Chriſtians. We finde that the prieſts of Egypt had portions out of the kings owne treaſuries, and that their lands were ſtill reſerved unto them, *Gen.* 47.22. And wee finde beſides theſe lands, that they had the third part of all yeerely tributes and levies, as *Diodorus Siculus* tels us. But we will firſt looke upon the example of Gods owne Prieſts and Levites under the Law. Secondly, upon the pre-

Plin. li. 12. *c.*14. *Alex. ab Alex. lib.*3. *ca.*22.

*Diodo. Sicul. l.*2.

cepts

cepts and commands of the Goſpell. God is not leſſe mindefull of Miniſters under the Goſpell, than of thoſe under the Law. Now then, if you will not beleeve that a liberall maintenance is now by God allotted unto us, looke what he did allot to them; firſt, looke upon the *proportion of their perſons*, and then upon the *proportion of their maintenance:* for their perſons it would not be hard to prove that the Tribe of *Levi*, though the thirteenth part of the people in regard of their civill diviſion, were not yet the fortieth part of the people. Looke into the numbring of them, and compare *Num.* 1.46. with *Numb.*3.39. The other Tribes were numbred from twentie yeeres old and upward, all that were able to beare armes, which was to the age of fifty yeeres, as *Ioſephus* reports; for at that age they were ſuppoſed to be unſerviceable for warre; and yet thus their number amounted to ſixe hundred and three thouſand five hundred and fiftie men able to goe to warre. The Levites on the other ſide were numbred from one moneth old and upward, and yet the whole ſumme amounted but to twentie two thouſand. Now conjecture the number of thoſe in the other Tribes who were under twentie yeeres of age, and who were too old for warlike ſervice to be but halfe as many as the reſt, yet the whole number of the Tribes reckoned from their infancie upward will amount at the leaſt to nine hundred two thouſand men. Of which number, the number of the Levites is juſt the one and fortieth part. After we finde that they increaſed to a mightie number more, 1 *Chron.*33.3. but the whole people increaſed accordingly, for the tribe of Judah which was before but ſeventie foure thouſand, was then five hundred thouſand, and in *Iehoſhaphats* time eleven hundred thouſand at leaſt, 2 *Sam.* 24. 2 *Chron.*7. well then, the Levites were but the fortieth part of the people (not ſo much) ſo that that Tribe was but almoſt a quarter as numerous as the reſt. Now looke

Vid. Seldens *Review of his Hiſtory, Cap.*2.

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looke in the next place to the *Proportion of their maintenance.* One would thinke that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But firſt they had the *Tenth of all the increaſe* of ſeed, and fruit, and great and ſmall cattell, *Levit.*27.30. Secondly, they had *fortie eight cities* with ſuburbs for gardens and for cattell, *Numb.*35.2. Which cities were next to the beſt, and in many tribes the beſt of all; in *Iuda*, *Hebron*, in *Benjamin*, *Gibeon*, both Roiall Cities; ſo that thoſe Cities with about a mile ſuburb to every one of them can come to little leſſe than the wealth of one tribe alone, in that little countrie, which from Dan to Beerſheba was but about a hundred and ſixtie miles long. Thirdly, they had all the *firſt fruits* of cleane and uncleane beaſts, *Numb.*18.13. Of the fruits of the earth and the fleece of the ſheepe, *Deut.* 18.4. *Nehem.*10.35. of men to bee redeemed, *Num.* 18.15. Fourthly, the meate *Offerings*, the ſinne offerings, the treſpaſſe offerings, the heave offerings, and the wave offerings, were all theirs, *Numb.*18.9,10,11. Fifthly, they had all *vowes*, *and voluntary oblations*, and conſecrations, and every hallowed thing, *Numb.* 18.8,9. Sixthly, excepting the Holocauſt they had either the ſhoulder, or the breaſt, of the skinne, or *ſomething of every Sacrifice* which was offered, *Numb.*18.18. *Lev.*7. *Deut.*18.3. Seventhly, the males were to appeare three times a yeare before the Lord, and they were not to come *empty handed*, *Exod.*23.15.17. Laſtly, unto them did belong many *recompences of injurie*, which was the reſtitution of the principall, and a fifth part, *Num.*5.7,8. Now put the Tithes, the Cities, and theſe other conſtant revenews together, and the Prieſts and Levites, who were but about a quarter as many as one tribe, had yet about three times the revenews of one tribe.

But to leave this Argument. Let us conſider what the Apoſtle ſaith; *let him that is taught in the word communicate*

nicate to him that teacheth, ἐν πᾶσι ἀγαθοῖς, in all his goods, as *Beza* well expounds it, *Gal.6.6. The elders that labour in the word and Doctrine are worthy of double honor, for the Scripture ſaith, Thou ſhalt not muzzle the oxe that treadeth out the corne, and the Labourer is worthy of his reward, 1 Tim.5.17,18. Who goeth a warfare at any time of his owne charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milke of the flock. Say I theſe things as a man* (that is, am I partiall? doe I ſpeake meerly out of affection, and humane favor to mine owne cauſe, or calling?) or, *ſaith not the Law the ſame alſo? For it is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corne. Doth God take care for Oxen? or ſaith hee it altogether for our ſakes?* That is, doth God provide Lawes for rewarding and encouraging the labor of brute beaſts, and doth hee leave the maintenance and honor of his owne immediate officers to the arbitrary and pinching allowances of covetous and cruel men? *For our ſakes no doubt this is written, That hee that ploweth ſhould plow in hope, and that hee that threſheth in hope ſhould bee partaker of his hope.* That is, that the encouragement of the Miniſters in their ſervice might depend upon ſuch a hope as is grounded on Gods Law and proviſion, and that they might not bee left to the wills and allowances of thoſe men againſt whoſe ſinnes they were ſent. And this the Apoſtle proveth by an argument drawne from a moſt unanſwerable equitie. *If wee have ſowen unto you ſpirituall things, is it a great thing if wee ſhall reape your carnall things?* If you doe rightly judge of thoſe heavenly treaſures which wee bring in abundance unto you, impoſſible it is that you ſhould judge our paines and ſervice towards your immortall and pretious ſoules ſufficiently rewarded with a narrow and hungry proportion of earthly and periſhable things. *Doe yee not know that they which miniſter about holy things,*

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things, live of the things of the Temple? And *they which waite at the Altar are partakers with the Altar* (to note that they receive their maintenance from the hand of God himſelfe, whoſe onely the things of the Altar are, and not from men:) *Even ſo* hath the *Lord ordained, that they which preach the Goſpell ſhould live by the Goſpell*, 1 *Cor.*9.7-13. And what is it *To live?* Firſt, They muſt *live as men*, they muſt have for neceſſity and for delight. Secondly, they *muſt live as beleevers.* Hee that provideth not *for his owne is worſe than an infidell*, 1 *Tim.* 5.8. They muſt therefore have by the Goſpell ſufficient to lay up for thoſe, whom the Law of common humanity, much more of faith, commands them to provide for. Thirdly, they muſt *live as Miniſters.* They muſt have wherewith to maintaine the *Duties of their calling*, a good example of piety, and charity, and hoſpitality, that they may confirme by practice, what in Doctrine they teach, 1 *Tim.* 3.2. And *the inſtruments of their calling*, which in a profeſſion of ſo vaſt and unlimited a compaſſe of learning, (for there is no part of learning in the whole circle thereof which is not helpfull and may not contribute to the underſtanding of Holy Scriptures, & to ſome part or other of a Divines imployment;) cannot but bee very chargeable. And alas, how many men preach the Goſpell, and yet can ſcarce finde the firſt and meaneſt of all theſe ſupplies? This is the great ingratitude of the world, and withall the malice and policie of Satan, by the poverty and contempt of the Miniſters, to bring the Goſpell it ſelfe into contempt, and to deterre able men from adventuring on ſo unrewarded a calling, as *Calvin* juſtly complaines. All that can with colour or countenance bee pretended by thoſe who are guilty of this neglect is *Poverty* and diſability to maintaine the Goſpell. And it were well if there were not places to be found wherein Dogs and Horſes, hawks and hounds grow fat with Gods portion, and the mercenary Preacher,

cher, when he growes leane with want, is accuſed of too much ſtudie. But ſuppoſe that povertie be truly alleaged: Doe wee thinke poverty a juſt pretext for the neglect of a morall duty? may a man ſpend the Lords day on his ſhop-board becauſe he is poore and wants means? And if I may not rob God of his *time* upon pretence of povertie, neither then is the ſame any argument to rob him of his portion. Be not deceived, *God is not mocked, namely with pretence of poverty and* neceſſity, as *Calvin* expounds that place, *Gal.6.7. S.Paul* bears witneſſe unto ſome men, that they did good *beyond their power*, that they were richly liberall though they were deeply poor, 2 *Cor.*8.2,3. And yet thoſe were but contributions out of mercy, whereas double honor is due to the Miniſters of the Goſpell by a Law of Iuſtice. It is a wrong and fooliſh Apologie to pretend the puniſhment for the continuance of the fault. The poverty of many men is doubtleſſe a juſt recompence for their neglect of the honor of the Goſpell. (For God hath ever ſeverely puniſhed the contempt and diſhonor done to his meſſengers, 2 *Chron.* 16. 10. 12. 2 *Chron.* 24. 21-25. 2 *Chron.* 26.19,20. 2 *Chron.*36.16,17.) Wheras on the other ſide, doe thou deale faithfully with God, fulfill to thy power his appointment and decree, that they which preach the Goſpell may live by the Goſpell, and then hearken unto God. *Honor the Lord with thy ſubſtance and the firſt fruits of all thine increaſe; ſo ſhall thy barnes bee filled with plenty, and thy preſſes burſt out with new wine, Prov.*3. 9,10. *Conſider now from this day and upward, from the day that the foundation of the Lords Temple was laid conſider it.* Is the ſeed yet in the barne? *From this day I will bleſſe you, Hag.*2.18,19. *Yee are curſed with a curſe, for ye have robbed me, even this whole nation. Bring yee all the Tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove mee herewith ſaith the Lord of Hoaſts* (if you will not doe it out of duty, yet doe it out of experi-

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Hic eſt aſtus Satanæ aliment is fraudare pios Miniſtros ut Eccleſia talibus diſtituatur, &c. Calvin. in Gal. 6.6. Sataa hac arte tentat Doctrinâ privare Eccleſiam, dum inopiæ & famis metu plurimos abſterret ne id oneris ſuſcipiant. Idem in 1 Tim.5.17. vid. Muſcul. in Gal. 6.6. & in 1 Tim. 3.2. Biſhop Iewels Sermons on Hag. 1.2.3.4. pag.181.182. on Pſal.69.9. pag.191-194. Perkins in his Sermon of the Duties and Dignities of the Miniſtry. Hobkers Eccl. policy, lib.5. Num.79. Hilderſham on Ioh.4. pag. 300. 301.319. 323. Bolton in his Epiſtle dedicatory to his diſcourſe of true happineſſe Grig. Tholoſ. de Repub. lib.13. cap.17.

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experiment) *If I will not open you the windowes of heaven, and powre you out a bleſſing that there ſhall not be roome enough to receive it*, *Mal.*3.9-12. There was never any man loſt by paying God his Dues, there was never any man thrived by grudging, or pittancing the Almighty. I will conclude this point with the Apoſtle. It is his *Doctrine*; faithfull Miniſters are worthy of double honor. And it is his *Exhortation*; Render to all their Dues, Tribute to whom Tribute, Cuſtome to whom Cuſtome, feare to whom feare, *Honor to whom Honor*, *Rom.*13.3.

Greg. Naz. Orat. 36. *de Filio.*

Note laſtly, *The Prieſthood of Chriſt is an everlaſting Prieſthood.* Hee alſo was without Father, and without Mother, without beginning of dayes, or end of life. As man without a Father, as God without a Mother, *The ſame yeſterday and to day, and for ever.* His name was, *Everlaſting Father.* His Goſpell an *Everlaſting Goſpell*, He was a lamb ſlaine from the beginning of the world. The vertue of his bloud goes *backward* as high as *Adam.* He was foreordain'd before the foundation of the world, 2 *Tim.*1.9. The redemption of thoſe that tranſgreſſed *under the firſt Teſtament*, the remiſſion of *ſinnes that were paſt*, were procured by this Sacrifice, *Heb.*9.15. *Rom.*3.25. It goeth *downward* to the end of the world, he muſt raigne till all be put under his feete, and he muſt raiſe up all by the power and vertue of his victory over death, *Ioh.*5.26-29. And laſtly, it goeth *onward*, to all immortality; for though the *Acts* and adminiſtration of his Prieſt-hood ſhall ceaſe when hee ſhall have delivered the Kingdome to his Father, and have brought the whole Church into Gods preſence; yet the *vertue* and fruits of thoſe Acts ſhall bee abſolutely eternall, for ſo long as the Saints ſhall bee in heaven, ſo long they ſhall enjoy the benefit of that Sacrifice, which did purchaſe not a leaſe, or expiring terme, but ζωὴν ἀκατάλυτον, an *endleſſe life*, an everlaſting glory, an inheritance, incorruptible & that fadeth not away, reſerved in the heaven for them.

Heb.13.8. Eſai.9.6. Revel.14.6.

1 Pet.1.19.

VERSE

Verse 5.

The Lord at thy Right hand ſhall ſtrike through Kings in the day of his wrath.

Verse 6.

Hee ſhall judge amongſt the Heathen, he ſhall fill the places with dead Bodies: Hee ſhall wound the heads over many Countries.

IN the former part of the Pſalme we have had the deſcription of Chriſts offices of *King* and *Prieſt*, together with the effect thereof in gathering a *willing people* unto himſelfe. Now here the Prophet ſheweth *another effect* of the powerfull adminiſtration of theſe offices, containing his *victories* over all his enemies, allegorically expreſſed in a *Hypotipoſis*, or lively alluſion unto the manner of humane victories; wherein firſt I ſhall in a few words labour to cleere the ſenſe, and then the obſervations which are naturall will the more evidently ariſe.

The Lord at thy right hand] To lay aſide their expo-

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ſition who underſtand theſe words of God the Father; the words are an *Apoſtrophe* of the Prophet to thoſe at whoſe right hand the Lord Ieſus is. Some make it an *Apoſtrophe to God the Father*, a triumphall and thankfull prediction of that power and Iudgement which he hath given to this his *Benjamin*, the Sonne at his right hand. Becauſe that thereby the phraſe retaineth the ſame ſignification and ſenſe which it had in the firſt *verſe*. As if *David* had ſaid, O God, the Father of all power and majeſty, worthy art thou of all praiſe, thankſgiving and honor who haſt given ſuch power to thy Sonne in the behalfe of thy Church, as to ſmite through Kings, and judge heathen, and pull downe the chiefe of his enemies, and to ſubdue all things to himſelfe; and theſe read it thus, *O Lord, hee that is at thy right hand ſhall ſtrike through Kings, &c.* Others make it to be *an Apoſtrophe to the Church*, and ſo to bee a phraſe not expreſſing Chriſts exaltation, as *verſe* 1. But his care and protection over his Church, his readineſſe, to aſſiſt and defend his owne people againſt all the injuries and aſſaults of adverſe power. *Salomon* ſaith, *A wiſe mans heart is at his right hand, but a fooles heart is at his left, Eccl.*10.2. That is, his heart is ready and prepared to execute any wiſe counſels or godly reſolutions; as the Prophet *David* ſaith, *My heart is prepared ô God, my heart is prepared, I will ſing and give thankes.* But a fooles heart when hee ſhould doe any thing is like his left hand, to ſeeke of skill, unactive and unprepared; when hee walketh by the way *his heart faileth him, verſ.* 3. And this readineſſe and preſent helpe of God to defend and guide his Church is expreſſed frequently by his being at the right hand thereof. *Becauſe the Lord is at my right hand I ſhall not bee moved, Pſal.*16.8. *Hee ſhall ſtand at the right hand of the poore to ſave him, Pſal.*109.31. *I the Lord thy God will hold thy right hand, ſaying unto thee, feare not I will helpe thee, Eſai.*31.13. As if *David* had ſaid, Bee not diſmayed

dismayed nor cast downe ô yee subjects of this King, as if being exalted to Gods right hand, hee had given over the care and protection of his people; for as hee is at the right hand of his Father in glory and majesty; so is he at your right hand too, standing to execute judgement on your enemies, and to reveale the power of his arme towards you in your protection.

Now the reasons of this phrase and expression as I conceive are these two. First, to note that Christs power, providence, and protection doe not exclude, but onely strengthen, assist, and prosper the ordinary and just endeavors of the Church for themselves. The Lord is *not at our left hand* to succor us in our idlenesse and negligence, but *at our working hand* to give successe to our honest endeavors. The *sword of the Lord* doth not fight without the *sword of Gedeon*, *Iudg.*7.18. In the miracles of Christ when hee fed and feasted men, hee never created wine or bread of nothing, but blessed, and so changed, or multiplied that which was by humane industry prepared before. Our Savior had fish and bread of his owne, and yet hee would have his Disciples put in their net and catch, and bring of their owne, to note unto us, that Gods power and providence, must not exclude but encourage mans industry, *Ioh.*21.9,10. Hee protecteth us *in viis nostris, non in precipitiis*, in our wayes, not in our precipices or presumptions, *Psal.*91.11. So long then as the Church is valiant and constant in withstanding the enemies of her peace & prosperity, God is undoubtedly with her to blesse that courage, and to strengthen that right hand; so long as *Moses* held up his hand, God fought for Israel. There was *Ioshuas* sword, and *Moses* his hand or prayer, and upon those Gods blessing, *Exod.* 17.12,13. And they were all to concurre. If the sword should cease, the Prayer would doe no good; for God will not bee tempted: If the Prayer faint, the sword is in vaine, for God will not bee neglected. As in a curious

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Clock ſtopp any wheele and you hinder the whole motion. If God promiſe to bee preſent, *Ioſhua* muſt promiſe to bee couragious, *Ioſh.*1.5.6.9. Secondly, to note unto us the care and militarie wiſedome of Chriſt our Captaine to meete with and to prevent our enemies, and to intercept their blowes againſt us; for wee may obſerve in the Scripture that *Satan plieth the right hand of the Church*, laboureth to weaken and aſſault us where there is moſt danger towards him. Let *Satan ſtand at his right hand, Pſal.* 109.6. That is, either give him over to the rage of Satan, that hee may bee hurried to execute his will, or ſet Satan to hinder him in his miſchievous intents. Thus *Satan ſtood at the right hand of Ioſhua the high Prieſt to reſiſt him, Zech.* 3.1. Noting the aſſiduous and indefatigable endeavors of Satan to reſiſt, diſappoint, and overthrow the workes of the worthies in Gods Church (*I would have come unto you, even I Paul, once and againe, but Satan hindered us*, 1 *Theſſ.*2.18.) And to divert the ſtrength of men upon his ſervice. And therefore to rebuke him, and to ſhew to the Church that our ſtrength is from him, and due unto him hee alſo ſtands there to outvie the temptations and impulſions of Satan.

Theſe are the two expoſitions which are given of theſe words, *The Lord at thy right hand.* Now though of all places of Scripture there is indeed but one literall ſenſe; yet when two are given, which both tend unto the ſame generall ſcope, and are ſuteable not onely to the analogie of faith, but to the meaning mainely aimed at by the Holy Ghoſt in the place, and when there is no apparant evidence in the face of the Text, for preferring one before the other: I thinke it is not unfit to embrace both; and ſo ſomething I ſhall touch upon both ſenſes.

Shall ſtrike through, or wound, or make gore bloudie, *Kings in the day of his wrath.*] The word is, *Hath ſtricken through Kings.* It is a Propheſie of things future, ſpoken as of

as of things to bee done. *To ſtrike thorow*, notes a complete victory and full confuſion of the enemie, an incurable wound, that they may ſtagger, and fall, and riſe up no more, and that affliction may not ariſe a ſecond time, *Nahum* 1.9. 1 *Sam.*26.8. The onely difficulty is what is meant by *Kings*; for which wee muſt note that the Kingdome of Chriſt is ſpirituall, and his warre ſpirituall, and therefore his enemies for the moſt part ſpirituall. Therefore I take it wee are hereby to underſtand the moſt potent enemies of Chriſt; whether *ſpirituall*, wee wreſtle not againſt fleſh and bloud, but againſt principalities, and powers, and ſpirituall wickedneſſe in high places, *Epheſ.*6.12. 2 *Cor.*10.4. Or *Carnall*, as heathen and wicked men, *Pſal.*2.8,9. The fat and the ſtrong enemies of the Church, *Ezek.*34.16. Our ſpirituall enemies in Scripture are called *Kings*. Satan the *Prince of this world*, the God of this world, the *Prince of the power of the aire*. *The King of the locuſts, &c.* Sinne and originall concupiſcence is a *King*, Let *not ſinne raigne in your mortall bodies*. And the *Earthly enemies* of Chriſt are called *Kings*. The *ten Hornes*, that is, *ten Kings make warre* with the Lambe. *The Kings of the earth ſtood up, and the rulers were gathered together againſt the Lord and his Chriſt*; and *Death* which is the laſt enemie is a *King*. *The King of Terrors*, that raigneth over men. And over all theſe Kings doe the victories of Chriſt reach. Some by *Kings* underſtand the Romane emperors (who are called Kings, 1 *Pet.*2.13.17.) And their overthrow for perſecuting the Church. But ſince all ſorts of Chriſts enemies are called Kings in Scripture, and all of them doe puſh at his Kingdome in the Church, I ſee no ground why wee may not by Kings underſtand them all, with their ſubjects, armies, and aſſociates. As in great victories the Lords and principall men are ſaid to be overcome, when the ſervants and ſouldiers are routed and ſlaine.

Ioh.16.11. 2 Cor.4.4. Eph.2.2. Revel.9.11. Rev.17.12.14. Pſal.2.9. Act.26.27. 1 Cor.2.8.

In the Day of his wrath.] That is, when time hath ripened

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pened the insolency and malice of the enemie, when his fury is fully stirred up and provoked, when the just and full time of his glory is come; That it may appeare that they are overcome not by time, or chance, or humane power, or secular concurrence, but onely by the power of his wrath hee will doe it. Christ is never destitute of power, but in wisedome hee hath ordered the times of his Church, when to have his Church suffer and beare witnesse to him, and when to triumph in his deliverances. So the meaning of this clause is this, when the day of recompence is come, when the sinnes and provocations of his enemie is ripe, when the utmost period of his patience is expired, *in quo*, in the fixed and unmoveable day which hee hath set, bee the probabilities never so poore, & preparations never so small, the expectations never so low, the meanes in humane view never so impossible, yet then by his wrath hee will utterly and incurably wound his enemies both spirituall and temporall, that they shall not rise a second time.

He shall judge amongst the Heathen.] The word judgement noteth both *Government*, and *Punishment*. *The Lord shall judge his people, and repent himselfe for his servants, when hee seeth that their power is gone, Deut.32.36.* There to judge, noteth government. *The Lord standeth up to plead and to judge his people, Esai.3.13. That nation whom they serve will I judge, Gen.15.14.* There to judge noteth punishment. Here it is taken for executing condemnation upon the contumacious adversaries of the Gospell of Christ amongst the Gentiles, as in the great victory of *Gog* and *Magog*, *Ezek.39.* Some by *Gentiles* understand *all Enemies* both spirituall, and earthly.

Glassius in Isai. 63.6.

Hee shall fill the places with dead Bodies.] That notes both the *swiftnesse* of the victory, and the *greatnesse* of the victory. That it shall bee so generall, and so speedy that the enemie shall have either none left, or they that are

are left ſhall not bee able, nor have leaſure to bury their dead Bodies, *Ezek.*39.11.

He ſhall wound the head over divers Countries.] That is, either the principall of his enemies every where; or Satan who is the God of the World, that ruleth as Head over the Children of diſobedience in all places. Or Antichriſt the Head of nations, the chiefe of Gods enemies, *Revel.*13.7,8.14.8.17.15.18.

Hab.3.13. Pſal.68.21.

The Lord at thy right hand.] According to the twofold Apoſtrophe before mentioned, here are two obſervations which I will but touch. Firſt, that God the Father is worthy to have all the power, Majeſty, and judgement which hee hath given to his Sonne our Mediator, for our protection, ſalvation and defence, moſt thankfully and triumphantly acknowledged to him. We finde our Savior himſelfe praiſing God in this behalfe, that hee had delivered all things into his hand, even power to make Babes beleeve on him, *Matth.*11.25. 27. And this *S. Paul* is frequent in, namely in praiſing and glorifying God for Chriſt. O wretched man that I am who ſhall deliver mee, &c. *I thanke God through Ieſus Chriſt our Lord, Rom.*7.25. 1 *Tim.*1.16,17. All the promiſes of God are in him yea, and in him Amen, *to the Glory of God by us*, 2 *Cor.*1.19,20. Hee gave himſelfe for our ſinnes, that hee might deliver us from this preſent evill world according to the will of God and our Father, *to whom bee glory for ever and ever, Amen, Gal.* 1.4,5. Every tongue muſt confeſſe that Ieſus Chriſt is Lord *to the Glory of God the Father, Phil.*2.11.

And reaſon there is that it ſhould thus bee acknowledged to the Father, becauſe hee hath all his Kingdome and power in the Church from the Father. *All power is given unto mee. Hee hath given him a name above every name*; and this the Sonne hath revealed to us, that ſo hee might *manifeſt the name*, that is, get glory to his Father thereby, *Ioh.*17.6,7. For in Chriſt it was God that recon-

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ciled the world to himselfe. Secondly, hee hath it all given unto him in our nature, in our behalfe, and as our head, so that wee in the gifts of God to him were onely respected, and therefore wee have reason to praise God for them. It was not indeed given to him strictly (for it was not to him *Beneficium* but *Onus*, an office, but not a benefit) but to him for us, or to us in and by him. In all the victories, deliverances, refreshments, experiences of Gods power and goodnesse wee must ever remember to praise God in and through his Sonne, to acknowledge the power of his right hand, which is not now against his Church, but against the enemies of his Church. For therefore the deliverance of his Church is ascribed to Gods *Right hand*, because hee hath there one to plead, to intreat, to move his right hand in our behalfe. Therefore in all our distresses, in all conflicts and temptations, wee must by faith looke up *unto Gods right hand*, put him in remembrance of that faithfulnesse, righteousnesse, atonement, and intercession which is there made in our behalfe. There wee shall have matter enough to fill our mouths and hearts with praises, and triumph, and rejoicing in him. *It is Christ who is at the right hand of God; who shall separate us from the Love of Christ*, Rom. 8. 34, 35. Here are two arguments of the Churches safety and triumph. The *Love* of Christ, and the *Honor* of Christ. Hee loveth all his to the end. But what good can love doe without power? Therefore hee that loveth us is exalted by God, and hath all power given him for this purpose, that his love may doe us good. In the conflicts of my corruptions (which are an adversary too wise, too subtile, too numberlesse for mee to vanquish,) I may yet when I am driven to *Pauls* extremity, rest in his thanksgiving, and looking up to Iesus, who will be the finisher of every good worke which hee beginnes, and seeing him at Gods right hand, may triumph in the power and office which God hath given to his Sonne there, which

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is, to ſubdue our iniquities, and to ſanctifie us by his Truth, and by that reſidue of Spirit which he keepeth for the Church, *Ioh.* 17.17,19. for that Prayer is a Modell, as it were, and counterpane of Chriſts Interceſſion: for, ſaith he, *I come to thee, and ſpeake theſe things in the world, that they may have my joy fulfilled in them, ver.* 13. that is, that they having a *ſpecimen* and forme of that Interceſſion which with thee I ſhall make for them, left upon publike record for them to looke on, and there finding, that their ſanctification is the buſineſſe of my ſitting at thy right hand, may in the midſt of the diſcomforts and conflicts of their corruption have a full joy and triumph in the honour which thou haſt given me. I am beſet with the temptations of mine enemies, and perſecutions for the Name of Chriſt; In this caſe I may give God praiſe for the power which hee hath given to his Sonne, I may from mine enemies appeale unto Gods right hand, I may like *Stephen* when the ſtones and buffets are about my ſoule looke up by faith, & ſee there my Captain ſtanding up in my defence, *Act.* 7.55. I may acknowledge unto God the power given unto his Sonne, that though nothing of all this fall upon me without his proviſion and permiſſion, yet ſure I am that he hath power and mercy in his right hand, that though mine enemies were as ſtrong as a combination and armie of kings, yet the Lord at his right hand hath from him in my behalfe received power enough, to ſtrike through kings when the day of his wrath is come.

Note, ſecondly, Chriſt is at the right hand of his people, preſent with them, and prepared to defend them from all their enemies, *preſent by his Spirit* to ſtrengthen, comfort, and uphold them, enabling them to glory and rejoyce in all their ſufferings, as knowing that they are but for a moment, and that which is needfull *to purge their faith*, and to make them beare their ſhame, 1 *Pet.* 1.6,7. *Iam.* 1.2,3. *Eſai.* 27.8,9. and *to glorifie the conſe-*

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conſequent power of Chriſt, which ſhall bee revealed to their joy, 1 *Pet.* 4. 13. when hee will recompence double to us in mercy, and to our enemies in ſeverity, *Eſai.* 54. 7, 8. 61. 7. *preſent by his mighty power, and by his Angels*, to reſcue, deliver and protect them, to bee as a wall of fire, as a ſhield, a buckler, a rocke, a Captaine to his people, *Zech.* 2. 5.

And this is the ground of all the Churches comfort that more is with them than againſt them: the enemies have combinations and confederacies of men, but the Church hath *Immanuel*, God with them, *Eſai.* 8. 9, 10. none can pull Chriſt from the right hand of God, or from the right hand of his people: that is, none can take away either his power or his love from his people. The Church and truth can never bee cruſh'd and overthrowne, no more than a rocke with the raging of the waves: they are *Heavenly things*, and therefore nothing of earth or hell can reach to corrupt them. It was but a vaine attempt of the Gyants to build a tower to heaven: The *world was made* that there might be therein a *Church* to worſhip and contemplate that God which made it; therefore in the creation God never reſted till he came to a Church, to note that that was the end thereof; and therefore it is eaſier to pull downe the world, and to ſhake in peeces the frame of nature, than to ruine the Church. The *Church hath Chriſt for her husband*, hee to whom all knees muſt bend, hee whom every tongue muſt confeſſe, hee who will ſubdue all things to himſelfe, ſo ſhe hath *Love*, *Power* and *Iealouſie*, all three very ſtrong things on her ſide. And therefore the onely way to be ſafe, is to keepe Chriſt at our right hand, to hold faſt his truth, worſhip, and obedience; for ſo long as we have *Immanuel*, all adverſe power is but fleſh, and all fleſh is but graſſe, withered in a moment when God will blow upon it.

Note thirdly, *Chriſt in his appointed time will utterly*

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overthrow the greatest enemies of his Kingdome, and deliver his Church from under the forest oppressions. There is not any one argument in the holy Scriptures more frequently repeated, than this of Christs victories; prefigured they were in the deliverances of Israel out of Egypt, 1 *Cor.* 10.2,4. In the deliverance of the Arke out of the waters, 1 *Pet.* 3. 21,22. in the deliverance of the Iewes from Babylon, *Revel.* 14.8. *Esai.* 12. 10-12. 15. To note that in the soreſt extremities and greateſt improbabilities God will ſhew himſelfe jealous for his people. This victorie is expreſſed by *treading of a wine-preſſe*, *Esai.* 63. 1,6. when there are none to helpe, when the Church is brought to ſoreſt extremities, though multitudes meete againſt her as many as the grapes in a vintage, they ſhall all be but as Cluſters of grapes, he ſhall ſqueeze out their bloud like wine, and make his Church to threſh them, *Lam.* 1.15. *Revel.* 14.20. *Ioel* 3.12. *Mic.* 4.13. *By the diſſipation of ſmoke out of a Chimnie*, they ſhall bee as the ſmoke out of the Chimnie, *Hoſ.* 13. 3. As *Athanaſius* uſed to ſay of *Iulian* the Apoſtate, that hee was but *Nubecula quæ citò tranſiret*, a little cloud, which would quickly be blowne away: ſmoke when it breakes out of a Chimnie with a horrible blackneſſe threatneth to blot out the Sunne, and to invade and choake up all the ayre, but a little blaſt of winde ſcattereth it, and anon nothing thereof appeares. *By fire conſuming thornes and briars*, *Esai.* 10.17. While they be folded together as thornes, and while they are drunken as drunkards, that is, while they have plotted their counſels, and confederacies ſo curiouſly that no man dares ſo much as touch them, and while they are drunken with the pride and confidence of their own ſtrength, they ſhall then be devoured as ſtubble that is fully dry, *Nahum* 1.10. *Esai.* 27.4. 31.9.

Therefore the Scripture calleth Christ a *Man of war*, *Exod.* 15.3. Becauſe he is furniſhed with all Arts of victory,

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ctory, *Power invincible*, as a Lion amongst shepheards, so is he amongst his enemies, *Esai.* 31. 4. *wisedome unsearchable* which must stand, v. 1,2. If hee purpose, none can disappoint him, *Esai.* 14.27. *Authority* by the least intimation to gather together all the forces of the world against the enemies of his Church. If he but hisse unto them, they presently come in troops, *Esai.* 5. 26. 7. 18. He can *command* helpe for his people, *Psal.* 44. 4. *Psal.* 71.3. *Ier.* 47.7. and, if that should faile, he can create helpe for his people, as hee did for Israel, when hee wrought miracles to deliver them, *Psal.* 106.22.

We may more profitably consider the truth and comfort of this point, by discovering it in the severall enemies of Christ and his people. First, the great enemie of the seed of the woman is the *Serpent*, that great red Dragon, whose names are all names of enmity. The *Accuser*, the *Tempter*, the *Destroyer*, the *Devourer*, the *Envious man*, furnished with *much strength*, and mightie succour, legions of principalities and powers attending on him; and with *much wisedome*, which the Scripture calleth νοήματα, the wiles, and traines, and craftines of Satan. And his Arts of destroying men are two. To *tempt* and *to accuse*. His Temptations are twofold: either unto *Sinne*, or unto *discomfort*: either to make us offend God, or to make us disquiet our selves: either to wound us or to vexe us. And in all these his Arts Christ our Captain will tread him under our feet, and will give his Church the victory at the last, either by *Arming us with sufficiency of grace and faith in his Victories*, putting us by his Spirit in minde of his Temptations, which taught him compassion towards us who are so much weaker, and encouraging our hearts to cry out unto him who is our mercifull and compassionate high priest, like a ravished woman in our extremities, as *Paul* did, 2 *Cor.* 12.8,9. stirring up our faith to lay hold on him when we are in darkenesse; and our spirit of Adoption to cry

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unto him when wee are in danger; and our ſpirit of wiſedome to ſolve the objections to diſcerne the devices of Satan, and to prepare and arme our hearts accordingly to wreſtle with him. Or elſe *by rebuking of him*, pulling in his chaine, and chaſing him away, and, as our ſecond, undertaking the combate in perſon for us, when he is ready to prevaile, *Zech.* 3.1,2. Thus he overcommeth him as a *Tempter*, and ever giveth ſome either comfortable or profitable iſſue out of them.

He likewiſe overcommeth him as an *Accuſer*. Satan accuſeth the Saints either *by way of complaint* and narration of the things which they have done, *Revel.* 12.10. which the Apoſtle calleth ἐγκλημα, his laying of crimes to the charge of men, *Rom.* 8.33. and thus Chriſt overcommeth him by his *Interceſſion*, and in the hearts of his Saints by making them judge and accuſe themſelves, that they may be able to cleere themſelves too, 1 *Cor.* 11.31. 2 *Corin.* 7.11. Or hee accuſeth *by way of ſuſpition or preconjecture*, as hee did *Iob*, *Iob* 1.9,10,11. and herein likewiſe Chriſt overcommeth him in his ſervants, by permitting him to tempt and vexe them, that they may come the purer out of the fire, and by putting a holy ſuſpition and jealouſie into them over their owne hearts, which may ſtill bee a meanes to prevent them againſt evils that are likely to aſſault them, to teach them in every condition, as well poſſible as preſent, how to walke acceptably before God, *Phil.* 4.11,13.

Another great enemie of the Kingdome of Chriſt is, the *luſt* of our owne evill nature. *The carnall minde is enmitie againſt God, for it is not ſubject to the law of God, neither indeed can be*, *Rom.* 8.7. *Phil.* 3.8. Enmity in grieving, vexing, and quenching the holy Spirit in us, and luſting enviouſly againſt his grace, *Iam.* 4.4,5. And here alſo Chriſt overcommeth, by the prevailing power of his Spirit, giving us *more Grace*, demoliſhing the kingdome of ſinne, and judging the prince of this world

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which before did rule in the children of disobedience. And this he doth by the judgement Seat, and Scepter of his Spirit in the heart: for the judgement of the Spirit is too hard for the principality of Satan, *Ioh.*16.11. The Spirit of Christ is a *victorious Spirit*. He bringeth forth his *judgement unto victory*, *Matth.*12.20. *Esai.*4.4. Hee worketh out by degrees the drosse and impurity of our nature, and services. First, by faith fixing upon better promises and hopes than lust can make, 1 *Ioh.*5.4. *Heb.* 11.24,26. Secondly, by watchfulnesse, eying corruptions, and so stirring up those arguments and principles which are strongest against them, *Iob* 31.1. *Psal.*39.1. Thirdly, by leading us to more acquaintance with God in knowledge, love and communion, *Iob* 22.21.1 *Ioh.*1. 3. and so fetching more wisedome and strength from him: for this is the way that wee get all our strength, even by learning of him, *Phil.*4.12. Fourthly, by inclining the heart to hate, and to complaine of corruptions, to bemone it selfe, as *Paul* and *Ephraim* did, *Rom.*7. 23. *Mark.*9.24. *Ier.*31.18,19. Fifthly, by bringing the heart into the light, there to approve and judge its actions, *Ioh.*3.20. by setting it alwayes in Gods eye, that it may not sinne against him, *Psal.*16.8. Sixthly, by convincing the heart of the beauty and excellencie of Grace, of the unlikenesse of sinne to God, and so making the soule more full of desires for the one, and against the other, *Esai.*26.8. *Ezek.*36.31. and thus kindling lust against lust, *Gal.*5.17. Seventhly, by being alwayes a present Monitour and Watchman in the soule, to supply it with spirituall weapons and reasonings against the temptations of lust, *Esai.*30.31. *Ioh.*14.16. Lastly, in one word, by daily supplies from the residue of Spirit which is in our head, whereby according to the proportion and exigence of the members, he floweth into them, *Mal.*2.15. *Phil.*1.19. This is that seed, that leaven, that vitall instinct, which is ever in the heart, setting it selfe against the

the workings and life of luſt, and by little and little waſting it away as fire doth water.

The grand inſtrument of Satan and luſt (who are the two leaders in this warre againſt Chriſt) is the *wicked world.* The power, malice, wiſedome, learning, or any other either naturall or acquir'd abilities of evill men: for even in an earthly reſpect by the word *kings*, we are not onely to underſtand thoſe Monarchs, and princes of the earth who ſet themſelves againſt Chriſt; but all ſuch as excell in any ſuch worldly abilities as may further that oppoſition. It notes the ſtrength, policie, pride and greatneſſe of minde, or ſcorne of ſubjection, which is in the heart againſt Chriſt. So that *king* heere ſtands in oppoſition to *ſubject*, they who reject Chriſts yoke, and breake his bonds aſunder, and will not have him to raigne over them, thoſe are the *kings* in the Text. And theſe alſo will hee ſmite through and confound by the Power of his Word, and the ſtrength of his arme. The Lord gave the Word, great was the company of thoſe that publiſhed it. *Kings of armies did fly apace, and ſhe that tarried at home divided the ſpoile, Pſal.* 68. 11, 12. *Tophet is ordained of old, for the king it is prepared, Eſai.* 30. 33. Come, and gather your ſelves together unto the Supper of the great God. *That ye may eate the fleſh of kings, and the fleſh of captaines, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great, &c. Revel.* 19. 17, 18. As for thoſe mine enemies *which would not that I ſhould raigne over them, bring them hither, and ſlay them before me, Luk.* 19. 27. *Be wiſe now, ye kings, be inſtructed, ye Iudges of the earth. Serve the Lord with feare, and rejoyce with trembling; kiſſe the Sonne leſt he bee angry, and ye periſh from the way, when his wrath is kindled but a little.* Thus the Lord overthroweth his Churches enemies, and protecteth it againſt al their greateſt preparations, & moſt formidable power.

Pſal. 2, 10, 11, 12

And

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And this he doth ſeverall wayes; ſometimes, by diverting their forces from his Church into ſome other neceſſary channell, or ambitious deſigne of their owne. Thus *Rabſhakah* and his boaſt were called from Iudah, 2 *King*.19.7,8. ſo the Lord promiſed his people that when they went up to appeare before him thrice a yeere he would divert the deſires of their enemies from their land, *Exod*.34.24. Thus *Iulian* the Apoſtate, having but two maine plots to honour (as he ſuppoſed) his government and his idols withall, the ſubduing of the Perſian, and the rooting out of the Galileans, as he called them; was prevented from this by being firſt overthrowne in the other; for the proſperous ſucceſſe of which expedition he vowed unto his idoll-gods a ſacrifice of all the Chriſtians in the Empire, as *Gregorie Nazianzen* relateth. Sometimes by infatuating, and implanting a ſpirit of giddineſſe and diſtraction in the enemies of his Church, making them deſtitute both of counſell and courage. When God would puniſh Babylon (which was a type of the enemies of Chriſts Kingdome) hee made their hearts melt, that they ſhould bee amazed at one another, and their faces ſhould be like flames, *Eſay* 13.7,8. that is, not onely pale like a flame, but rather, as I conceive, full of varietie of fearefull impreſſions, and diſtracted paſſions: nothing ſo tremulous, ſo various, ſo eaſily bended every way with the ſmalleſt blaſt as a flame: ſo their feare ſhould make their bloud and ſpirits in their faces to tremble, quiver, and varie, to come and goe like a thinne flame in them; ſo God threatneth to mingle a perverſe ſpirit, to make the ſpirit of Egypt faile in them, and their wiſedome to periſh, *Eſai*.19.1,2, 3,14,17. and thus likewiſe the Lord dealt with *Iulian* in that Perſian expedition, he put a ſpirit of folly in him to burne his ſhips, and ſo to put a neceſſity of courage in his people, as the old Gauls did againſt *Caſar*, and then to leave them all deſtitute of neceſſary releefe. Sometimes

Greg.Naz.Orat. 4.in Iulian.2.

Theodoret. Hiſt. li 3 cap.20.Naz. Orat 4 Cæſar Comm.lib.1.

times by ordering casualties and particular emergencies for the deliverance of his Church, a thing wonderfully seene in the histories of *Ioseph* and *Ester*. Thus as a man by a chaine made up of severall links, some of gold, others of silver, other of brasse, iron, or tinne, may bee drawne out of a pit: so the Lord by the concurrence of severall unsubordinate things, which have no manner of dependance, or naturall coincidencie amongst themselves, hath oftentimes wrought the deliverance of his Church, that it might appeare to bee the worke of his owne hand. Sometimes by ordering and arming naturall causes to defend his Church, and to amaze the enemie. Thus the starres in their courses are said to fight against *Sisera*, *Iudg.*5.20. A mighty winde from heaven beating on their faces discomfited them, as *Iosephus* reports. So the Christian armies under *Theodosius* against *Eugenius* the Tyrant were defended by winds from heaven, which snatcht away their weapons out of their hands. To make good that Promise, *No weapon that is formed against thee shall prosper*. So the Lord slew the enemies of *Ioshua* with haile. *Ios.*11.11. And thus the Moabites were overthrowne by occasion of the Sunne shining upon the water, 2 *King.*3.22,23. Sometimes by implanting phantasies and frightfull apprehensions into the mindes of the enemie, as into the Midianites, *Iudg.* 7. 13,14. The Assyrians, 2 *King.* 7. 6. thus the Lord caused a voyce to be heard in the Temple before the destruction of Ierusalem, warning the faithfull to goe out of the Citie. Sometimes by stirring up and prospering weake and contemptible meanes to shew his Glorie thereby. The Medes and Persians were an effeminate and luxurious people, *Cyrus* a meane prince, for hee was not at this time the emperour of the Medes or Persians, but onely sonne in law to *Darius* or *Cyaxares*, and yet these are made instruments to overthrow that most valiant people, the Babylonians, *Esai.* 45.1. 13. 3. 17.

Ioseph. Antiq. Iud. lib.5.c.6.

Aug. de Civ. Dei. l.5.ca.26.

Euseb. lib.3.c.8.

Brisson. de Reg. Pers. l.2.

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Ier.38.11.

As *Ieremie* was drawen out of the dungeon by old rotten rags, which were throwne aside as good for nothing, So the Lord can deliver his Church by such instruments as the enemies thereof before would have looked upon with scorne, as upon cast and despicable creatures; for God, as he useth to infatuate those whom he will destroy: so he doth guide with a spirit of wonderfull wisdome those whom hee raised to defend his kingdome. The Babylonians were feasting, and counted their Citie impregnable, being fortified with wals and the great river, and God gave wisedome beyond the very conjectures of men, to attempt a businesse which might seeme unfeasable in nature, to drie up Euphrates, and divide it into severall small branches, and so he made a way to bring his armie into the Citie while they were feasting, the gates thereof being in great confidence and security left open, *Esay* 44.27,28. 45.1. *Ier.* 51.36. Sometimes by turning the hearts of others to compassionate the Church, to hate the enemies, and not to helpe them, but to rejoyce when he is sinking, *Esay* 14.6. 10.16. *Nahum* 3.7. Sometimes by the immediate stroke of God upon their bodies or consciences. Thus God gave the Church rest by smiting *Herod*, *Act.* 12. 23, 24. Thus *Maximinus* being smitten with an horrible and stinking disease in his bowels, confessed that it was Christ which overcame him; and *Iulian* being smitten with an unknowne blow from heaven, as is supposed, confessed that Christ was too hard for him; and another *Iulian*, uncle to the Apostate, for pissing on the Lords Table, had his bowels rotted, and his excrements issued out, *non per secessum, sed per vulnera*, as the same Historian reports. Sometimes by tiring them quite out, and making them for very vexation and successlessnesse give over their vaine attempts, or else disheartning them that they may not begin them. So *Diocletian* retired to a private life, because he could not root out the Christians. And

Herodot. lib. 1. Zenophon de expedit. Cyri, lib 7.

Euseb. de vita Constantin. lib. 1. cap. 50. Theodoret. lib. 3. cap. 20. vid. Tertul contr Scapulam, cap 3. & Laurent. de la. Barr. Euseb. hist. lib. 8. cap. 26. & Zonaras.

Iulian

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Iulian was afraid to persecute the Christians, as his predecessours had done, lest they should thereby increase; he forbore it out of envie, and not out of mercy, as *Nazian.* obserues. Sometimes by turning their owne deuices upon their heads, ruining them with their owne counsels, and it may be dispatching them with their own hands. Thus the Lord set every mans sword against his fellow in the huge host of the Midianites, *Iudg.* 7. 22. So *Pilate* and *Nero*, the one the murtherer of Christ, the other the dedicatour of all the consequent great persecutions, both died by their owne hands, as being most wicked and most cruell, and therefore fittest to revenge the cause of Christ and his people upon themselves. Thus God did not onely curse the counsell, but revenge the treason of *Achitophel* by an act of the most desperate folly and inhumanity which could be committed. Sometimes by hardning them unto a most desperate prosecution of their owne ruine, as in the case of *Pharaoh*, suffering them to lift at the stone so long, till it loosen, and fall upon them, *Zech.* 12. 3. *Matth.* 21. 44. Sometimes by ingratiating the Church with them to their owne destruction, as he did Israel with the Ægyptians, *Exod.* 12. 35, 36. By these and a world the like meanes doth the Lord overthrow the enemies of his kingdome.

Nazian. Orat. 3. in Iulian. 1.

Tertul. Apolog. cap. 5. Euseb. lib. 2. c. 7.

Now all this is *In the day of his wrath*, or in his owne due time: where we may note by the way, that Christ hath wrath in him aswell as mercie. Though hee be by wicked and secure men misconceived, as if he were only compassionate: yet *laesa patientia fit furor*, he will more sorely judge them hereafter, whom hee doth not perswade nor allure here. So mercifull he is, that he is called a *Lambe* for meeknesse, and yet so terrible, that he is called a *Lion* for fury. It is true, *fury is not in him*, namely, to those that apprehend his strength and make their peace with him, *Esay* 27. 4. 6. But yet to those that will not kisse, that is, not love, worship, nor obey him, hee

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can with a little wrath shew himselfe very terrible, *Psal.* 2.12. He commeth *first with peace, Luke* 10.5. but it is *Pax concessa*, not *pax emendicata*, a peace mercifully offered, not a peace growing out of any necessity or exigencies on his part, and so wrought by way of composition for his owne advantages. The peace of a Conquerour, *Zech.*9. 10. A peace which putteth conditions to those to whom it is granted, that they shall be tributaries and servants unto him, *Deut.* 20. 10, 11, 12. Therefore the Apostle saith, that he came to preach or to proclaime peace, *Ephes.*2.17. but if we reject it, he then followes the directions of *Ioshua, These mine enemies which would not have me to raigne over them, bring them hither and slay them before me, Luke* 19.27.

But the maine thing here to be noted is, that Christ hath *a Day*, a ἡμέρα, a prefixed, and constituted time wherein hee will be avenged on the greatest of his enemies. When he forbeares, and suffers them to prevaile, yet still he holdeth the line in his owne hand, the hooke of his decree is in their nostrils, and he can take them short when hee will. It is never want of power, wisdome, or love to his Church, that their quarrell is not presently revenged; but all these are fitted to his greater glory. The Lord seemeth to neglect, to breake up the hedge, to sleepe while his Church is sinking (as Christ to his Disciples seemed careless, *Mark.*4.38,39.) so frequently in Scripture the Saints expostulate with God in an humble and mourning debate, *Why sleepest thou, O Lord? Arise, cast us not off for ever, Psal.* 44. 23. *Ier.*14. 8,9. But God hath his *quare* against us too for this infirmitie and haste of ours: *Why sayest thou O Iacob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from my God?* That is, he hath not taken notice of my calamitie. *Hast thou not knowne, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither*

neither is weary? There is no ſearching of his underſtanding, *Eſay* 40. 27,28. He is wonderfull in counſell and excellent in working; and therefore he doth not ſlumber nor ſleepe: but only in wiſdome ordereth times and ſeaſons, that there may in the end be the greater glory unto him, and, in the things done, the more beautie. Every thing, ſaith *Salomon*, is *beautifull in its time*; if you gather it before, it loſeth both its beauty and vertue. It would bee a madneſſe for a man to mow downe his corne when it is in the greene blade. Hee waiteth, ſaith the Apoſtle, for the precious fruit of the earth, and hath long patience, *Iam.* 5. 7. Now the Prophet aſſureth us, that *Light*, that is, comfort, refreſhment, peace, deliverance, *is ſowne for the righteous*, *Pſal.* 97. 11. It was ſowen for the people of God when they were in captivity, though to themſelves they ſeemed as dead men in their graves, yet indeed they were dead but as ſeed in the furrowes, which revived againe, *Pſal.* 126. 5,6. and therefore the Lord likewiſe (like Saint *Iames* his husbandman) is ſaid *to wait*, that he may be gracious to his people, *Eſay* 30. 18. Though a man ſuffer never ſo much injury, and be moſt violently kept out of his owne right, yet he muſt wait till time and mature proceedings have brought on his matters to a triall; therefore the Lord calleth it *The yeare of recompences for the controverſies of Sion*, *Eſay* 34. 8. It is not for private men to order the periods, or ſtints, or revolutions of times wherein buſineſſes are to be tried; but publike authoritie conſtitutes that, and every man muſt wait for the appointed time: ſo the Church muſt not ſet God the times when it would bee heard or eaſed; but muſt truſt his wiſedome and power, *Ier.* 49. 19. for there is a *ſet time* wherein he will have mercy upon Sion, *Pſal.* 102. 13.

Now this Time is ruled and bounded by theſe conſiderations: Firſt, when the ſinne of the enemie is growen ripe, and his heart proud and inſolent againſt God and

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his people; when he trampleth upon the poore, when he ſacrificeth to his owne net, when he adoreth his owne counſels, when he deifieth his owne condition, and thinketh that none can pull him downe; then is it a time for God to ſhew himſelfe, and to ſtir up his glory. *It is time* (ſaith *David*) *for thee, O Lord, to worke, for they have made void thy Law, Pſal.* 119.126. So outragious they are, that their fury runneth over from thy ſervants to thine ordinances, to blot out the very records of heaven, the name and feare of God out of the earth. And this reaſon and period of time wee finde frequently in the Scriptures given: *In the fourth generation they ſhall come hither againe, for the iniquitie of the Amorites is not yet full, Gen.* 15. 16. It is not growen to that ripeneſſe and compaſſe, as I in my wiſe, ſecret, and patient providence will permit. *O thou that dwelleſt upon many waters, abundant in treaſures* (ſaith the Lord to Babylon) *thine end is come, and the meaſure of thy covetouſneſſe, Ier.* 51. 13. when men have filled up the meaſure of their ſinne, then is their end come; bee their wealth, or ſafety, or their naturall, or acquired munition never ſo great: *Put you in the ſickle*, ſaith the Prophet, *for the harveſt is ripe, come get you downe for the preſſe is full, the fats over-flow, for the wickedneſſe is great, Ioel* 3. 13. When wickedneſſe is ſo great, that it filleth all the veſſels, then is the Lord ready to put in his ſickle, and to cut it downe.

It is further demanded *when ſinne is full?* To this I anſwer, that there are three things principally which ſet forth the fulneſſe of ſinne, *Univerſality, Impudence* and *Obſtinacy*: Firſt, when a whole Land is filled with it, that there are none to intercede or to ſtand in the gap, when from Streets to Palaces, from Houſes to Courts, from Schooles to Churches, from every corner ſinne breaketh forth, ſo that bloud toucheth bloud. *The Land is full of adulterers*, ſaith the Prophet, *becauſe of ſwearers the Land mourneth—for both Prieſt and Prophet are profane,*

yea

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yea in my house have I found their wickednesse, saith the Lord, Ier. 23.10,11. when in every place, and at every view there are new, and *more abominations, Ezek.*8.17. *Ier.*5.1-6. Secondly, when sinne is *impudent*, whorish and outragious; when there is no feare, modesty or restraint, but it breaketh all bonds, and like a raging sea overrunneth the bankes. *They declare their sinne as Sodome*, saith the Prophet, *and hide it not: woe unto their soules, Esay* 3.9. it is so full that it breakes out into their countenance, hypocrisie it selfe is too narrow to cover it. This is that which the Apostle calleth *An excesse of riot*, and the Prophet, a *rushing like an horse into the battell.* Now when God thus gives a man over, sinne will not be long a filling up; when lusts breake forth, and throng together, when from concupiscence sinne goes on to conception and delight, to formation and contrivance, to birth and execution, to education, and custome, to maintenances and defence, to glory and boasting, to insensibilitie, hardnesse, and a reprobate sense, then there is such a fulnesse in sinne as is neere unto cursing, the very next step is hell. Lastly, when sinne holds out in *stubbornenesse*, and is incorrigible, when the remedy is refused, the pardon rejected, the peace not accepted; Then is sinne come to its fulnesse. The sinne of the Amorites was never quite full, but when they rejected that peace, mercy, and subjection to Gods people, which was offered them first. But when men sinne against those meanes of grace which are sent unto them, and *leave no remedie* to themselves; no marvell if the Lord give them over, and let in the enemie upon them, 2 *Chron.* 36.16. Therefore we must take heed of finishing sinne, for it is *not sin*, but the consummation and *finishing of sinne* which condemnes a man.

Esay 48.4. Ier.3.3.

Delicti durior frons est, ab ipso & in ipso delicto, impudentiam dicta. Tertul. de vel. virg. c.1.

Rom.1.24-26. Esay 69.27.

Dum servitur libidini facta est consuetudo, dum consuetudini necessitas. Aug. Confess. lib.8. c.5. vid. Benard. de Gradibus superbiæ.

Now when thus the sinne of the enemie is growne so ripe, that it breaketh forth into pride and insultation against Gods people, then is the Lords time to shew him-

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ſelfe: *I will reſtore health unto thee*, ſaith the Lord to his Church, *and I will heale thee of thy wounds, becauſe they called thee an out-caſt, ſaying, This is Sion whom no man ſeeketh after*, *Ier.*30.17. ſee *Ier.*50.11. *Ezek.*25.3.28.6--9. *Obad.* v. 3,4. when the high wayes were waſte, and the way-faring man ceaſed, and the enemie regarded no man-- *Now, ſaith the Lord, will I ariſe, now will I be exalted*, &c. *Eſay* 33.8--11. when the enemies help forward the affliction of Gods people, and by their pride and inſultation doe double the miſery which is upon them, then will the Lord returne to them in mercies, and be ſore diſpleaſed with his enemies, *Zech.*1.15,16. *Eſay* 40.2. 47.5,6. Sennacherib

Secondly, when Gods people are throughly humbled and purged, for God uſeth wicked men but as his ſtaffe or weapon, as his fire or fan to correct and purge them, *Eſay* 10.12. He intendeth not in his puniſhments ſuch ſeverity againſt them, as againſt their enemies: if the rod be for the childe, the fire is for the rod, *Eſay* 27.7, 8.9. When men are ſo ſmitten, that they can returne to him that ſmiteth them, and not revolt more and more, for God will not throw any more darts at thoſe who are ſunke and dead already: when they are ſtirred in their hearts joyntly to ſeeke the Lord, and to meet him in the way of his judgements, and to compaſſionate and favour the duſt of Sion, then is the day of his wrath; for when Gods time to deliver a people is come, he will more abundantly ſtirre up the hearts of his people to pray for it, *Pſal.*102.16.17. *Dan.*9.2.3. whereas, when he will deſtroy a people, hee will not ſuffer his Saints to pray, *Ier.*14.11.

Thirdly, when all humane hopes and expectations are gone, when a people is ſo pilled and broken, that they have no courage, meanes, ſuccours or probabilities left, then is Gods time to deliver his Church, and to puniſh his enemies: *The Lord ſhall judge his people, and repent himſelfe*

*himselfe for his Servants, when hee seeth that their power is gone, Deut.*32.36. *Psal.*68.20,109.31. In one word when the preparations and premises as it were unto Gods glory are best ordered, and put together, then is the day of his wrath come.

The Church then need not to bee cast downe with the insultation of her enemies, since Christ is the same yesterday, and to day, and for ever; such as hee was ever to his Church, such hee is still. If hee have delivered his Church from the pride of her enemies heretofore, his power, truth, watchfulnesse, compassion is the same still; and by faith in them wee may rebuke Satan, wee may chide away the weakenesse and feare of our owne hearts, wee may rejoice against those that insult over us, when they rage most wee may hope their time is short, and that it is but the biting of a wounded beast. Therefore wee finde the Saints in Scripture arme themselves against present dangers, with the consideration of what God hath done for his Church in times past, *Psal.*68.7,8.74. 13-18. *Esai.*51.9,10,11. *Habak.*3. And in the confidence of the same truth and power breake forth into a holy scorne of their enemies, *Mich.*7.8,9,10. *Esai.*50. 8,9. In the sorest extremities wee may fix our faith on God, and hee delighteth to bee depended upon alone, when all outward helpes and probabilities faile, see *Esai.* 41.17,18. *Hab.*3.17,18. A million of men came against *Asa*, one of the hugest hoasts of men that were ever read of, yet by relying on God they were all delivered into his hand; and the reason is added, because God hath eyes, and strength, or as hee is described, *Revel.*5,6. Seven hornes and seven eyes, much wisedome, and much power to shew himselfe valiant in the behalfe of those that walke uprightly, 2 *Chron.*16.8,9.

Deut.20.3,4. Esai.51.12,13. Deut.31.6,7,8.

Ier.31.8.

Wee should learne likewise to rejoyce and triumph with all thankfulnesse of heart when Christ subdueth the enemies of his Kingdome, and giveth deliverance and refresh-

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refreshment to his people. When hee maketh his hand knowen to his servants, and his fury to his enemies, then should all they that love Hierusalem rejoyce, *Esai.66.* 10. Thus the Church after they were delivered from the malice of *Haman* instituted days of joy and feasting, *Ester 9.22.* It is a signe of an evill heart against the peace and prosperity of the Church of Christ, to envie, or slight, or thinke basely of the instruments and wayes whereby Christ delivereth it; as wee see in *Tobiah* and *Sanballat*, *Nehem.4.2,3.*

Lastly, wee should learne wisedome to lay hold on the times and seasons of Gods peace, because hee hath a day of wrath too; to apprehend the offers and opportunities of grace. Christ had been at the Churches dore, and had knocked for admittance; but neglecting that season, hee was gone, and much shee suffer'd before shee could finde him againe, *Cant.5.2-7.* When the Lord speaketh unto us in his ordinances, and by the secret motions and perswasions of his holy Spirit, wee should not deferre, nor put him off, as *Felix* did *Paul* to some other time, but pursue the occasion, and set our selves to doe every duty *in Gods time.* There is a time for every worke, and it is beautifull onely in its time; and therefore fit it is, that wee should observe wisely the signes and nature of the times, *Matth.16.2.* And accordingly proportion our devotions for the Church and our selves. It is the worst losse of time, to let slip the seasons of grace, and spirituall wisedome, till it may bee Gods time of mercy is passed over. If thou hadst knowen in this *thy day* the thing that conceme thy Peace. But now thy day is over, and my day of wrath is come, they are now hidden from thine eyes.

Hee shall judge amongst the Heathen.] By *heathen* we are to understand the same with *Enemies*, *vers.1.* and *People*, *Esai.63.6.* Meaning all the armies and swarmes of Christs enemies either spirituall or secular. The word

Gentiles

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Cameron de Ecclesia, pag. 33. 34. Weems Christian Synag. pag. 137.

Gentiles was a word of great contempt and detestation amongst God people, as the word *Iew* is now amongst us; a proverbiall word to cast reproach and shame upon men. Therefore the Apostle saith of the Ephesians, that in times passed *they had been Gentiles in the flesh*, Eph. 2. 11. As if by being Christians they had ceased to bee Gentiles, or rather that word had ceased to bee a terme of reproach. So that *Gentile* was a word of scorne, as *Samaritan*, *Ioh.* 8.48. or *Canaanite*, *Ezek.* 16.3. or *Publican*, *Matth.* 18.17. *Luk.* 18.11. And therefore wee finde those two still joyned together *Publicans and sinners*; and so the Apostle joyneth these two words *Gentiles and sinners*, *Gal.* 2.15. So then the word *Heathen* is added by *David* to the enemies of Christ, to render them the more odious, and to expresse their more abject and hatefull condition; and therefore when God would cast notable reproach upon his people hee calleth them *Sodomites, and Gentiles*, *Esai.* 1.10. *Ezek.* 2.3. So then the meaning is, his most abject and hatefull enemies, that are unto him as Iewes and Samaritans, hee shall judge, that is, hee shall condemne and punish them.

Whence wee may note, That *Christs victorie over his enemies shall bee by way of pleading and disceptation.* His military is likewise a judiciary proceeding grounded upon righteous and established Lawes. Therefore the day of Gods wrath is called a time of vengeance, and recompence for the *Controversies of Sion*, *Esai.* 34.8. To shew that the Lord doth not take vengeance but by way of debate. And therefore when hee punisheth, hee is said to plead with men. The Priest said not where is the Lord, and they that handle the Law knew mee not, &c. *Wherefore I will yet plead with you, saith the Lord, and with your Childrens Children will I plead*, *Ier.* 2.8,9. So to *plead* and to *take vengeance* goe together, *Ier.* 51.36. And the Lord is said to *reprove with equitie*; and to smite the earth with the rod of his mouth; that

is,

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is, to convince, and argue before hee doth punish, *Esai.* 11.4. as wee see in the case of *Sodom*, *Gen.*18.21-33. Herein the Lord sheweth that all our misery beginnes at our selves. That if wee perish, it is because we would not take his counsell, nor be guided by his will; That hee did not sell us to any of his creditors, but that for our iniquities we *sold our selves*, *Esai.*50.1. In humane warres, though never so regularly and righteously ordered, yet many particular men may perish without any personall guilt of their owne. *Delirant Reges, plectuntur Achivi.* But in these warres of Christ, there shall not a man perish, till hee bee first convinc'd by a judiciary proceeding, of his owne demerit. Every mouth must bee stopp'd, and all the world by the evidence and acknowledgement of their owne conscience become guilty before God, before his wrath shall seise upon them. The Lord sent *Noah* to preach, before hee sent a floud to destroy the old world. He argued with *Adam* before he thrust him out of Paradise. The voyce goeth ever before the rod, *Mich.6.9.* This course our Savior observed towards him who had not the wedding garment. First, convinced him till hee was speechlesse, and then cast him into utter darknesse, *Matth.*22.12,13. And this course the Lord tooke with his people when hee punished them, *Esai.*5. 3,4. *Amos* 2.11.3.7. For hee will have the consciences of men to subscribe, and acknowledge the justnesse of his proceedings, and to condemne themselves by their owne witnesse; when hee entreth into judgement hee doth it by *line and plummet*, *Esai.*28.17. In proportion to the meanes of grace neglected, to the patience and forbearance abused, to the times of grace overslipped, to the purity of the Law violated and profaned. We must take heed therefore of continuing Gentiles, of being aliens from that commonwealth of Israel, and strangers from the covenant of promise, of living without God in the world. No man can with hope or comfort say, *Enter not*

into

into judgement, but hee who is the *Lords servant*, and of his houshold; wee must be all ingrafted into the naturall Olive, and become the seed of *Abraham*, & *Iewes by covenant*, before Christ will bee our peace or reconcile us unto his Father, *Rom.*2.29.11.17-24. *Gal.*6.16. *Eph.* 2.11-14.

Hee shall fill the places with dead Bodies.] This notes the *greatnesse* of the victory, that none should be left to bury their dead. There shall be an universall destruction of wicked men *together* in the day of Gods wrath, they shall be bound up in bundles, and heaped for damnation, *Matth.*13.30. *Psal.*37.38. *Esai.* 1.28.66.17. And it notes the *shame* and dishonor of the enemie, they shall lie like dung upon the face of the earth, and shall bee beholding to their victors for a base and dishonorable buriall, as wee see in the great battell with *Gog* and *Magog*, *Ezek.*39.11-16.

Hee shall wound the Head over many Countries.] Either *literally*, Antichrist, *Rev.*17.2.18. Who taketh upon him to bee œcumenicall Bishop, and Monarch, and to dispose of crownes, and dispence Kingdomes at his pleasure. Or *spiritually*, *Satan*, who is the *Prince of this World*, whose head Christ was to crush, and tread under our feete, *Gen.*3.15. *Rom.*16.20. Or *figuratively*, the *Head*, that is, the counsell and power of many nations, which shall at last appeare to have been but a vaine thing, *Psal.* 2.2. 1 *Cor.*1.19. What sense soever wee follow, the maine thing to bee observed is that which wee handled before; that Christ will in due time utterly destroy the greatest, the highest, the wisest of his enemies. And therefore this may suffice upon this verse.

VERSE

VERSE 7.

VERSE 7.

Hee ſhall drinke of the Brooke in the way: therefore ſhall hee lift up the Head.

SOme underſtand theſe words in the ſenſe of the two former, for a figurative expreſſion of the victories of Chriſt; and they in a twofold manner. Some by *brooke* underſtand the bloud of the adverſarie with which the way ſhould bee filled as with a ſtreame: and by drinking hereof, the ſatiating, refreſhing, and delighting himſelfe in the confuſion of his enemies; for the Lord is eaſed when his enemies are ſubdued, *Eſai.* 1.24. Others, that hee ſhould purſue his victorie with ſuch heate and importunity, that hee ſhould not allow himſelfe any times of uſuall repaſt, but ſhould contene himſelfe with ſuch obvious refreſhment as ſhould offer it ſelfe in the way: and ſhould immediatly lift up his head againe, to purſue the enemie at the heele; and in this ſenſe, there is no more new matter here intimated than that which hath been before handled.

Others underſtand the meanes whereby Chriſt ſhould thus

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thus lift up his head and exalt himſelfe above all the enemies of his Kingdome, namely by his *Paſſion*, and *ſufferings*; by death deſtroying death and him that had the power of death, which is the Devill. I will not undertake to define which ſenſe is moſt agreeable to the place; it being ſo difficult. But upon occaſion of this latter (which I thinke is more generally embraced) I ſhall ſpeake ſomething of the meanes and ground of Chriſts victories over his enemies, and of his government in his Church, namely his ſufferings and reſurrection.

He ſhall drinke of the brooke in the way] By Brooke then or Torrent we may underſtand the wrath of God, and the rage of men. The afflictions and ſufferings which befell Chriſt. And this is a very frequent Metaphore in holy Scriptures to underſtand afflictions by water, *Pſal.*18.4,5. 42.7. 69.1.124.4,5. So the wrath of the Lord is called a ſtreame, and a lake, *Eſay* 30.33. *Revel.* 19.20. In regard of the rage and irreſiſtibleneſſe thereof, *Sternit agros, ſternit ſata læta, boumq́ labores*, and in regard of the turbidneſſe and foulenеſſe thereof, for Gods wrath is full of dregs, *Eſay* 51.17. *Pſal.*75.8. It is ſaid in the Hiſtory of Chriſts paſſion, when he was going to wreſtle with that woefull agony in the garden, that *hee paſſed over the brooke Cedron. Ioh.*18.1. And we may obſerve in the Hiſtory of the Kings, that when the good Kings *Hezekiah*, and *Aſa*, and *Ioſiah*, purged the Citie and the Temple of idolatry, *they burnt the curſed things at the brooke Kidron, and caſt them thereinto*, 2 *Chro.*15. 16. 2 *Chron.*29.16. 30.14. 2 *King.*23.6. To note unto us that that brooke was the ſinke, as it were, of the Temple, that into which al the *purgamenta*, and uncleanneſſes of Gods houſe, all the *curſed things* were to bee caſt; with relation whereunto it is not improbable that the Prophet *David* by a propheticall ſpirit might notifie the ſufferings of Chriſt, by drinking of that curſed brooke over which hee was to paſſe, to ſignifie that on him

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him all the faithfull might lay and powre out their ſins, who is therefore ſaid to be *made ſinne, and a curſe for us*, 2 *Cor.*5.21. *Gal.*3.13. As the people when they laid their hands on the head of the ſacrifice, did thereby, as it were, unload all their ſinnes upon it.

Now as waters ſignifie Afflictions; ſo there are two words with relation thereunto, which ſignifie ſuffering of afflictions, and they are both applied unto Chriſt, *Matth.*20.22. Are yee able to *drinke* of the cup that I ſhall drinke of, or be *baptized* with that Baptiſme that I am baptized with? He that drinketh hath the water in him; he that is dipped or plunged, hath the water about him: So it notes the univerſalitie of the wrath which Chriſt ſuffered, it was *within him*, *My ſoule is heavie unto death*; and it was all *about him*, betrayed by *Iudas*, accuſed by Iewes, forſaken by Diſciples, mocked by *Herod*, condemned by *Pilate*, buffeted by the ſervants, nailed by the ſouldiers, reviled by the theeves and ſtanders by, and which was all in all, forſaken by his Father. So then by drinking of the brooke is meant ſuffering of the curſes, and it is frequently ſo uſed, *Ier.*25.27. 49.12. *Ezek.*23.32.34. *Hab.*2.16. *Revel.*14.9.10.

By [*The way*] we muſt underſtand either the *life of Chriſt* on earth, his paſſage betweene his aſſumed voluntary humility and his exaltation againe; or The *way betweene mankind and heaven*, which by that floud of wrath and torrent of curſes, which were ἐν μέσῳ, *Col.*2.14. was made utterly unpaſſable, till Chriſt by his ſufferings made a path thorow it, for the ranſomed of the Lord to paſſe over.

Therefore ſhall he lift up the head.] It noteth in the Scripture phraſe *victory*, eluctation, and breaking thorow thoſe evils which did urge and preſſe a man before, *Pſal.*17.6. and alſo *boldneſſe*, confidence, and ſecuritie to the whole body, *Luke* 21.28. And further, it is not, He ſhall be lifted up, but, He ſhall doe it himſelfe. He hath the

Qui ſe humiliaverat, ipſe exaltabit. Hieron.

the power of life, and the fountaine of life in himſelfe, *Ioh.* 5.26. 10.18. So that following this ſenſe of the words, the meaning is, He ſhall ſuffer, and remove all thoſe curſes which were in the way between mankinde and heaven, and then he ſhall lift up his head in the Reſurrection, and breake thorow all thoſe ſufferings into glory againe; which ſenſe is moſt punctually and expreſſly unfolded in thoſe parallel places, *Luk.*24.26-46. *Phil.*2.8,9. 1 *Pet.*1.11.

He ſhall drinke of the brooke in the way] From hence we may note, Firſt, that betweene mankinde and heaven there is a torrent of wrath and curſes, which doth everlaſtingly ſeparate betweene us and glory; μέγα χάσμα διέχουσι, a great and fixed gulfe, which all the world can neither wade thorow, nor remove. The Law at firſt was an eaſie and ſmooth way to righteouſneſſe, and from thence to ſalvation, but now every ſtep thereof ſinkes as low as hell. It is written within and without with curſes, which way ſoever a man ſtirres, he findes nothing but death before him: one mans way by the civility of his education, the ingenuitie of his diſpoſition, the engagement of other ends or relations, may ſeeme more ſmooth and plauſible than anothers, but by nature they all runne into hell, as all rivers, though never ſo different in other circumſtances, runne into the ſea. It is as impoſſible for a naturall man of himſelfe to eſcape damnation, as it is to make himſelfe no childe of the old *Adam*, or not to have beene begotten by fleſhly parents. The *Gulfe* of ſin in our nature cannot be cleanſed, and therefore the *Guilt* thereof cannot be removed. The *Image* we have loſt is by us *unrepairable*; the *Law* we have violated, *inexorable*; the *Iuſtice* we have injured, *unſatisfiable*; the *concupiſcence* of our nature *inſatiable*, *ſinne* an averſion from an *infinite* good, and a converſion to the creature infinitely; and therefore the *Guilt* thereof infinite and *unremoveable* too.

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We ſhould learne often to meditate on this point, to finde our ſelves reduced unto theſe ſtraits and impoſſibilities, that we cannot ſee which way to turne, or to helpe our ſelves, for that is the onely way to draw us unto Chriſt. Every man naturally loves to be in the firſt place beholding to himſelfe; in any extremity, if his owne wits, purſe, projects, or endevours will helpe him out, hee lookes no further; but when all his owne ſuccours have forſaken him, then hee ſeekes abroad. It is much more true in the matter of ſalvation; no man ever did begin at Chriſt, but went unto him upon meere neceſſitie, when he had experience of the emptineſſe of all his other ſuccours and dependencies, we all by nature are offended at him, and will not have him to reigne over us, till thereunto we be forced by the evidence of that infinite and unpreventable miſery, under which without him we muſt ſinke for ever. This is of all other the moſt urging argument unto men at firſt to conſider, that there is a torrent of curſes, a ſea of death, a raigne of condemnation, a hell of ſinne within, and a hell of torments without betweene them and their ſalvation; and there is no drop of that ſea, no ſcruple of that curſe, no title of that Law, which muſt not all be either fulfilled or endured. Suppoſe that God ſhould ſummon thy guilty ſoule to a ſudden apparance before his tribunall of Juſtice; and ſhould there begin to deale with thee even at thy mothers wombe: Alas, thou wouldeſt be utterly gone there; even there a ſeed of evill doers, the ſpawne of viperous and ſerpentine parents, a curſed childe, a childe of wrath, an exact image of the old *Adam*, and of the bloud of Satan. But then here is after this produced a catalogue, and hiſtory of ſinnes of forty, fiftie, or threeſcore yeeres long. And in them every inordinate motion of the will, every ſudden ſtirring, and ſecret working of inward luſt, every idle word, every uncleane aſpect, every impertinencie and irregularity of life,

life, ſcored up againſt thy poore ſoule, and each of them to be produced at the laſt, and either anſwered or revenged. O where ſhall the ungodly and ſinners appeare if they have not right in Chriſt? And how ſhould men labour to be ſecured in that right? Who would ſuffer ſo many millions of obligations and indictments to lye betweene him and God, uncancelled, and not labour to have them taken out of the way? Now the onely way to be brought hereunto is, to deny our ſelves and all we doe; to doe no good thing for this end that we may reſt in it, or rely upon it when we have done, but after all to judge our ſelves unprofitable ſervants: when wee have prayed, to ſee hell betweene heaven and our prayers; when wee have preached, to ſee hell betweene heaven and our ſermons; when we have done any worke of devotion, to ſee hell between heaven and all our ſervices, if God ſhould marke what is amiſſe in them, and ſhould enter into judgement with us: In one word, to ſee hell betweene heaven and any thing in the world elſe, ſave onely betweene Chriſt and heaven. Till in this manner men be qualified for mercy, they will have no heart to deſire it, and God hath no purpoſe to conferre it. Chriſt muſt be eſteemed worthy of all acceptation, before God beſtowes him: and the way ſo to eſteeme of him is, to feele our ſelves the greateſt of all ſinners. And when the ſoule is thus once humbled with the taſte and remembrance of that worme-wood and gall which is in ſinne, there is then an immediate paſſage unto hope and mercy, *Lament.* 3. 19.-22. and that hope is this.

That Chriſt hath drunken up, and dried that torrent of curſes which was betweene us and heaven, and hath made a paſſage through them all by himſelfe unto his Fathers Kingdome. He was made ſinne and a curſe for us, that ſo hee might ſwallow up ſinne and death, and might bee the deſtruction of hell, *Hoſ.* 13.14. I will here but touch upon two things. Firſt, *What Chriſt ſuffered.*

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red. Secondly, *why he ſuffered:* for underſtanding of the firſt we muſt note, firſt, that Chriſts *Humane* nature was by the *hypoſtaticall Union* exalted unto many dignities, which to all the Creatures in the world beſides are utterly incommunicable; as the communication of properties, the adoration of Angels, the primogeniture of the Creatures, the cooperation with the Deitie in many mighty workes, the ſatisfaction of an infinite Juſtice by a finite paſſion, &c. Exalted likewiſe it was *by his ſpirituall unction* above all his fellowes, with that unmeaſurable fulneſſe of grace, as wonderfully ſurpaſſeth the united and cumulated perfections of all the Angels in heaven. Secondly, wee muſt note likewiſe, that all theſe things Chriſt received for the worke of mans Redemption, and therefore he had them in ſuch a maner as was moſt ſuteable and convenient for the execution of that worke. Now Chriſt was to fulfill that worke by a way of ſuffering and obedience, by death to deſtroy him that had the power of death, as *David* by *Goliahs* ſword ſlew him that was maſter of the ſword. As there fell a mighty tempeſtuous winde upon the red ſea, whereby the paſſage was opened for Iſrael to goe out of Egypt into Canaan; ſo Chriſt was to be torne and divided by his ſufferings, that ſo there might be a paſſage for us to God, through that ſea of wrath which was betweene our Egypt and our Canaan, our ſinne and our Salvation. Here then are two generall Rules to be obſerved concerning the ſufferings of Chriſt. Firſt, that the Oeconomie or diſpenſation of his Mediatorſhip is the meaſure of all that he ſuffered. So much as that required, he did ſuffer, and more he did not: for though he ſuffered as man, yet he ſuffered not becauſe he was a man, but becauſe he was a Mediator. Secondly, in as much as a Mediatour betweene God and ſinners was to be holy and ſeparate from ſinners (for if he ſhould have beene a ſinner, he had beene one of the parties, and not a Mediator) therefore none

none of thoſe ſufferings which are repugnant to his holineſſe, and, by conſequence, unſerviceable to the adminiſtration of his office, could belong unto him. Such things then as did no way prejudice the plenitude of his grace, the union of his natures, the quality of his mediation, ſuch things as were ſuteable to his perſon, and requiſite for our pardon, ſuch as were poſſible for him, and ſuch as were neceſſary for us, thoſe things he ſuffered as the puniſhments of our ſinnes.

Now puniſhments are of ſeverall ſorts; ſome are ſins, ſome onely from ſinnes. Some things in ſeverall reſpects are both ſinnes and puniſhments. * In relation to the Law, as Deviations, ſo they are ſinne: in relation to the order and diſpoſition of Gods providence, ſo they are puniſhments. As hardneſſe of heart, and a reprobate ſenſe. Other puniſhments are *from ſinne*, and in this regard ſinne is two wayes conſiderable, either as *inherent*, or as *imputed*: from ſinne as *inherent*, or from the conſciouſneſſe of ſinne in a mans ſelfe, doth ariſe remorſe, or torment and the worme of conſcience. Againe, ſinne as *imputed* may be conſidered two wayes; either it is *imputed* upon a ground *in nature*, becauſe the perſons to whom it is imputed are *naturally one* with him that originally committed it, and ſo it doth *ſeminally* deſcend, and is derived upon them. Thus *Adams* ſinne of eating the forbidden fruit is imputed unto us, and the puniſhment thereof on us derived, namely the privation of Gods Image, and the corruption of our nature. Or elſe it is *imputed* upon a ground of *voluntary contract*, vadimonie, or ſuſception, ſo that the guilt thereupon growing is not a *derived*, but an *aſſumed guilt*, which did not bring with it any *deſert*, or worthineſſe to ſuffer, but onely an obligation and obnoxiouſneſſe thereunto. As if a ſober and honeſt perſon be ſuretie for a prodigall and luxurious man, who ſpending his eſtate upon courſes of intemperance and exceſſe, hath diſabled himſelfe to

* *Deus naturarum bonarum Creator optimus, malarum voluntatum juſtiſſimus ordinator. Aug. de Civit. Dei, li. 11. c. 17. l. 14. ca. 26. & to. 7. cont. Iulian. Pelag. l. 5. c. 3. De Grat. & Lib. Arbitr. c. 23. de Prædeſt. ſtorum. cap. 10.*

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pay any of his debts; the one doth for his vitious disability deserve imprisonment, unto which the other is as liable as he, though without any such personall desert. Now then the punishments which Christ suffered are onely such as agree unto sinne thus imputed, * as all our sinnes were unto Christ. Againe, in punishments we are to distinguish betweene *punishments inflicted* from without, and *punishments ingenerated*, and immediately resulting from the condition of the person that suffereth. Or betweene the *Passions* and *Actions* of the men that are punished. Punishments inflicted are those paines and dolorous impressions which God either by his owne immediate hand, or by the ministery of such instruments as he is pleased to use, doth lay upon the soule or body of a man. Punishments ingenerated are those which grow out of the *weakenesse* and *wickednesse* of the person lying under the sore and invincible pressure of those paines which are thus inflicted. As Blasphemie, despaire, and the worme of conscience. In one word, some evils of punishment are * *vitious*, either *formally* in themselves or *fundamentally*, and by way of connotation in regard of the originals thereof in the person suffering them. Others are onely *dolorous* and *miserable*, which presse nature, but doe no way defile it, nor referre to any either pollution or impotency in the person suffering them, and of this sort onely were the punishments of Christ.

* Τὸ ἁμὰ γ ἀντιπαθὲς αὐτῷ ποιεῖ, ὡς κἀκεῖνα τῷ πταίσαντι σύμμορφα· ὅσα μὲν οὖν ἀπὸ τοῦ πάσχοντος ἦν καὶ συνῆθες, Ἀνυπόπτως τὸ κατ' ἐμὲ καὶ ὁ Χριστὸς λέγει. *Greg. Nazian. Orat.* 36

* *Infirmitates quædam vitiosæ, quædam miseræ. Aug.*

Now these punishments which Christ thus suffered are either *inchoate* or *consummate*; *inchoate*, as all those penall defects of our nature which neither were sinnes, nor grounded upon the inherence of sinnes (for hee tooke not our personall, but onely our naturall defects.) And these were either corporeall, as hunger, thirst, wearinesse, and the like; or spirituall, as feare, griefe, sorrow, temptations, &c. *consummate*, were those which he suffered at last. And these likewise were either corporeall, as shame, mockings, buffets, trials,

trials, ſcourgings, condemnation, an ignominious and a curſed death. Or ſpirituall, and thoſe were principally two. Firſt, a puniſhment of *Dereliction. My God, my God, why haſt thou forſaken mee? Matth.* 27.46. There was ſome kinde of ſeparation betweene God and Chriſt during the time of his ſufferings for ſinne in that curſed manner. For underſtanding wherof we muſt note that he had a *fourfold Union* unto God? Firſt, *In his humane Nature*, which was ſo faſt united in his perſon to the divine, that death it ſelfe did not ſeparate it either from the perſon or from the deitie. It was the Lord that lay in the grave. Secondly, *In Love*, and ſo there was never any ſeparation neither, but when hee hanged on the Croſſe, hee was ſtill the beloved Sonne of his Father, in whom hee was well pleaſed. Thirdly, *In the Communion of his Spirit and Holineſſe*; and in that regard likewiſe there was no diſunion, for hee was offered up as a lambe without ſpot or blemiſh. Laſtly, *In the fruition of the light of his countenance*, and of his glory and favor, and in this reſpect there was for the time of his ſufferings a dereliction, *ſubtractione viſionis, non diſſolutione unionis*, by the withdrawing of his countenance, not by the diſſolving of his union. Hee looked upon Chriſt as a God armed againſt the ſinnes of the world which were then upon him. Secondly, There was a *puniſhment of malediction.* Hee did undergoe the curſe of the Law, hee did graple with the wrath of God, and with the powers of darkneſſe, hee felt the ſcourges due unto our ſinnes in his humane nature, which ſqueezed and wrung from him thoſe ſtrong cries, thoſe deepe and woefull complaints, that bloudy and bitter ſweate, which drew compaſſion from the very rocks. And ſurely it is no derogation to the dignity of Chriſts perſon, but on the other ſide a great magnifying of the Iuſtice of God againſt ſinne, of the power of Chriſt againſt the Law, and of the mercy of them both towards ſinners, to affirme, that the ſuffe-

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rings of Chriſt, what-ever they were in *ſpecie*, in the kinde of them, were yet *in pondere*, in their weight and preſſure, equally grievous with thoſe which we ſhould have ſuffered; for being in all things ſave ſinne like unto us, and moſt of all in his liableneſſe to the curſe of the Law (ſo farre as it did not neceſſarily denotate either ſinne inherent, or weakneſſe to breake through in the perſon ſuffering) why hee ſhould not bee obnoxious to as great extremities of paine, I ſee no reaſon; for no degree of meere anguiſh and dolor can bee unbefitting the perſon of him who was to bee knowne by that Title, *A man of ſorrowes*. And ſurely farre more indignity it was to him to ſuffer a violent death of body from the hands of baſe men, than to ſuffer with patience, obedience, and victorie farre ſorer ſtripes from the hand of God his Father, who was pleaſed upon him to lay the iniquity of us all.

For the ſecond thing propoſed, *Why Chriſt ſuffered* theſe things; The Scripture giveth principally theſe *five reaſons:* Firſt, to execute the decrees of his Father, *Act.* 4.27,28. Secondly, to fulfill the propheſies, prefigurations, and predictions of Holy Scriptures, *Luk.*24.46. Thirdly, to magnifie his mercy, and free love to ſinners, and moſt impotent enemies, *Rom.*5.8. Fourthly, to declare the Righteouſneſſe and truth of God againſt ſinne, who would not bee reconciled with ſinners but upon a legall expiation, *Rom.*3.25. For although wee may not limit the unſearchable wiſedome and wayes of God, as if hee could no other way have ſaved man; yet wee are bound to adore this meanes, as being by him ſelected out of that infinite treaſure of his owne counſell, as moſt *convenient* to ſet forth his wonderfull hate of ſinne, his inexorable Iuſtice and ſeverity againſt it, his unſearchable riches of love and mercy towards ſinners, and in all things to make way to the manifeſtation of his glory. Laſtly, To ſhew forth his owne power which had ſtrength to ſtand under all this puniſhment of ſinne, and

*Aug. de Trin. lib.*13, *cap.*10. *& de Agone Chriſtiano, To.*3. *cap.*11.

at

at laſt to ſhake it off and to declare himſelfe to bee the Sonne of God by the reſurrection from the dead, *Rom.* 1.4. For though Chriſt did exceedingly feare, and for that ſeeme to decline and pray againſt theſe his paſſions: yet none of that was out of jealouſie, or ſuſpicion that hee ſhould not breake through them. But hee feared them as being paines *unavoidable*, which hee was moſt certainly to ſuffer; and as paines very *heavie* and grievous, which hee ſhould not overcome without much bitterneſſe, and very woefull conflict. Now for a word of the laſt Clauſe.

Therefore ſhall hee lift up the Head.] Wee may hence obſerve, that *Chriſt hath conquered all his ſufferings by his owne power.* As in his paſſion when hee ſuffered hee *Bowed downe his head* before-hand, and gave up the ghoſt with a loud voice, to note that his ſufferings were voluntary, *Ioh.*19.30. So in his reſurrection hee is ſaid to *lift up his head himſelfe*, to note that hee had *life in himſelfe*, that hee was the *Prince of Life*, that it was impoſſible for him to be held under by death (as we were by the Law, *Rom.*7.6.) And that his exaltation was *voluntary* likewiſe and from his owne power, for he was not to have any aſſiſtant in the worke of our redemption, but to doe all alone, *Ioh.*2.19.5.26.10.17. *Act.* 3.15.

If it bee objected that Chriſt was raiſed from the dead *by the Glory of his Father*, and that hee raiſed him up, *Rom.*6.4. *Act.*13.33. To this I anſwer that this was not by way of ſupplement and ſuccor to make up any defect of power in Chriſt; but onely *by way of conſent to* Chriſts owne power and action, that ſo men might joyntly honour the Sonne and the Father, *Ioh.*5.19-26. Or by the *Glorie of the Father* wee may underſtand that glorious power which the Father gave unto his Sonne in the fleſh, to have life in himſelfe, *Ioh.*5.26. annexing thereunto a command to exerciſe the ſame Power, *Ioh.* 10.18.

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10.18. Or hee is ſaid to bee raiſed by himſelfe and his Father both, becauſe that Holy Spirit which immediatly quickned him (*Rom.*1.4. 1 *Tim.*3.16. 1 *Pet.*3.18.) was both his and his Fathers. It was not any perſonall thing wherein the Sonne differ'd from the Father which raiſed Ieſus from the dead, but that Spirit which was common to them both.

To conclude then with the conſideration of thoſe great benefits, and that excellent uſe which this reſurrection of Chriſt doth ſerve for unto us. Firſt, it aſſureth us of the *accompliſhment of his workes of mediation on earth*, and that he is now in the execution of thoſe other offices which remaine to bee fulfilled by him in heaven for the application of his Sacrifice unto us; for having in the reſurrection juſtified himſelfe hee thereby roſe for our juſtification likewiſe, *Rom.*4.25. For if the debt had not been taken quite off by the ſuretie, it would have lien upon the principall ſtill. And therefore the Apoſtle proveth the reſurrection by this that Gods mercies are *ſure*, *Act.*13.34. Whereas if Chriſt were not riſen from the dead wee ſhould bee yet in our ſinnes, and ſo by conſequence, the mercies of *David* ſhould have failed us, 1 *Cor.*15.17,18. And for this reaſon it is (as I conceive) that the Lord ſent an Angell to remove the ſtone from the mouth of the ſepulcher; not to ſupply any want of power in him, who could himſelfe have roled away the ſtone with one of his fingers; but as a Iudge when the Law is ſatisfied ſendeth an officer to open the priſon-doores to him who hath made that ſatisfaction; ſo the Father to teſtifie that his Iuſtice was fully ſatisfied with the price which his Sonne had paid, ſent an officer of heaven to open the doores of the grave, and as it were to hold away the hangings while his Lord came forth of his bed-chamber.

Secondly, it aſſureth us of our *reſurrection*; for as the head muſt riſe before the members, ſo the members are ſure

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ſure to follow the Head. The wicked ſhall riſe by his *Iudiciary power*, but not by the vertue and fellowſhip of his *Reſurrection*; as the faithfull, who are therefore called *Children of the Reſurrection*, *Luk.*20.36. 1 Cor.15.20-23. Thirdly, it doth by a ſecret and ſpirituall vertue renew and *ſanctifie our Nature*, *Rom.*6.4. For the acts of Chriſts mediation in his ſufferings and victories are ſpiritually appliable and effectuall in us unto anſwerable effects. His death to the mortification of ſinne, *Heb.*9.14. 1 *Ioh.*1.7. And his reſurrection, to the quickning of us in holineſſe, *Eph.*2.5. *Col.*2.12. Fourthly, it comforteth us in all other calamities of life which may befall us; hee that raiſed up himſelfe from the dead, hath compaſſion and power to deliver us from all evill and to keepe us from falling. This is the ſumme of *Iobs* argument, God will raiſe me up at the laſt day, therefore undoubtedly hee is able (if it ſtand with my good and his owne glory) to lift me up from this dunghill againe, *Iob* 19.27. And this is Gods argument to comfort his people in patient waiting upon him in their afflictions, becauſe their dead bodies ſhall live, and they that dwell in the duſt ſhall awake and ſing, *Eſai.*26.19. Laſtly, it ſerveth to draw our thoughts and affections from earth unto heaven; Becauſe things of a nature ſhould move unto one another. Now ſaith the Apoſtle, *Our converſation is in heaven, from whence wee looke for a Saviour, even the Lord Ieſus Chriſt; who ſhall change our vile Body, and make it like unto his glorious Body, according to the working whereby hee is able to ſubdue all things unto himſelfe.* To him with the Father and the Holy Ghoſt, three perſons, and one God, bee all honor, glory, Majeſty and thankſgiving for ever, Amen.

FINIS.

Errata.

PAge 16. line 2. for rejoyceth, reade *rejoyceſt*. p. 31. l. 30. for That, r. *The*. p. 43. l. 7. for that, r. *the*. p. 49. l. 6. *dele* Our. p. 52. l. 23. for world, r. *word*. p. 64. l. 25. for to give, r. *not to give*. p. 65. l. 2. *dele* At. p. 82. l. 35. for wreſted, r. *reſted*. p. 148. l. 3. for deliberation, r. *deliberating*. p. 154. l. 21. for ſtonds, r. *ſtones*. p. 159. l. 22. for acquit, r. *acquaint*. p. 191. l. 11. for exhaleth, r. *extracteth*. p. 195. l. 21. *dele* onely. p. 197. l. 18. for Heralds, r. *Harbingers*. p. 221. lines 21, 25. for matter, r. *maſter*. p. 225. l. 28. for And, r. *An*. p. 261. l. 15. for world, r. *word*. p. 327. l. 24. for frequenting, r. *frequent*. p. 387. l. 28. for us, r. *it*. p. 388. l. 29. for he, r. *bee*. p. 399. l. 1. for reconciliation, r. *revocation*. l. 13. r. *leaveth it not*. p. 444. l. 2. for becauſe, r. *but becauſe*.

A Table of ſuch places of Scripture as are by the way briefly opened or paraphraſed in this Expoſition, and the former three Treatiſes.

T *noteth the* Treatiſe, *and* P *the* Pſalme.

*Gen.*3.15. T.439
*Gen.*6.5 6. T.274
*Gen.*8.21. T.274
*Exod.*15.3. P.493
*Numb.*14.17. T.274
*Numb.*20.12. P.190
*Numb.*23.21. P.450
Deut 4.19. T.284
*Deut.*6.5. T.202
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